

# The King James Version

## Versus

# Other Bible Translations

## (A Positional Statement on the Authorized Version)

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"For we can do nothing against the truth, but for the truth" (2 Corinthians 13:8).



**Original 1611  
King James Bible**



**1611 King James  
Version First  
Edition Pulpit Bible**

### Heat or Light?

## Heat

The history and subject of the Hebrew and Greek texts behind the Bible and the Bible version debate has created more "heat" than "light." It has resulted in misinformation, unjust name calling, and un-Christlike attitudes between some of the brethren. I do not have a personal ax to grind or ill will against those who hold another position on Bible translations. However, throughout this study, I have tried to honestly embrace the facts and answer some of the more difficult questions. The position that is held by many Christians is not a King James hoax. It's my desire to deal honestly with the historical facts (facts are stubborn things!) and present you with four reasons why the King James

Bible is a better and more trustworthy translation to use than the modern translations, which have been on the market since 1888. **The position we should espouse and defend is that the King James Version is a leading translation that can be trusted above all other Bible translations because of the specific Hebrew and Greek texts that it is based upon.** This translation should be used out of a love, respect, and a *commitment to maintain all the words of Scripture* (2 Tim. 3:16). Of course, other believers who use and promote other Bible versions should not be viewed as heretics, or haters of the Bible, but as brethren with whom we disagree. My desire is to have "issues" dominate this study and not personalities. To state it bluntly: There are both good people and extreme "nut cases" on both sides of the version issue! Good and godly men, very learned and scholarly men, fall on both sides of this issue. As we deal with this subject matter, we must speak gracefully and yet truthfully when dealing with the facts (Col. 4:6).

Perhaps the advice of Frank Logsdon should be considered before embarking on this subject. Logsdon abandoned his affiliation with the NASB Bible after helping to launch the project and writing the preface for this new version. This will be documented later. Logsdon said, "Well, up to that time I thought the Westcott and Hort was the text. You were intelligent if you believed the Westcott and Hort. Some of the finest people in the world believe in that Greek text, the finest leaders that we have today. You'd be surprised; if I told you, you wouldn't believe it. They haven't gone into it just as I hadn't gone into it; [they're] just taking it for granted. ... I tell you, dear people, somebody is going to have to stand. If you must stand against everyone else, stand. Don't get obnoxious; don't argue. There's no sense in arguing" (S. Franklin Logsdon, from an undated audio cassette message). Frank Logsdon demonstrates graciousness and yet firmness when dealing with the matter. The same should be true of us in our writing and speaking on this subject.

**The general thesis and conclusion of this study can be summed up in this way: God in His providence has confirmed His Word and Words progressively and perfectly down through the centuries in a Traditional Text. The preservation of God's Word is clearly revealed through a commonly received Hebrew and Greek text tradition (specific texts received by the Jews and the Church). God has preserved the very Words of Scripture (the autographs) by a process of purification and refining throughout the centuries of copying manuscripts and printing Traditional Text Bibles (the apographs - copies of the originals). Inspiration was a one-time miraculous act of God (2 Tim. 3:16; 2 Pet. 1:21) but preservation was a process God used to protect His Word through the ages. Psalm 12:6 speaks of God's Word being absolutely pure and therefore God**



is committed to keeping it pure through a process of refinement and purification in the history of a Received Text.

Although man was not perfect in recording God's Words through the copying of manuscripts and printing process, God has *providentially overruled* (Isa. 46:10-11) the human element of imperfections, mistakes, and errors (not by eliminating them but maintaining His Words in spite of them). God overruled various glitches and errors in the transmission process in order to maintain and preserve His original Words in the Hebrew, Aramaic, and Greek Traditional Texts, throughout the imperfect transmission process (John 16:13). Furthermore, as these texts (Hebrew Masoretic, Aramaic, and Greek Textus Receptus) have been **ACCURATELY RECORDED AND REFLECTED** in the Authorized Version, we can conclude that our King James Bible is inerrant (without error in relation to its stated facts, miracles, doctrines, historical records, genealogies, geography, science, dates, the creation account, Flood, etc.), infallible (incapable of error), and inspired (verbally = to every word and plenary = equally and entirely throughout its 66 books).

The Biblical and historical thesis presented in this study regarding the preservation of Scripture is that God, through a process which has taken place thousands of years before Christ's birth (B.C.) and throughout the earlier Christian era (A.D.) has preserved His WORD. In fact, He has preserved all of His WORDS. Any other attitude in my opinion seems to be unbelieving, liberal-minded, and modernistic. **The BELIEVING PROPOSITION that God has preserved His Word and Words PROGRESSIVELY and PROVIDENTIALLY throughout the ages involves both *fact* and *faith* as it relates to our present-day King James Bible.** The above thesis will be reiterated several times throughout the course of this study.

God has providentially worked behind the scenes of history to purify His Word and bring it to completion through the years in Received Text Bibles prior and up to the King James Version. **This means that God worked specifically and providentially in various stages of history through key people, editors, translators and publishers to refine typos, mistakes, and impurities in order to CONFIRM the Traditional Text which He had given to the apostles, so He could bring this text to its intended course.** Men such as Ben Chayyim, Erasmus, Beza, Stephanus, Elzevir brothers, and many others (William Tyndale, King James Translators, Benjamin Blayney) were part of the process that enabled God's Word to be further purified and eventually disseminated throughout the earth. **God initially and uniquely worked through the apostles (2 Pet. 1:21) and then through the early church Christians to identify and preserve the Word of God (2 Tim. 4:13; Eph. 2:20; 1 Cor. 13:10).** He later worked through believing editors and publishers to preserve and purify His Word which had

**become fragmented throughout the passing years and was in need of RECONFIRMATION.**

For instance, through many previous Bible translations leading up to the King James Version, God's Word was being preserved and refined in Bibles that gave witness to a traditionally Received Hebrew and Greek Text. In fact, prior to the distribution of God's Word around the world, God once again worked in a providential way to validate His word through CONFIRMING (not recreating) a common Received Greek Text (Erasmus, Beza, etc.), which would become the basis of all Bibles and be used during the Reformation Period in taking God's Word to the ends of the earth. The King James Version was formed in 1611 and was a major English translation that followed in the line of other Received Text Bibles. It was used more than any other Bibles that were previously printed and it was founded upon a Received Text base that had been providentially purified and refined prior to the distribution of Bibles worldwide. God had His hand in the Greek Text behind the King James Version and its successful distribution and use since the days of 1611.

The King James Version was not a fluke of history! Anybody who believes in providence must believe that God was working behind the scenes when preparing a Bible that would follow a Received Text base and flourish for over 400 years, being used for the Reformation, the Philadelphia Age of the great period of the revivals in England (Wesley, Spurgeon) and America (the "Great Awakenings" around 1727, 1792, 1830, 1857, 1882 and 1904), and on into the twenty first century by a major portion of independent and fundamental churches (about ten to one). This is not a coincidence! It should be apparent to every believer that God was doing something very special when finalizing the King James Version through a process of seven Bible translation stages (Tyndale Bible - 1525, Coverdale Bible - 1535, Mathew Bible - 1537, Great Bible - 1539, Geneva Bible - 1560, Bishops Bible - 1568, and then the King James Bible - 1611). The King James Bible also passed through a process of refining (printing errors, spelling errors, some slight word changes) through various editions (1612, 1613, 1629, 1631, 1717, 1745, 1762, and 1769).



The King James Bible is an excellent and accurate translation, and it became the most printed book in the history of the world, and the only book with one billion copies in print! In fact, for over 250 years, until the appearance of the English Revised Version of 1881-1885, the King James Version reigned without much of a rival.

With these facts in mind, it's incredibly hard to believe that God primarily hid His true Word for 18 centuries (about 300 AD – 1881), until two manuscripts were discovered, which would undo historic Church readings that had been used to propagate God's Word through the Reformation and great missionary and revival periods.

We do live in an age of great blessing when it comes to Bible preservation of the Word and Words of God. The early church had to pass around copies of the Word of God as it was being written (2 Tim. 4:13). Even after all of the New Testament books were completed most churches had only some of the books and very few individuals had all of the books. Due to the extreme expense of hand copied Scriptures, even true believers in most cases would not have direct access to the entire Scriptures. Paul acknowledged that the Scriptures were not yet perfected in his own day and was still fragmented and “in part” in God’s revelation process (1 Cor. 13:6). The same would be true in the Old Testament era. Of course, the Received Text did not come into existence until about 1,600 years after the early days of the Church. However, the thousands of fragmented manuscripts supporting it, which we possess today, certainly prove that a standard text existed long before the days of Erasmus, Stephanus, and Beza.

Yes, God’s people possessed His Word prior to the rise of printed Bibles; however, God’s Word was often not accessible to everyone on an individual basis, was hand copied, and was only available in the Latin language (the Latin Vulgate of Jerome which had a different textual base), making it very difficult if not impossible for people to know and disseminate. Having God’s Word available to the public in the language of the common man, English, would have meant disaster to the Church of Rome. No longer would they control access to the Scriptures. If people were able to read the Bible in their own tongue, the church’s income and power would crumble. They could not possibly continue to get away with selling indulgences (the forgiveness of sins) or selling the release of loved ones from a church-manufactured “Purgatory”. People would begin to challenge the church’s authority if the church were exposed as frauds and thieves. The contradictions between what God’s Word said, and what the priests taught, would open the public’s eyes and the truth would set them free from the grip of fear that the institutional church held. Salvation through faith, not works or donations, would be understood. The need for priests would vanish through the priesthood of all believers. The veneration of church-canonized Saints and Mary would be called into question. The availability of the scriptures in English was the biggest threat imaginable to the wicked Roman Catholic Church. Neither side would give up without a fight.



At one point in the history of God’s providence, the Lord began to RECONFIRM His Word in a wonderful way by gathering together the ancient manuscripts that were seen to be part of a Traditional Text that was passed

down through Church history, which were then put in to printed form in the language of the people. Of course, this was a tremendous blessing and gift that God brought to the world (James 1:17). People could now have a completed Bible in their own language and be able to hold in their hands what God has revealed in piecemeal revelation throughout the ages and what could not be accessible in one document (the Bible) to the average person.

God was preserving His Word progressively through a *Traditional* and *Received* Text base. Eventually, the King James Version, like no other Bible in history, rose to international prominence and was used by God on a worldwide basis. It was a truly a remarkable work that followed previous Received Text Bibles. **The KJV was the caboose in a long train of Received Text Bibles that brought the progressive revelation of God's Traditional and Received Text to a culmination and end. This is because the Received Greek Text had already been purified for the days of the Reformation, and since the King James Version accurately reflected this purified Traditional Text, which God has progressively revealed throughout history.**



Here is my point; to assume that God has not preserved His Word and Words is to consider the Bible to be nothing more than just another old book. To assume that God had no hand in the transmission, refinement, and translation of His word is being naive and insulting to God. **God has preserved, purified, and transmitted His Word to us and today we have an accurate reflection of His pristine Word and Words in our King James Bible, since this Bible was translated from a providentially purified Received Text base.**

One thing is certain; the preservation of God's **Words** (not just the message concepts, thoughts, and doctrines of God's Word) have always been the belief of Bible-believing Christians and Fundamentalism, throughout the history of the Church, until more recent liberal scholarship (Westcott and Hort) began to question and reject verbal preservation. As a result, learning institutions and churches, even fundamental ones, have bought into a more recent textual criticism that casts doubt on commonly Received Text readings and rejects verbal inspiration/inerrancy/infallibility even in copied Hebrew and Greek manuscripts. Many leading fundamental institutions and Christians will no longer say that they possess God's **Words** in total but only in part or piecemeal.

Modern scholarship theorizes that some (if not many of God's Words) have been lost and God's Word is in a state of constant flux or change, while newer Hebrew and Greek manuscripts are being discovered in order to update God's Words, even those readings which have been adopted by the Church throughout the historic centuries. *Just as the King James Bible has a rich lineage of uncorrupted transmission through the ages, the modern versions also have a lineage. Their lineage is one of corruption, deletion, omission, addition, rejection and confusion.* In general, the church has jettisoned MAJORITY textual readings for MINORITY readings and has downgraded God's WORDS (specific verbal preservation) to God's WORD (general concept preservation),

arguing for absolute inspiration and inerrancy *only in the original manuscripts*, while rejecting these important teachings regarding the Bible in the copied manuscripts and Bible translations as they reflect the Hebrew and Greek. This leaves us with a Bible today that is full of holes in its readings and renderings, one that is not fully preserved, and one that we can no longer hold in our hands and say, "This is God's preserved Word and Words for our generation today."

**There are four reasons why the King James Bible is preferred over other Bible translations.**

## **I. Because the King James Bible follows the Traditional Texts.**

The King James Version, or "Authorized Version" of the Bible, first published in 1611 under the authority of England's King James (hence the designation, "Authorized") has been the beloved Bible of many of God's redeemed down through the centuries. The King James Version follows the traditional and commonly received Hebrew and Greek texts (even a few Aramaic texts) that were passed down throughout the Old and New Testament eras. They were traditionally received texts that were accepted by both the Hebrew saints and Christians of the Church era. These combined texts later became known as the Church Text because of the traditional readings of both Hebrew and Greek that were accepted throughout the history of the Church.

### **The Hebrew Received Text**

During His earthly life, the Lord Jesus Christ appealed unreservedly to the very words of the Old Testament text (Matthew 21:42-45; John 10:34-36), thus indicating His confidence that this Hebrew text had been accurately transmitted and would not be lost. Jesus expressed this conviction in the strongest possible manner, when He spoke in **Matthew 5:18**, "For verily I say unto you, Till heaven and earth pass, one jot (smallest Hebrew letter) or one tittle (part of a Hebrew letter - lines or strokes by which Hebrew letters differ) shall in no wise pass from the law till all be fulfilled."

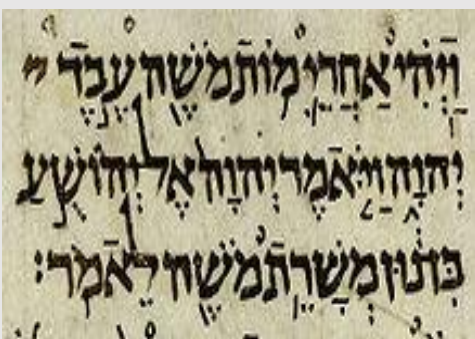


Jesus' fulfillment would extend to the smallest Hebrew letter, the "jot" (lit., *yôd*), and even to the smallest **stroke** of a Hebrew letter, the "tittle." In English a jot would correspond to the dot above the letter "i" (and look like an apostrophe), and a tittle would be seen in the difference between a "P" and an "R". The small angled line that completes the "R" is like a tittle. *These things are important because letters make up words and even a slight change in a letter might change the meaning of a word.* Jesus said He would **fulfill** the **Law** by obeying it perfectly and would fulfill the prophets' predictions of the Messiah and His kingdom.

Here is the obvious point; why could Jesus speak of a “jot” and “tittle” if He did not believe in the plenary inspiration of the copies of the Hebrew Text in His own day? Jesus believed and taught that the very Hebrew words passed down through the Jewish generations were indeed true and could be trusted. He NEVER discouraged faith in any part of the Old Testament (John 5:39). Jesus quoted the Old Testament all the time and never questioned a word of it (Luke 24:44). **Since the Masoretic Text is the only Hebrew text that was used for the entire Old Testament for hundreds of years, we know that this is the place where God has chosen to preserve His Word.** As we study history, we see the constant care and providential protection of these ancient Jewish writings, which eventually became known as a Masoretic text tradition, since the Hebrew words was copied by scribes, known as Masoretes (7th-10th centuries), who were directly responsible for preserving the sacred Hebrew writings. They followed a particular text tradition that was copied and preserved in ancient manuscripts down through the centuries.

These copies might be viewed as the “Received Text” of the ancient Hebrew Scriptures which were copied, guarded, and passed along throughout the generations of Jewish history. The history and blessing of God upon this specific Hebrew text cannot be underestimated. God in His providence has allowed us to receive a pure text, free from contamination, which has been handed down to us from the Jewish people. In one sense, the Masoretic Text may be thought of as the *Textus Receptus* (Latin for *received text*) of the Old Testament. In fact, some scholars have referred to it as such. Like the *Textus Receptus* of the New Testament, the Masoretic Text is based on the majority of manuscripts and reflects the Traditional Text used. Although there are differences found in some Masoretic Texts, these differences are minor and usually deal with orthography, vowel points, accents, and divisions of the text.

### The Oracles of God



God authorized the Jews to be the exclusive guardians or custodians of His Words - the Hebrew Scriptures. The Jews were to be the guardians of the O.T. Hebrew text. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1-2). The "oracles" (utterances or sayings) of Hebrew writings were recorded and passed down through the

generations and accepted by the Jewish people as Scripture (Isaiah 59:21). This is why Daniel retained a copy of Jeremiah (Dan. 9:2). It's also why Daniel quoted the law of Moses (Dan. 9:11). The Jews still retained copies of the writings of Scripture even after the temple was destroyed along with the original documents of Scripture (2 Chron. 36:17-19; Joshua 1:8; 1 Kings 2:3; Neh. 8:1). God's Word was preserved and providentially protected by God from loss and corruption. The Old Testament saints knew there was a



collected body of sacred revealed truth which could not be altered or changed in any way by other spurious writings.

## The Beginning of Preservation

Where did preservation of the Hebrew Scriptures begin and how were the Hebrew Scriptures passed down through the centuries? This is a most interesting question that needs to be addressed Biblically and historically.



### The Levites



A Scribe is literally someone who writes. In Old Testament times, the Levitical priests copied and preserved the Living Words of God. Throughout Scripture, all the scribes were of the tribe of Levi (Mal.2:7, Deut. 17:18; 31:25). This method of preserving the text was extremely successful as the Lord Jesus bore witness that not "one jot or tittle" had been altered in the 1,500 years from Moses to His day (Matt.

5:18). Deuteronomy 17:18 records a command given for a ruling king: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites." The king was commanded by God to write, read, and obey the law of the Lord. Of course, the writing or copying of God's law could only be done through the scribes who were the priests. They were responsible for copying and maintaining the accuracy of God's inspired Word as it had been handed down to the Jews.

Deuteronomy 31:24-25 also records: "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished that Moses commanded the Levites, who bore the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Again, we see that the Levites were responsible for the original Hebrew Scriptures. They were to preserve the precious words and pass them along. One of the most prominent scribes of the Old Testament is Ezra who was a leader among those who returned to Israel after the Babylonian captivity and enforced the law of Moses (Ezra 7:6,11).

### Consonants and Vowels



The Hebrew scribes throughout their generations took great care in copying the sacred Hebrew text, even to the point of counting each letter to ensure absolute accuracy. The Hebrew text included only consonants. The vowels were implied, being understood by those who lived and breathed the Hebrew

language. An English example of the understandability of this would be as follows, taken from Habakkuk 2:4b (Th jst shll lv b fth.). If you are familiar with the English language, you can easily decipher this to read: "The just shall live by faith."

### The Masorettes

Hebrew scribes in the Christian era eventually became known as Masorettes (meaning "tradition" in Hebrew). **The Masoretic scribes followed the Hebrew "text tradition" which was historically passed down by Jewish scribes since the days of Moses.** From A.D. 500-1000 the Masorete scribes recorded this Hebrew text. They did not depart from the Hebrew text and opt for other writings in place of the traditionally accepted Hebrew readings. Therefore, they were Masorettes of traditionalists. No copying of the Hebrew Old Testament took place between the time of our Lord and when the Masorete school began in Tiberius in A.D. 500. They meticulously began to copy down the ancient Hebrew text. About the sixth or early seventh century, the Masorettes began inserting in the text a system of dots and dashes above and below the Hebrew consonants to indicate the vowels in each word. These vowel markings were based upon the oral tradition that had been handed down throughout the generations. The result of the inclusion of these vowel markings is what is now referred to as the Masoretic text of the Hebrew Old Testament.



**In this Masoretic text, the original was meticulously preserved. No consonants were changed according to the Hebrew recording of Scripture. Only the vowels were added. The purpose was to preserve the exactness of the text for those who were less familiar with the Hebrew language.** It was very important for the Masorettes to insert the correct vowel sounds so that the correct words were preserved along with the original text of consonants. An example in English is the difference between "SLAP" and "SLIP". These words have very different definitions. Yet if our language was written without vowels, both of these words would be written "SLP". Thus, the vowels are very important and the Masorets provided us with a great service in giving us the right vowels so we can accurately understand all of the Hebrew words.

## THE DEAD SEA SCROLLS

Until the middle of the twentieth century, there was no controversy regarding the existing copies of the Masoretic Hebrew text as to their faithful representation of the original autographs. But the oldest copies in existence dated only to about the ninth century A.D. *This is because the Jews would not allow tattered and worn copies of Scripture to be kept.* The well-used copies were always respectfully buried and therefore

discarded. However, in 1947, the **Dead Sea Scrolls** were discovered. These scrolls contained copies of the Hebrew Text of the Old Testament and were determined to have come from the second to the fourth centuries A.D. This would make them much older than other existing copies and date them prior to the recording and development of the Masoretic text. These older manuscripts in many cases agree with the traditional Hebrew text contained in the Masoretic text, but differed from it in some other cases. The differences raised questions about the integrity of the Masoretic text.

Should the Masoretic text be rejected in light of some of the findings in these older manuscripts? **The key thing to remember is that there was no controversy throughout the Christian era among Jews, or among Christians, about the preservation of the Hebrew text until after the discovery of the Dead Sea Scrolls in 1947.** The origin of this different Hebrew text type that showed up in the Dead Sea Scrolls is uncertain. No one had seen these scrolls for about 1700 years. No one knows for sure how they came to be hidden in the caves where they were found. However, the origin of the traditional Hebrew text type that is preserved in the Masoretic text has a long proven history.



We should ignore those texts that disagree with the long history of the Masoretic text. Why? **It's because God would not hide the true text of the Old Testament for about 1700 years and allow His people to rely on a corrupted text for so long, if His desire was to preserve His word and make it available to His people.** In summary, the Masoretic Text is the true text, not the Dead Sea Scrolls, even though the Scrolls are more than a thousand years older. The Dead Sea material was not written by Jews who were given the charge by God to protect the Scriptures. They were not of the tribe of Levi. They were Essenes, a type of Jewish cult of ascetics whose teachings were rife with heresies.



This picture to the left is a 900 Year-Old Biblical Scroll. It is a complete Hebrew Torah (original Old Testament Scriptures) on a giant sheepskin scroll over 160 feet long and 2 1/2 feet high! It dates back to the early 1100's A.D. It's offered at \$145,900! These sacred Jewish writings eventually were gathered together in a Hebrew Received Text, which came to be known as the Masoretic Text. The **Masoretic Text (MT)** was primarily copied, edited and distributed by a group of Jews known as the Masoretes probably between the 7th and 10th centuries A.D. The

consonants differ little from the text generally accepted in the early 2nd century and also differed little from some Qumran texts that are even older. The Hebrew word *masorah* is taken from Ezekiel 20:37 ("into the bond") and means originally "fetter."

The Hebrew text was considered to be in the nature of a fetter (chain or shackle) upon its recording. In the course of time the Masorah had become known as the traditionalist who were disciplined in their recording of the text, in essence, shackled to the correct recording of the text. The term became connected with the verb ("to hand down"), and acquired the general meaning of "tradition." The Hebrew word *mesorah* (מסורה, alt. מסורת) refers to the transmission of a tradition. In a very *broad* sense, it can refer to the entire chain of Jewish tradition in relationship to the Hebrew Text. In a *narrow* sense, as it applies to the Masoretic Text, the word *mesorah* has a very specific meaning. It refers to the markings of the text of the Hebrew Bible and concise marginal notes in manuscripts (and later printings) of the Hebrew Bible, which note textual details, usually about the precise spelling of words.



The Masoretes took great care when copying the Hebrew Scriptures. In his book, "Story of Our English Bible," Sir Walter Scott wrote over a hundred years ago concerning the reliability of the copies made by these faithful priests and scribes. He states: "It is well known that among the Jews it was the profession of the Masorites, or doctors of tradition, to transcribe the scriptures. We know to what extent these indefatigable scholars carried their respect for the letter; and when we read the rules under which their labours were carried on, we understand the use that the providence of God (who had 'confided his oracles to the Jews') made of their superstition.

"They reckoned the number of verses, words, and letters in each book. They tell us, for instance, that the letter **A** occurs forty-two thousand three hundred and seventy-seven times in the Bible; the letter **B** thirty-eight thousand two hundred and eighteen times; and so on to the end. They were scrupulous of changing the position even of a letter, though evidently misplaced, but limited themselves to noting in the margin, supposing some mystery was involved. They tell us which is the middle letter of the Pentateuch, as well as of each of the books of which it is composed. **They never allowed themselves to correct their manuscript; and if any mistake escaped them, they rejected the papyrus or the skin which they had blemished, and recommenced upon a fresh one; for they were equally interdicted from even correcting one of their own errors, and from retaining for their sacred volume a single parchment or skin in which an error had been made...**These facts, we repeat it, together with the astonishing **preservation** of the Hebrew text (1200 years more ancient than that of the Septuagint), plainly tell us how the intervention of the mighty hand of God was needed in the destinies of the sacred book."

Of course all of this was done out of deep respect and reverence for God's infallible Word (Psalm 119:97, 140, 152). Charles Spurgeon once said: "I fall before the majesty of revelation."

### Apostate Masorettes?



In order to embrace some less-known and spurious Hebrew Text findings, there are those who teach that the Masorettes practiced a Hebrew textual tradition which had been corrupted with anti-Christian bias. They attempt to prove that their Hebrew text traditions actually

apostatized from the correct Hebrew readings and that the Masoretic scribes actually sought to corrupt God's Word in various places in order to keep it from becoming Christianized. These conclusions are unwarranted and unfounded as we will investigate later in this study. For now, some of the Masoretic critics suggest that the difference between various New Testament and Old Testament quotations verify beyond a shadow of a doubt that the Masorites sought to deliberately alter the Hebrew text to take away from the deity, virgin birth, incarnation, and crucifixion of Christ. This is a preposterous and indefensible theory.

In summary, the current received Hebrew text finally achieved predominance through the reputation of the Masorettes, the schools of scribes and Torah scholars working between the 7th and 10th centuries. They were based primarily in Palestine in the cities of Tiberias and Jerusalem, and in Babylonia. These schools developed such prestige for the accuracy and error-control of their copying techniques that their texts established an authority beyond all others. The **Masoretic Text** is the authoritative Hebrew text of the Jewish Bible. While the Masoretic Text defines the books of the Jewish canon, it also defines the precise letter-text of these biblical books, with their vocalization and accentuation known as the Masorah. The MT is also widely used as the basis for translations of the Old Testament in Protestant Bibles.

### Chayim and Asher (the two Ben's)

**Jacob ben Chayim**, (born about 1470), was a Hebrew scholar of the Masoretic textual notes on the Hebrew Bible and also a printer. He was a converted Jewish Rabbi. Born in Spain, he left his native country and fled to Tunis (sometimes called Tunisi) to escape the persecutions that broke out there at the beginning of the sixteenth century. After residing at Rome and Florence he settled at Venice, where he was engaged as corrector of the Hebrew press of Daniel Bomberg. Late in life he embraced Christianity. Jacob's name is known chiefly in connection with his edition of the Rabbinical Bible (1524–25), which he supplied



with Masoretic notes. R. Jacob ben Chayim was the most celebrated Jewish scholar of his time. He gathered the Masoretic Hebrew texts and brought together what has been regarded as the first Masoretic Bible (1524-25).

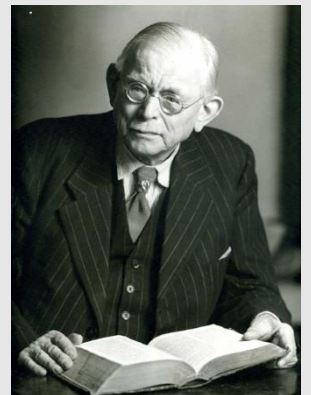
It was his **2nd edition of the Masoretic Hebrew text** that won the approval of both Jewish and Christian scholars, so that it had to be republished in 1547-49, and 1568; the last edition was brought out under the direction of John de Gara. The *Ben-Chayyim* edition of the Hebrew text was used for translating, not only by the KJV translation committee, but all other previous translations for nearly 400 years, after its publication by Bomberg in Venice Italy. In summary, the KJV is based on the Hebrew Masoretic text of the Second Rabbinic Bible, edited by Jacob Ben Chayyim and printed by Daniel Bomberg in 1525.

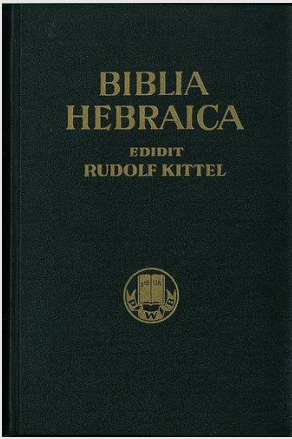
Here is the important point to remember. There are two basic Hebrew texts in existence, a *corrupted* one, originally developed by **Ben Asher**, and the *correct* and reliable one, edited by **Ben Chayyim**. Be careful not to get your "Ben's" mixed up! Ben Asher (recording corrupt readings during the 10th century) was a Jewish scribe who wrote a standard codex (the Aleppo Codex) embodying his opinions on the Hebrew text. He departed from the traditional Masoretic Text in various places. Eventually, a man by the name Rudolph Kittle followed Ben Asher's conclusions and he practically brought the Masoretic period to a close with different texts and findings than the original or traditional Masoretic Text. Kittle followed Ben Asher's footnotes with different textual findings and began to print altered editions of the Masoretic Text.



### **Kittle and Kahle**

It must be noted that the Chayyim text came out long before Kittel decided to scrap it for his false Ben Asher text. The Ben Asher text is displayed and presented in **Rudolf Kittel's** BIBLIA HEBRAICA (1937), a Latin phrase meaning *Hebrew Bible*. Kittel was an Old Testament, liberal, German scholar (1853-1929). The *Kittle text* (an alleged revision of the Masoretic Text) is based upon *Asher's text* and is displayed with many other suggested footnote changes that do not follow the traditional Hebrew text. The same is true with the **Stuttgart edition** of BIBLIA HEBRAICA (1967-77), based upon the Leningrad Codex, published by the German Bible Society, with all of their suggested footnote changes in addition to Kittles. It was edited by **Paul Kahle** who added more changes. *One must understand that these critical editions of the Hebrew text are similar to the Critical editions of the Greek text - they are corrupted and do not follow the commonly received textual readings.* Nevertheless, this corrupt Hebrew text remains a standard text today and is praised just like the Westcott and Hort text.





The Ben Chayyim Masoretic text was the uncontested text of the Old Testament for over four hundred years. In fact, unbeknown to many the Ben Chayyim text was used in the first two editions of Rudolph Kittel's Hebrew Text, usually referred to as **BHK (Biblical Hebrew of Kittle)**, published in **1906 and 1912**, hundreds of years later than the Ben Chayyim Text. However, in **1937**, Kittel changed his Hebrew text from the Ben Chayyim to the Ben Asher text. The Ben Asher text was based on a text call the Leningrad Manuscript (B19a; also called simply L), which was dated around 1008 A. D. **Using the peculiar logic of that day, which believed that older must always be better, Kittel published his 1937 edition based on this "older" text. His 1937 edition had about 20,000 changes (some of them minor while some changes are significant) from the Ben Chayyim text.**

**Is the older better?** First, how do we actually know the Leningrad Manuscript is older? It may be older in respect to the dating of manuscripts but how do we really know it's older, since the oldest of manuscripts would normally not survive. This is because they would be worn out and discarded out of respect for God's Word. Second, the logic that the "older is better" actually defies all logic. If we don't really know that it is older, other than the dating of the manuscript, then how can we make a logical choice that older readings are the correct ones? The whole concept that "older is better" because the manuscripts are allegedly closer to the originals is a smokescreen designed to downgrade a traditional Hebrew Text that was passed down by God's people through many centuries.



Is older cheese, which has gone moldy, better than newer cheese, a chunk of cheese that has been recently produced based upon the same recipe? The Masoretic Hebrew Text used the same recipe as the ancient scribes, so even though some of the readings would appear to be newer in some cases, it does not make them obsolete. This is because they were using the same recipe or readings as the scribes that had preceded them in recording the Traditional Text.

**Note:** Both texts of Chayyim and Asher are still referred to as "Masoretic" so care must be taken as to which text is being referred to. It had apparently not dawned on Kittel that the Ben Asher version was based on very few minor manuscripts similar to B19a, while the Ben Chayyim text followed the vast majority of the manuscripts available. **It should also be known that the third edition of Kittel's work (Stuttgart 1937) finally abandoned Ben Chayyim's or Hayyim's text and it does not properly represent the Traditional Text.**

Why did Kittel change the text? It's a known fact that Kittel had not published a major work for many, many years, he was growing older, funds for his retirement were low, and he was living in the rapidly fading glow of past glory. One final work would not only propel him back into the limelight of scholarly recognition, but would provide the funds for his impending retirement (2 Cor. 2:17 - "For we are not as many, which corrupt the word of God"). There are those who dilute and distort the Bible for personal gain and profit. In one sense, they peddle the Bible. Kittel certainly found a large and receptive market in the rapidly growing modernist camp that had grown to hate the traditional texts of both the Old and New Testaments. In 1966 there was a further revision of Kittel's "Biblia Hebraica" called "Biblia Hebraica Stuttgartensia," which was also based on the "older" Ben Asher text. This new edition of Kittel is generally referred to as BHS (Biblical Hebrew Stuttgart).

The revision was the work of unbelieving German rationalists, and represents theologically liberal modernism in its worst form. **The 1937 BHK and the newer BHS are not only based on a few minor Hebrew manuscripts which contain many erroneous footnotes, but "corrections" were often made to those already inadequate and corrupt texts by referring to such things as the "Septuagint" ("LXX"), which is nothing more than the Hebrew Scriptures translated into the Greek language.** As we will note later, the "Septuagint" is a poor translation at best of the Hebrew due mainly to the fact that it does not follow the verbal and formal rules of translation, but is largely a paraphrase, changing the wording wherever the translators desired, seeking to "clarify" the meaning of the original.



In summary, the first two editions of Kittel's *Biblia Hebraica* (KBH) appeared in 1906 and 1913; the differences between them are slight. The second edition was reprinted several times. *The main feature of these Kittel editions were to use **critical footnotes** in order to record possible corrections to the traditional Masoretic Hebrew text.* Many are based on the

Samaritan Pentateuch and on early Bible translations such as the Septuagint, Vulgate and Peshitta; others changes are purely conjectural. The third Kittel edition had a slightly different Hebrew text and completely revised footnotes. For the first time, a Bible reproduced the text of the **Leningrad Codex** (B19a or "L"). The idea to use that Codex is credited to Paul Kahle. This appeared in installments, from 1929 to 1937, with the first one-volume edition in 1937. It was reprinted many times, with later editions recording variants in the Book of Isaiah and Habakkuk from the Dead Sea Scrolls. Just an added note, one must once again realize that the Dead Sea Scrolls, probably 99% of the time, do concur with the Hebrew text that underlies the King James Bible. However, in the places where they don't, we should stick to the Masoretic Traditional Hebrew text.





Millar Burrows, an "expert" on the Dead Sea Scrolls, but a modernist theologically, writes: "Herein lies its chief importance, supporting the fidelity of the Masoretic tradition." Gleason Archer, on page 25 of his book, *A Survey Of Old Testament Introduction* observes that the two copies of Isaiah discovered in Qumran Cave I "proved to be word for word identical with our standard Hebrew Bible in more than 95% of the text. The 5% of variation consisted chiefly of obvious slips of the pen

and variations in spelling." Before 1947, the Hebrew text was based on three partial and one complete manuscript dating from about 1000 A.D. The King James Version Old Testament is based upon the 1524-1525 Bomberg (ben Chayyim) Masoretic Text. This text is the time-honored and God-honored Hebrew text. However, some of the modern Bibles have left the Masoretic Text, at least in certain places, and used different texts, such as Septuagint readings and the Dead Sea Scrolls. **The point is this; since the Bomberg Masoretic Text is indeed the God-honored text, then the Dead Sea Scrolls confirm the Masoretic Text in many places.** The later Jewish Masoretic scribes were simply following the traditional text that had been in circulation for centuries. More on the Dead Sea Scrolls later.

Bringing it all together, the uncorrupted text of **Ben Chayyim** on which our KJV is based (the traditional Masoretic Text) is the true and preserved Hebrew text that has been passed down through the Hebrew generations. **God in His providence confirmed His Word and Words progressively and perfectly, by a process of purification and refining (Psalm 12:6), which occurred down through the centuries in a commonly received Hebrew text tradition.** The Masoretes confirmed this text tradition in their copying practices throughout the centuries while Ben Chayyim gathered these manuscripts together for printing and propagation in Received Text Bibles. As mentioned above, it was **Daniel Bomberg's** second printed edition that became known as the **Second Great Rabbinic Bible** (1524-25).

It is also seen as a **Letteris text**, printed in 1866. In other words, it has the Masoretic Hebrew text in the center and the King James Bible in the margins. This edition was an accumulation of Masoretic Text readings that were accepted by the Jewish community. However, the corrupted Hebrew texts (BHK & BHS) offer in their footnotes about fifteen to twenty suggested changes per page, as they seek to change the traditional Hebrew text. This adds up to about 20,000 to 30,000 changes in the entire Hebrew Old Testament Masoretic text. **These untrustworthy Hebrew texts, either Kittel's BIBLIA HEBRAICA (BHK - 1937) or the revised Stuttgart edition of BIBLIA HEBRAICA (BHS - 1967-68) are used as the basis for the Old Testament in modern versions.** This can be substantiated by reading their introductory pages and footnotes.

The Hebrew text underlying the KJV is reliable and is NOT full of errors as so many suggest today. One thing to note; by God’s grace and providence there are *not as many variant readings among the Hebrew Old Testament manuscripts as there are among the Greek New Testament manuscripts*. Many of the variants concern pronunciations which do not affect translation but there are differences that CANNOT be overlooked and must be considered. Once again, the KJV is based on the Masoretic Hebrew text edited by Jacob Ben Chayyim, exhibited in Daniel Bomberg's Rabbinical Bible of 1525. More recent versions will reflect some changes in the text based on the Biblia Hebraica Stuttgartensia, the third edition of the *alleged* Masoretic text edited by Rudolph Kittel (1967-68). Others will maintain some of the traditional readings but have footnotes casting doubt upon the sacred text.

Below are some notable differences between the Masoretic (Ben Chayyim) and Kittle (Ben Asher) Text represented in the modern versions.

Verse	Ben Chayyim	Rudolph Kittel
1 Kings 20:38	“ashes upon his face”	“bandage over his eyes”
Proverbs 8:16	“all the judges of the earth”	“all who judge rightly”
Isaiah 10:16	“Lord”	“LORD”
Isaiah 27:2	“vineyard of red wine”	“pleasant vineyard”
Isaiah 38:14	“LORD”	“Lord”
Ezekiel 30:18	“Be darkened”	“Be held back”
Zephaniah 3:15	“see evil”	“fear evil”
Malachi 1:12	“table of the LORD”	“table of the Lord”

In the following passages, the indicated translations depart from all Hebrew manuscripts in order to side with the Septuagint/LXX (Greek translation of the Old Testament). The texts followed by the translators are noted in the footnotes of the verses:

- Genesis 47:21 (NIV, ESV)
- Genesis 49:10 (NIV, ESV)
- Exodus 14:25 (NASB, ESV)
- Deuteronomy 11:14-15 (NASB 1995, ESV)
  - Deuteronomy 30:16 (ESV)
- Deuteronomy 32:43 "...his people's land" (ESV)
  - Judges 14:15 (NASB, NIV, ESV)
  - Judges 16:13-14 (NASB, NIV, ESV)
  - 1 Samuel 1:24 (NASB, NIV, ESV)
    - 1 Samuel 2:33 (ESV)
    - 1 Samuel 9:25 (ESV)

- 1 Samuel 9:26 (ESV)
- 1 Samuel 10:1 (ESV)
- 1 Samuel 13:15 (ESV)
- 2 Samuel 7:16 (NASB, NIV, ESV)
  - 2 Samuel 15:7 (NIV, ESV)
  - 2 Samuel 15:8 (NIV)
- 2 Samuel 24:13 (NIV, ESV)

The introductory statements to the modern Bible versions clearly tell the story of their departure from the Masoretic Text in various places.

**NIV:** “The translators also consulted the more important early versions – the Septuagint; Aquila, Symmachus and Theodotion; the Vulgate; the Syriac Peshitta; the Targums; and for the Psalms the Juxta Hebraica of Jerome. Readings from these versions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading.”

**ESV:** “In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or if necessary, to support a divergence from the Masoretic text.”

**NASB:** “In the present translation the latest edition of Rudolf Kittel’s Biblia Hebraica has been employed together with the most recent light from lexicography, cognate languages, and the Dead Sea Scrolls” (The NASB then lists these witnesses of cognate languages under its Abbreviations page: Aramaic, Septuagint, Latin, Syriac)”

### The Alleged Copyist Errors of Masoretic Text

The following are some alleged copyist errors in the Masoretic text which are questioned by those who reject Masoretic readings and replace them for revised readings based upon other manuscripts and writings.

- Leviticus 20:10 - Does the Masoretic text erroneously repeat a line?
- 1 Samuel 6:19 - Did God slay "50,070" or "70" men?
- 2 Samuel 8:4 - 700, 7,000 or 1,700 horsemen?
- 2 Samuel 15:7 - "Forty years" or "Four years"?
- 2 Samuel 24:13 - "Seven years" or "Three years"?
- 1 Kings 4:26 - "40,000" or "4,000"?
- 2 Chronicles 22:2 - "Forty and two years old" or "Twenty-two years old"?
- 2 Chronicles 36:9 - "Eight years old" or "Eighteen years old"?
- Psalm 22:16 - "They pierced" or "Like a lion"?

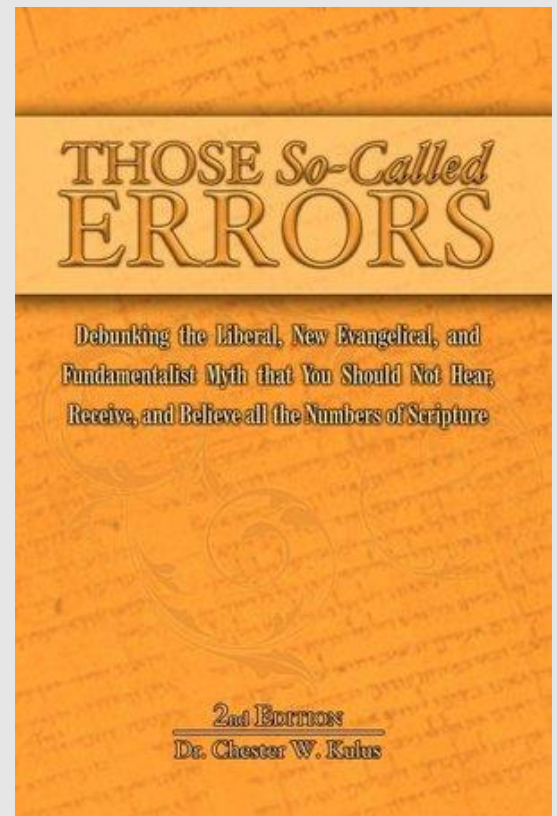
- Isaiah 9:3 - "Not increased the joy" or "Increased the joy"?

**“Eight years old” or “Eighteen years old”?** 2 Kings 24:8 records that Jehoiachin, son of Jehoiakim, was 18 when he succeeded his father but 2 Chronicles 36:9 says that he was 8 (majority of Hebrew manuscripts have 8 in this verse which support the Masoretic Text). Is this a scribal error passed down through the ancient history of Bible transmission? No! The KJV follows the Masoretic reading and it is the correct reading. Most modern translators speculate that the Masoretic text is in error, seeing that 2 Kings 24:8 says Jehoiachin was eighteen years old when he began to reign. However, there is no error in the Masoretic text. Jehoiachin became co-regent with his father Jehoiakim over Judah at age eight (2 Chronicles 36:9) and became the ruler “in Jerusalem” at age eighteen (2 Kings 24:8). The young age at which Jehoiachin became co-regent is not surprising, since his father’s interest would have been to secure an heir before his death and Babylonian invasion. Jehoiachin’s co-regency of ten years corresponds perfectly with his father Jehoiakim’s reign of eleven years (2 Chronicles 36:5).

The following are *alleged* numerical contradictions in the Masoretic text, in addition to those in 1 Samuel 6:19, 2 Samuel 8:4, 2 Samuel 15:7, 2 Samuel 24:13, 1 Kings 4:26, 2 Chronicles 22:2, 2 Chronicles 36:9, as noted above.

- 2 Samuel 10:18 and 1 Chronicles 19:18 - "700" or "7000" of the Syrians?
- 1 Kings 7:15 and 2 Chronicles 3:15 - Were Solomon's pillars "18 cubits high" or "35 cubits high?"
- 1 Kings 7:26 and 2 Chronicles 4:5 - "2000" or "3000" baths?
- 1 Kings 9:28 and 2 Chronicles 8:18 - "420" or "450" talents of gold?
- 2 Kings 15:30 and 2 Kings 15:33 - How many years did Jotham reign?

• **1 Kings 7:26 and 2 Chronicles 4:5 - "2000" or "3000" baths?** The two verses do not contradict one another. What we have here are two facts that are not mutually exclusive. Perhaps the best reconciliation is that the wash basin for animals has a capacity for 3,000 baths but only 2,000 baths or washings were actually contained in the basin for reasons not stated in the text. What this comes down to is believing that the Masoretic Hebrew Bible is not overridden with scribal errors but has logical explanations for differences in numbers. Entire books have been written to explain and refute those who



attach the authenticity of the Hebrew Biblical Text. One of them is “**Those So-Called Errors**” (Debunking the Liberal, New Evangelical, and Fundamentalist Myth that You should Not Hear, Receive, and Believe All the numbers of Scripture). It's not within the scope of this study to deal with what many in the realm of scholarship call “scribal errors.”

### The Changes to the Masoretic Text



D. A. Waite asks: "How many of these changes in the Hebrew text are you ready to accept? Do you want to accept 30,000? How about 20,000? 10,000? How about 5,000? How about 1,000? How many of you would like to accept 500 changes?" Waite then goes on to remark how the traditional Hebrew text is corrected and replaced by these corrupt readings and

conclusions of those behind the Kittle and Stuttgart editions: "Some CORRECT the Hebrew with the Syriac Version. Some CORRECT the Hebrew with just 'a few Hebrew manuscripts' rather than the entire Masoretic Traditional Hebrew text. Some CORRECT the Hebrew with the Latin Vulgate. Some CORRECT the Hebrew with the Dead Sea Scrolls. Some, like the NIV, use "quotations from Jerome" to "CORRECT" the Hebrew text. Some use Josephus, an unsaved Jew, to "CORRECT" the Hebrew text. Some use a "variant Hebrew Reading in the margin" to "CORRECT" the Hebrew text. Some use "words in the consonantal text divided differently" to "CORRECT" the Hebrew text.

Others use quotations from Jerome, Aquila, the Samaritan Pentateuch, or Symmachus to "CORRECT" the Hebrew text. Some use the Hebrew Targums, Theodotion, or the "Juxta Hebraica of Jerome for the Psalms" to "CORRECT" the Hebrew text. Why are they taking Jerome as a substitute for the Hebrew Word of God? Was he there? Still others use a "different set of Hebrew Vowels" to "CORRECT" the Hebrew text. Some use "an ancient Hebrew scribal tradition" to "CORRECT" the Hebrew. Some use the BIBLIA HEBRAICA of Kittel or Stuttgartensia to "CORRECT" the Hebrew. These are 19 of the different methods that other English versions have used to "CORRECT" the Masoretic Traditional Hebrew Old Testament text, thus changing the very Words of God!"

In conclusion, considering all the above data, there is no reason to question the reliability of the Hebrew text underlying the KJV. The Ben Chayyim Hebrew Old Testament Text is available today from the American Bible Society and the British and Foreign Bible Society. However, these same Bible Societies also print the corrupted Hebrew texts. Let us remember that God hates a mixture (2 Cor. 6:14-17).



## The Septuagint (LXX)

### The Legendary Story



Many claim that the Septuagint (a Greek translation of the Old Testament) contains the true readings of the Old Testament which are not found in the preserved Hebrew Masoretic text. Therefore, they give it great importance and even ascribe inspiration to it. But what is the Septuagint? How did it begin? Here's how the *legend* goes. Yes, I said "legend" because that is what scholars ascribe to it.

The Septuagint is claimed to have been translated between 285-246 BC during the reign of Ptolemy II Philadelphus of Alexandria, Egypt. His librarian, supposedly Demetrius of Phalerum, persuaded Philadelphus to get a copy of the Hebrew Scriptures. Then the Scriptures (at least Genesis to Deuteronomy) were originally translated into the Greek language by respected elders of Israel for the Alexandrian Jews (Jews who lived in Alexandria Egypt, named after Alexander the Great). This part of the story comes from early church historian Eusebius (260-339 A.D.). Scholars then claim that Jesus and His apostles used this Greek Bible instead of the preserved Hebrew text. The Septuagint was supposedly translated by Jewish scholars (250-100 B.C.) in Alexandria Egypt. The word Septuagint means seventy referring to the tradition that at least 70 or 72 men translated the Hebrew into the Greek language of the day. It is often referred to LXX which is the Roman numeral for seventy.



### The Letter of Aristeas



The whole argument that the Hebrew Scriptures were translated into Greek by 72 Jewish scholars rests upon a single document which is a letter. All historical evidence supporting the traditional argument of 72 Jewish authors developing the Septuagint either quotes or references this single letter. In this so-called *Letter of Aristeas*, the writer presents himself as a close friend of king Philadelphus. He claims that he persuaded Eleazar, the high priest, to send with him 72 scholars from Jerusalem to Alexandria, Egypt. There they would translate the Hebrew Scriptures into Greek, forming what we now call the Septuagint. Jewish historian Josephus and Philo (Hellenistic Jewish mystic and philosopher) both lived during the first century A.D. They, along with others, add to the story.

Many attribute Philo to inventing the legend and ascribing divine inspiration to the Jewish translators. Some say the 72 were shut in separate cells and "miraculously" wrote each of their versions word-for-word the same. Many will tell you that this proves "divine inspiration" of the entire Septuagint. I'm not making this up! The Jewish Talmud perpetuates the story of the Letter of Aristeas: 'King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each of them in a separate one, without revealing to them why they were summoned. He entered each one's room and said: 'Write for me the Torah of Moshe, your teacher.' God put it in the heart of each one to translate identically as all the others did.'

The writer of this letter, Aristeas, claims to have been a Greek court official during the time of Philadelphus' reign. He claims to have been sent by Demetrius to request the best scholars of Israel to bring a copy of the Hebrew Scriptures to Alexandria to start the Septuagint translation project. He even goes so far as to give names of Septuagint scholars, yet many of the names he gives are from the Maccabean era, some 75 years too late! Many of them are also Greek names, definitely not the names of Hebrew scholars. There are many other evidences that this letter is from a different time period, and is therefore fraudulent. The supposed "librarian," Demetrius of Phalerum (A.D. 345-283), is said to have served in the court of Ptolemy Soter. However, Demetrius was never the librarian under Philadelphus. The letter quotes the king telling Demetrius and the translators, when they arrived, how wonderful it was that they came on the anniversary of his "naval victory over Antigonus" (*Aristeas* 7:14). But the only recorded Egyptian naval victory occurred many years after Demetrius death, so the letter must be a fraud! The *Letter of Aristeas* is a hoax that doesn't even fit the time period in which it claims to have been written. Even critical textual scholars admit that the letter is a hoax yet persist in quoting the *Letter of Aristeas* as proof of the existence of the Septuagint before Christ.



The legendary story relates that six scholars were selected from each of the twelve tribes, and that these 72 men came down to Alexandria, Egypt and produced the translation. This cannot be true! "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. But you are departed out of the way; you have caused many to stumble at the law; you have corrupted the covenant of Levi, saith the LORD of Hosts." (Mal. 2:7-8). What was the covenant of Levi? It was a contract in which God charged the Levites with the sole responsibility of writing and preserving the Scriptures.

Deuteronomy 31:24-25 records: "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished that Moses commanded the Levites, who bore the ark of the covenant of the Lord, saying, Take this book of the

law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." It was the Levites that were the sole custodians over all the affairs concerning the sacred writings - not various choices of men throughout the twelve tribes. The Book of Ezra records that Ezra was a "ready scribe" and that he was a priest, hence, from the tribe of Levi (Ezra 7:6, 10-11). Obviously, God would never inspire such a work as described by Aristeas, Philo, Josephus, etc. for it violates His very instructions as disclosed in the Word of God. The priests and Levites would never select or approve men from the other eleven tribes to translate Scripture. Therefore, this spurious tale stands exposed, not only on historical ground, but more importantly, upon Scriptural ground and falls on the basis of error.

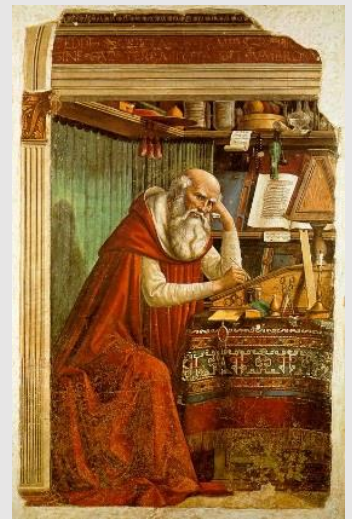
Generally speaking, no one today believes that this story of the origin of the Septuagint is factually true but many still claim the Septuagint is inspired by God and that it did come into existence in order to replace the Hebrew Scriptures. Concerning the story, H.S. Miller declared that "The Letter to Aristeas has been doubted, then denied and that now it has few, if any, defenders" (*General Biblical Introduction: From God to Us*, p. 222). Roy Beacham and Kevin Bauder, writing in "One Bible Only?" calls this story "a mixture of fact and fable" (p.29). Geisler and Nix, *A General Introduction to the Bible* says, "The details of this story are undoubtedly fictitious but the letter does relate the authentic fact that the LXX was translated for the use of Greek speaking Jews of Alexandria (p. 308).

Even Origen himself denied the authenticity of this letter when writing his *Introduction to the Septuagint*. He concludes that the "Letter of Aristeas is not worthy of notice except for the myth being connected with the authority which this version (LXX) was once supposed to have possessed." Historically, whenever someone used a Greek translation of part of the Old Testament, they called it the Septuagint to try and connect it to the legend of the "inspired" Alexandrian translation. Some early Christian leaders fell for this myth. Dr. Floyd Jones concludes: "Thus we stand perplexed and frustrated. We have examined the origins of the LXX and found them lacking, full of fable, myth, and legend. Now we stand deceived and misled, having been told that a B.C. Septuagint is available for use only to find that such an ancient document does not actually exist anywhere in the world."

### Origen and the Septuagint

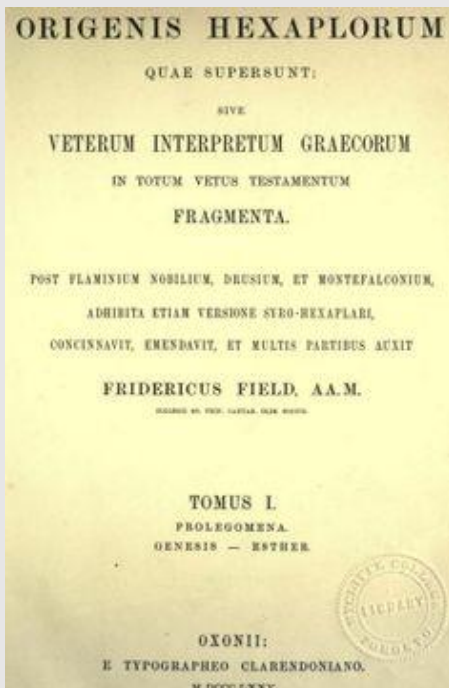
Around 235 A.D. Origen, a scholar in Alexandria, completed the Hexapla, a comprehensive comparison of the ancient versions and Hebrew text side-by-side in six columns. Much of this work was lost, but several compilations of the fragments are available.

In the first column was the contemporary Hebrew, in the second a Greek transliteration of it, then the newer Greek versions each in their own columns. Origen also kept a





column for the Old Greek (the Septuagint) and next to it was a critical apparatus combining readings from all the Greek versions with diacritical marks indicating to which version each line belonged. Perhaps the voluminous Hexapla was never copied in its entirety, but Origen's combined text ("the fifth column") was copied frequently, eventually without the editing marks, and the older uncombined text of the LXX was neglected. As a result, this combined text became the first major Christian recension (compilation and revision) of the LXX, often called the *Hexaplar recension*. In the century following Origen, two other major recensions were identified Jerome, who attributed these to Lucian and Hesychius. Origen's was by far the most popular Septuagint version and has been preserved for us today in the Alexandrian manuscripts. **In truth, what is called the Septuagint today is the result of Origen's editing and Greek translation of the Old Testament.**



Nearly all scholars believe that the fifth column of Origen's Hexapla is Origen's revision of a B.C. Septuagint. In addition, many believe that the so called LXX in fact *originates* with Origen's fifth column, which means that the 5<sup>th</sup> column is based on and constructed from the versions in the other columns. **In other words, Origen also had a New Testament at his side to further assist him in the Greek translation of the Old Testament, and likely borrowed from the New Testament back-translating into the Hebrew Masoretic Old Testament text, creating a Greek translation of the Old Testament.**

If this were the actual case and likely is, the "LXX" that we know today would not have been created and appeared until the completion of the Hexapla in 245 A.D. In fact, the nearest thing to an Old Testament Greek Bible found by anyone is the Ryland Papyrus (No. 458), which has a few portions of Deuteronomy 23-28 on it. This piece of papyrus is dated 150 B.C. (questionable date) which is fifty to one hundred years later than the writing of the so-called *original* Septuagint. **In short, we don't have extensive proof of an early Septuagint but a later Septuagint constructed by Origen.** Furthermore, since the Apocrypha has always been part of the Septuagint, it is worthy of note that it is in the fifth column of Origen's work that the Apocrypha makes its appearance! We therefore can logically maintain that this 5th column has been a leading source of Old Testament corruption and where the Apocrypha was introduced as a possible inspired writing.

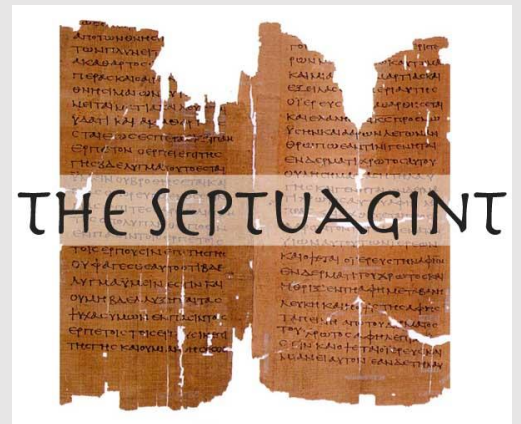
Three other columns of the Hexapla portrayed Greek translations made by men who professed Christianity at some time in their lives but who later apostatized, returning to Judaism or becoming Ebionites. The third column was a Greek version by Aquila (80-

135 A.D.) who had converted to Judaism. Later, upon seeing miracles at the hands of disciples of the deceased Apostles, he professed the Christian faith. He was excommunicated from the Christian community for steadfastly refusing to give up astrology, magic, and the practice of necromancy. Aquila returned to Judaism (some say he also embraced the Ebionite ethic) and eventually was responsible for a contemptuous outrage against the Jews. During the reign of Hadrian (A.D. 117-138), he supervised the building of a pagan temple to Jupiter on the site of the Temple of Solomon and placed a statue of the Emperor where the Holy of Holies had been. The history of the Hexepla and Septuagint are certainly eye-opening.

A major source of puzzlement for anyone who begins to investigate the Septuagint is the oft occurring appearance of the term "extant" with reference to a pre-Christian entity. The "Introduction" of the 1970 Zondervan edition of the LXX begins: "The earliest version of the Old Testament Scriptures which is **extant**, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century **before** the Christian era: this version has been so habitually known by the name of the Septuagint ..." The disturbing part of this quote is that it categorically proclaims that a B.C. Septuagint is extant (existing today, can be seen, available, and can be handled). If this is true, where is this B.C. Septuagint? The quotation declares that a Greek translation made around 285-250 B.C. is accessible for reference. Not only are we unable to locate any such document; we cannot even find any direct citations from such an early document! Anything we have today is much later.

### How Many Septuagint's?

That which scholars refer to as "Septuagint papyri" are around 200 fragments of varying sizes. Most are not of great value to the text critic. Only one has been assigned a B.C. date while all the others were written at least 100 years after the death of Christ. However, Greek translations of the whole Old Testament began to appear in the Mideast. Around 140 A.D. Origen (185-254 A.D.) worked on "restoring" the Septuagint between the years 220-240 A.D. He claimed that there were as many different Greek translations as there were manuscripts. Modern scholars also suggest that there were three different Greek versions of the Hebrew Bible. As Origen worked on his restoration, he had the translations of Aquila, Theodotian and Symmachus in front of him.



The **Aquila** Septuagint was put together in around 128 A.D. This man was a proselyte to Judaism and was a pupil of the new rabbinical school of Rabbi Akiba (95-135 AD). **Theodotian** (around 180 A.D.) presented a Greek translation of the Old Testament. He

was an "Ebionite" Christian - a heretical sect that denied the deity of Christ. Theodotian claimed to be correcting the original Septuagint. He also obscures many Old Testament prophecies about Christ. Since he was writing for a heretical Christian audience and not a Jewish one, he included some of the Apocrypha. His work was also called "a Septuagint" or "the Septuagint."

A third translator, **Symmachus**, was also an Ebionite. He produced a Greek translation around 211 A.D. He did not include any of the Apocrypha. His work was also called "a Septuagint" or "the Septuagint." Origen also claimed to have two other Greek manuscripts that he found in a jar and at least two "corrupted" copies of the true Septuagint when putting his own Septuagint together. Of course, Origen also had the New Testament. He wrote commentaries on every book of the New Testament. He collated these Greek manuscripts and created his own version of the Septuagint. As the *International Standard Bible Encyclopedia* declares. "It was Origen who claimed to be able to give the church the true text of the Old Testament and its true meaning." (ISBE, p. 2276). Origen worked hard at making the Old Testament match the New Testament - even when it didn't. His version of the various Septuagint's is really the Septuagint that we possess today. Origen determined to provide the church with the Greek manuscripts that he determined to be the true text and meaning of the Old Testament. Nevertheless, Origen's Greek text and translation was not a good translation of God's inspired Hebrew Text.

#### King James Propaganda?



There is no way to know how much of Origen's Septuagint he simply invented. Some writers have concluded that to declare Origen's Septuagint to be the document that we call the Septuagint today is simply "King James propaganda." But "scholars" like Ira Price, H.S. Miller, Frederick Kenyon, and Gleason Archer are clearly not "King James fanatics." They along with secular writers recognize that the current document called the Septuagint is the work of Origen. This is simply a fact of history. Origen compiled together the

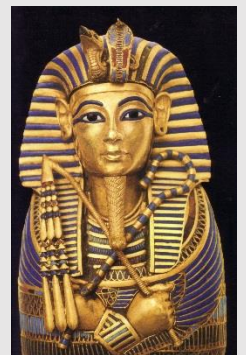
documents that we know today as the Septuagint. The *New Schaff - Herzog Encyclopedia* identifies the Septuagint as Origen's Septuagint and calls it "the so called Septuagint." (vol. II, p. 116). In the fourth century, Jerome complained that the only editions of the Septuagint available were those of Origen's redaction of the Septuagint. He also claimed that Origen "borrowed" things to place in his Old Testament.

When writers like Irenaeus and Justin Martyr (who wrote before Origen) refer to the Septuagint, we have no idea what Greek version they were actually referring to. It doesn't exist today. However, Origen's Septuagint was made popular by Eusebius and is the

Septuagint that is used today. This is because "evidence of Septuagint readings prior to the time of Origen have been confused or lost." (Ira Price, *The Ancestry of Our English Bible*, p. 79). When "scholars" discuss the Septuagint today they discuss a translation that was actually produced after the New Testament, by Origen, who was a famous commentator on the New Testament.

The oldest manuscripts of the LXX include 2nd century B.C. fragments of Leviticus and Deuteronomy and 1st century B.C. fragments of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the Minor Prophets. Relatively complete manuscripts of the LXX postdate the Hexaplar rescension of Origen and include the Codex Vaticanus and Alexandrinus. **It's rather interesting that the untrustworthy Greek New Testament manuscripts linked to Origen and the Westcott and Hort Greek text also contain large portions of the Greek Old Testament (Septuagint), which were obviously linked to Origen and his liberal-based school.** Once again, these are the manuscripts such as Codex Vaticanus (B), 350 AD, in the Vatican Library, and Codex Alexandrinus (A), 450 AD, in the British Museum. Unger concludes the Alexandrinus manuscript follows Origen's Hexapla. Therefore, the Hexapla was Origen's Hebrew Testament and the second column of Origen's Hexapla contained his Greek translation of the Old Testament that he put together. He likely formulated many of the Septuagint readings we have today. The Codex Sinaiticus (Aleph), 350 AD, also in British Museum, contains Septuagint readings and we do know that Origen's readings of the Greek text were followed by all three of these manuscripts. The Septuagint translation was evidently made from manuscripts which differed widely in many places from the Hebrew Masoretic Text. **Origen, along with his New Testament alterations, likely formulated the altered Septuagint readings we have today.**

In summary, the Septuagint we have today was translated in Alexandria Egypt which was the place where the Greek Received Text would eventually be altered and changed, as we will confirm later in this study. It was in this same place where *an altered Hebrew Text* was followed which eventually gave birth to the Septuagint that we possess today. **Historically, Egypt has not been the friend of God's people nor of the Bible that they produced (Rom. 3:2).** Mainstream rabbinical Judaism rejected the Septuagint as valid Jewish scriptural texts because of what were ascertained as mistranslations, along with its Hellenistic heretical elements, and preferred the Masoretic tradition of Hebrew texts. **To place the Septuagint on the same level as Scriptures is to create several inspired texts from which nobody can be sure of the readings.**



Simply stated, the LXX contains readings that cannot be put on the same level as the Masoretic Text which is the inspired text passed down through Hebrew history. *At best,*

*the Septuagint is a translation into another language (Greek) but it is not a good translation, since it was not entirely based on the correct Hebrew text.*

**James Ussher**, who was an expert on Semitic languages, concluded that the Septuagint contained errors of translation, and even errors of fact, that he considered critical and fatal to his purpose of determining a unified chronology of the world. It adds several more thousand years to the history of earth through questionable readings. For this reason, Ussher rejected the Septuagint in favor of the Masoretic Text. When Jerome undertook the revision of the Old Latin translations of the Septuagint, he checked the Septuagint against the Hebrew texts that were then available. He came to believe that the Hebrew Masoretic text better testified to Christ than the Septuagint. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew rather than Greek. His choice was severely criticized by Augustine. Admittedly, Jerome based his Psalms off of the Septuagint, but by in large he found the Hebrew Text more reliable and accurate.



### The Language of Christ and the Apostles

Dr. F.F. Bruce notes: "The Jews . . . lost interest in the Septuagint altogether. With but few exceptions, every manuscript of the Septuagint which has come down to our day was copied and preserved in Christian, not Jewish, circles" (F.F. Bruce, *The Books and the Parchments*, p.150). Much of the Septuagint is written in the Koine Greek which means "common language." It was the international form of Greek which, since the time of Alexander the Great, replaced the old dialects.

**This brings up the question: Did Jesus roam the countryside preaching in the Greek language?**

Jesus' public preaching and teaching ministry drew great crowds of common people. Many suggest that if he had preached in Greek he could never have drawn such an audience. *In fact, many Jewish people learned Greek for use in trade and dealing with the Roman Empire but they never accepted it for communication among themselves or in sacred matters.* If Jesus had preached in Greek both the Pharisees and religious people would have used this against Him and the Jewish crowds would never have flocked to Him. He undoubtedly preached in *Aramaic* (the daily language of the Jews - closely related to Hebrew) and read the Scriptures from *Hebrew*. The Synagogues of Palestine refused to use the Greek and considered the Hebrew sacred (see H.S. Miller, *General Biblical Introduction*, p. 224). The Hebrew Mishnah makes it clear that using Hebrew was expected from all Jewish teachers. If Jesus walked around the countryside and preached sermons in the Greek language this would cause Him to lose a large Jewish audience that still held to the sacred Hebrew language.



Of course, this is not to say that Christ or the apostles never spoke in the Greek language when sharing truth with the masses. It was undoubtedly necessary that they did this in order to communicate with various peoples of the day. Within two or three generations from Alexander the Great, when Alexandria became the chief center for Hellenism (Greek culture and language - 331 B.C.), many Jews were speaking in the Greek language. It is likely that some of the Jewish people had forgotten their Hebrew language and were speaking predominately Greek. Because of the Greek influence Jesus undoubtedly spoke in the Greek language throughout His earthly ministry. **However, it's one thing to communicate truth and Scripture to others in the Greek language, but it's altogether different to accept and quote the Septuagint as God's inspired Word! Did Jesus and the apostles ever say they were quoting from the Septuagint? No!** Furthermore, why would they quote from a Greek Testament that was interspersed with uninspired apocryphal writings and loosely translated? To conclude that Christ and the apostles needed to quote from the Greek Septuagint when speaking to Greek speaking people is erroneous. They could share God's truth and Word with Greek speaking people without using a Greek translation of the Old Testament that was inaccurate in various places and not in sync with the original Hebrew writings. Jesus and the apostles could effectively communicate the Hebrew writings to the people without endorsing erroneous Septuagint readings.



Here is a case in point. **We reject using the English translation of the King James Version over the Greek language that is behind the King James Version. Likewise, we should not use the Septuagint over the Hebrew language that God intended to use in order to preserve His infallible Word.** This means we should stick with the Masoretic Text and those who translate from it.

Dr. Edward Hills states: "During His earthly life, the Lord Jesus appealed unreservedly to the very words of the Old Testament text (Matthew 22:42, John 20:44 ff), thus indicating His confidence that this text had been accurately transmitted. Not only so, but He also expressed this conviction in the strongest possible manner, ' . . . till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled,' (Matthew 5:18.) . . . Here our Lord Jesus assures us that the Old Testament in common use among the Jews during His earthly ministry was an ABSOLUTELY TRUSTWORTHY REPRODUCTION OF THE ORIGINAL TEXT WRITTEN BY MOSES AND OTHER . . . WRITERS." [BELIEVING BIBLE STUDY, by Dr. Edward Hills, pp. 5-6].

**The Lord Jesus Christ never refuted any text, any word, or any letter in the Hebrew Old Testament. He didn't say, "Now Moses was misquoted here, it should have been this."** He offered no textual criticism whatever. Had there been any changes, I'm

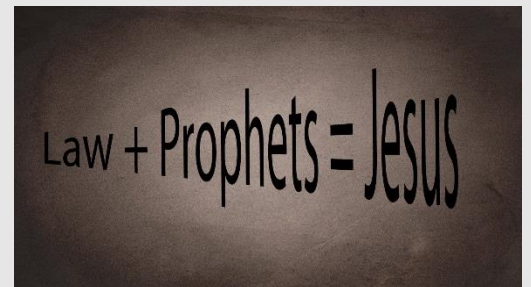
sure He would have corrected it, but He didn't. It stands written! His stamp of approval is on the Masoretic Hebrew text. It is **AUTHORIZED** by Jesus. He did not authorize the Septuagint, the Latin Vulgate, some scribal tradition, Josephus, Jerome, the Syriac version, or any other document.

## The Law and the Prophets

The Septuagint is claimed to have already been in existence and very popular during the time of Jesus and the apostles since it was a pre-Christian document. The claim is also made that both Jesus and the apostles quoted from it instead of the preserved Hebrew text, replacing the Hebrew text in over 300 places. This is another story has been passed around for centuries. But is it the truth? Did Christ and his apostles used the Septuagint, preferring it above the preserved Hebrew text found in the temple and synagogues?

**If the Greek Septuagint was the Bible Jesus used, he would not have said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:18).** Why would Jesus not have said this? It's because the jot is a Hebrew letter and the tittle is a small mark to distinguish between Hebrew letters. If Jesus used the Greek Septuagint, His Scriptures would not have contained the jot and tittle. He obviously used the *Hebrew* Scriptures!

In addition, Jesus only mentioned the Scripture texts in two ways, (1) "The Law and the Prophets" and (2) "The Law of Moses, the Prophets and the Psalms." You will remember what Jesus said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44).



The Hebrews divide their Bible into three parts: the Law, the Prophets and the Writings. Jesus clearly referred to this. The Septuagint had no such division but the Hebrew Scriptures were divided in this way. Not only are these valid observations, but the Septuagint also contained the Apocryphal books interspersed throughout the Old Testament. This text is so hopelessly mixed up that Jesus could not possibly have been referring to it! As we have said, Christ continually refers to the Hebrew division of the Old Testament – The Law, Prophets and Psalms (Matt. 7:12, 11:13, 22:40; and Luke 24:27, 44). No known version of the Septuagint has any such division. Origen's Septuagint has the Old Testament in an entirely different order with the books of the Apocrypha interspersed among them.

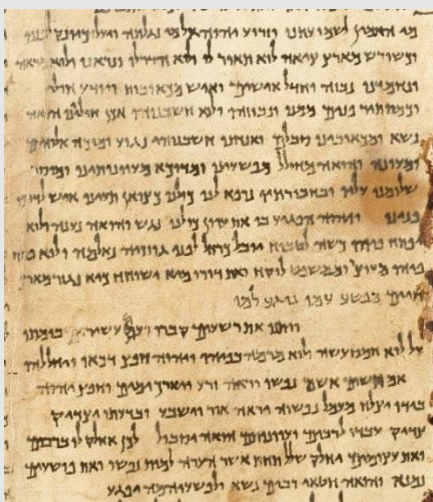
Christ took it for granted that His hearers used an Old Testament with the historic threefold division found in the Hebrew Scriptures.

## The Dead Sea Scrolls



The Septuagint was translated from a Hebrew Old Testament text-type, other than the traditional Masoretic text, and it's this same corrupted Hebrew text that is reflected in the modern versions. However, this does not mean that the text is totally different than the Masoretic Text. However, it's clear that to some degree the Septuagint and Masoretic Text were based on different Hebrew manuscripts. The discovery of the Dead Sea Scrolls has helped to shed more light on this.

The "Dead Sea Scrolls" were discovered in the Qumran (koomran) region near the Dead Sea in 1947. Some of these scrolls are dated as early as 200 BC and contain parts of every book in the Old Testament except Esther. This was a monumental find since it does prove that a common Hebrew Text was used throughout history. This is because a large portion of the scrolls follow the Masoretic Text readings (60% -70%) while only a small portion (5%) follow readings of another Hebrew Text *similar to the Septuagint readings*.



J. P. Green reports that a copy of the book of Isaiah in the D.S.S. matches the Hebrew Masoretic Text: "Much more recently, at Qumran, two manuscripts of Isaiah have been found. One of them is complete, and dates from the 1<sup>st</sup> century before Christ. The surprising and amazing thing about this textual evidence, is that the 10<sup>th</sup> century A.D., Masoretic text is in substantial agreement with the text of Isaiah, that has been buried for two thousand years. The two texts are in amazing agreement, except for a number of minor punctuation-type variations." In addition, Dr. T. Holland writes in Crowned with Glory: "Until recently, the most ancient manuscripts of the Hebrew Old Testament

dated to the ninth century. This has changed with the discovery of the Dead Sea Scrolls, which date from 168 BC to about 68 AD.



These scrolls provide us with Hebrew manuscripts more ancient than the previous manuscripts by one thousand years. What is interesting to the student of textual criticism and the believer in Biblical preservation is that **the majority of Biblical manuscripts among the Dead Sea Scrolls agree with the Masoretic Text.** This further provides evidence of the text's credibility and testifies to the accuracy of the Hebrew scribes in their reproduction of biblical manuscripts throughout the ages. **Consequently, it establishes the preservation of the Old Testament text in Hebrew by God."**

The generally accepted theory is that the Essenes (ultra-fundamentalist Jews who desired the isolated life of the desert) were responsible for the Dead Sea Scrolls. Although the Dead Seas Scrolls (DSS) display considerable similarity to the traditional Masoretic Text (MT) especially in the book of Isaiah, it departs radically from the MT (Masoretic Text) in many other parts like the Psalms. The DSS contain nine entirely new and unheard of psalms that are not found in the traditional Hebrew Scripture. Many of the psalms show a corrupted hand.

For instance, in verse 16 of Psalm 22, which is a Messianic psalm, the DSS read, "like a lion are my hands and feet," which makes no sense. The traditional Hebrew text, on the other hand, reads, "they pierced my hands and my feet," obviously pointing to the crucifixion of Christ (cf. Matt 27:35). **All said and done, our confidence in the Hebrew Scriptures must rest on the very Scriptures Jehovah has "kept pure in all ages," through the traditional Hebrew Masoretic Text.** It goes without saying that the DSS must be examined in the light of the Masoretic Text and not vice versa. However, the fact that these earlier dated scrolls do resemble the Received Text sheds even more light on God's originally preserved and Traditional Text.



Of course, additional manuscripts have also been found that do support the Masoretic Text. In the early 1960's Biblical texts were discovered during the excavation of **Masada**, the renowned rock fortress where Jewish zealots made a successful last stand against the Roman army after the destruction of Jerusalem in 70 AD. Masada (Hebrew for fortress) is situated atop an isolated rock cliff at the western end of the Judean Desert, overlooking the Dead Sea. The Hebrew texts discovered here were approximately nineteen hundred years old, dating slightly before 73 AD

when Masada finally fell. The manuscripts were exclusively Masoretic.

To these findings we can also add the **Geniza Fragments** which were discovered in 1890 at Cairo, Egypt. These fragments date to the fifth century AD. They were located in a Geniza, a type of storage room for worn or faulty manuscripts. The fragments number around 200,000 and reflect Biblical texts in Hebrew, Aramaic, and Arabic. The Biblical texts discovered support an earlier Masoretic Text.



Below is a chart that gives an illustration of the differences that can be seen between three different sources or writings, while looking at only one verse - Deuteronomy 32:43.

**Deuteronomy 32.43,  
Masoretic**

**1 Shout for joy, O nations, with his people**  
**2 For he will avenge the blood of his servants**  
**3 And will render vengeance to his adversaries**  
**4 And will purge his land, his people.**

**Deuteronomy 32.43,  
Qumran (Dead Sea Scrolls)**

**1 Shout for joy, O heavens, with him**  
**2 And worship him, all you divine ones**  
**3 For he will avenge the blood of his sons**  
**4 And he will render vengeance to his adversaries**  
**5 And he will recompense the ones hating him**  
**6 And he purges the land of his people.**

**Deuteronomy 32.43,  
Septuagint**

**1 Shout for joy, O heavens, with him**  
**2 And let all the sons of God worship him**  
**3 Shout for joy, O nations, with his people**  
**4 And let all the angels of God be strong in him**  
**5 Because he avenges the blood of his sons**  
**6 And he will avenge and recompense justice to his enemies**  
**7 And he will recompense the ones hating**  
**8 And the Lord will cleanse the land of his people.**

**News flash! They can't all three be true!** This is why we need a Hebrew text that has been handed down through scribal tradition – the Masoretic Text which has been untouched by German rationalists. Once again, the Dead Sea Scrolls predominately follow the Masoretic readings but do contain a mixed reading of another Hebrew Text and other free writings. **Actually, the Masoretic Text is the true text, not the Dead Sea Scrolls, even though the Scrolls are more than a thousand years older. The Dead Sea material was not written by Jews who were given the charge by God to protect them.** They were not of the tribe of Levi. They were Essenes, a Jewish cult of ascetics, whose teachings were ripe with heresies. Nevertheless, these findings do verify the importance of the early Masoretic Text. However, these scrolls in some cases do present textual sources of a variety of readings, including the Septuagint.

**What about when the translators of modern Bible versions substitute the Septuagint (LXX) in place of the Masoretic Hebrew? Should we accept these readings over the Masoretic readings?** Absolutely not! D. A. Waite concludes, "It can be clearly seen ... that the Septuagint is inaccurate and inadequate and deficient as a translation. To try to *reconstruct* the Hebrew Text (as many connected with the modern versions are attempting to do) from such a loose and unacceptable translation would be like trying to reconstruct the Greek New Testament Text from the Living Bible of Ken Taylor!!"

Dr. J. A. Moorman, a manuscript expert, says that the Septuagint "paraphrases anthropomorphisms offensive to Alexandrian Jews, **disregards consistency in religious technical terms**, and shows its impatience with the repetitive descriptions in Exodus by **mistakes, abbreviations, and wholesale omissions**...Isaiah as a translation is bad; Esther, Job, and Proverbs are free paraphrases. The original LXX version of Job was much shorter than the Hebrew; it was subsequently filled in with interpretations from Theodotus...and the original LXX rendering is nowadays to be found in only two MSS and the Syriac..."



Floyd Nolen Jones, Th.D., Ph.D., and expert on the Septuagint, also comments on some of the problems in the Septuagint. He is an outstanding scholar and expert on Bible chronology. "Thus the Pentateuch is generally well done, especially as compared to the rest of the books contained within the LXX. Still, it does occasionally paraphrase anthropomorphisms in a manner offensive to Alexandrian Jews, disregards consistency in religious technical terms, and shows its impatience with the repetitive technical descriptions in Exodus by mistakes, abbreviations, and wholesale omissions. Yet comparatively few books in the LXX attain even to the standard of the Pentateuch; most are of medium quality, some are very poor. The Book of Isaiah shows "obvious signs of incompetence".

As a translation, it is not only bad; it is the most inferior book within the LXX. H.B. Swete concludes that the Psalms are but little better. Esther, Job, and Proverbs are not faithful translations but merely free paraphrases. The original LXX version of Job was much shorter than the Hebrew; it was subsequently filled in with interpretations from Theodotion (see under "Hexapla," p. 18). Proverbs contains material not present in the Hebrew text at all, and Hebrew sentiments are freely altered to suit the Greek outlook. The rendering of Daniel was so much of a paraphrase that it was replaced, perhaps within the first century A.D., by a later translation (generally attributed to Theodotion, but differing from his principles and antedating him), and the original LXX rendering is presently to be found in only two Greek MSS and the Syriac version. One of the translators of the book of Jeremiah sometimes rendered Hebrew words by Greek words that conveyed similar sound but utterly dissimilar meaning."



Below is some additional helpful research and finding by Floyd Nolen Jones regarding some of the departures of the Septuagint from the Hebrew Text and the errors it promotes. The quote and material is somewhat in-depth but very important. "One point where the LXX and the Hebrew text differ in the Pentateuch is with regard to the ages of the antediluvian patriarchs relevant to the birth of their sons. Six of the first ten of these patriarchs fathered exactly 100 years later in the LXX than in the Hebrew O.T. The total span of these differences is 586 years – the LXX being greater than that of the Hebrew text. The importance of this discrepancy can hardly be overstated as in calculating and reckoning the chronology of the Old Testament, the numbers recorded in Scripture are our only guide ...

"That the variations in the Septuagint are due to contrivance or design, and not due to accident, is plain from the systematic way in which the alterations have been made. It is simple to demonstrate which list is correct. The majority of LXX manuscripts give 167 as the age of Methuselah at the birth of his son, Lamech (the Hebrew reads 187 - Gen. 5:25). However, if Methuselah were 167 at the birth of Lamech, Lamech 188 at the birth of Noah, and Noah 600 at the Flood (as recorded in the LXX), Methuselah would have been 955 at the date of the Flood. Since he lived to be 969 (the life span given in both), the LXX becomes entangled in the absurdity of making Methuselah survive the Flood by 14 years! Yet Genesis 7-10 and II Peter 3:20 are adamant in proclaiming that only Noah, his three sons and all four of their wives; that is, only 8 souls survived the Deluge. Discordances of a similar nature and magnitude are found with regard to the Postdiluvian patriarchs except that here the life spans also differ, often by more than 100 years ....

"The constructor of the scheme found in the LXX lengthens the chronology of the Patriarchs after the Flood unto Abraham's leaving Haran by 720 years. He also graduates the length of the lives of the Patriarchs throughout the entire register, both those before and after the Flood. The curious result is that with the three exceptions of

Enoch, Cainan (whose life exceeds that of his father by only 5 years) and Reu (whose age at death is the same as that of his father), every one of the Patriarchs from Adam to Abraham is made to die a few years younger than his father. Could anything be more manifestly artificial?

“Incidentally, the Samaritan text evidences similar signs of tampering. For example the interval from Adam to the Deluge is 349 years shorter (A.M. 1656 MT - 1307 Sam. = 349) 2 in this text as compared to the Hebrew and the interval from the Flood to Abraham is longer by 490 years. After analyzing the disparity between these discordant ages of the Patriarchs in both the LXX and the Samaritan Pentateuch with regard to the Hebrew, C.F. Keil concluded that the Hebrew Text was the only reliable account: "That the principal divergences of both texts from the Hebrew are intentional changes, based upon chronological theories or cycles, is sufficiently evident from their internal character, viz. from the improbability of the statement, that whereas the average duration of life after the flood was about half the length that it was before, the time of life at which the fathers begot their first-born after the flood was as late and, according to the Samaritan text, generally later than it had been before. No such intention is discernible in the numbers of the Hebrew text: consequently every attack upon the historical character of its numerical statements has entirely failed, and no tenable argument can be adduced against their correctness ...

“Significant discrepancies are also found with regard to various lengths of reign of several kings during the period of the divided monarchy. The Greek variants came into being because the translator either failed to understand the meaning of the Hebrew or, as was the usual occurrence, from an effort to "correct" the supposed errors. Discrepancies between the LXX and the Hebrew Scriptures with regard to the various kings may be readily seen in a chart.

<b>Septuagint Discrepancies Among the Kings</b>		
<b>I KINGS</b>	<b>HEBREW TEXT</b>	<b>SEPTUAGINT</b>
15:9 Asa	20th of Jeroboam	24th of Jeroboam
16:8 Elah	26th of Asa	20th of Asa
16:15 Zimri	27th of Asa	not given
16:29 Ahab	38th of Asa	2nd of Jehoshaphat
22:41 Jehoshaphat	4th of Ahab	11th of Omri
<b>II KINGS</b>		18th of Jehoshaphat
1:17 Joram	2nd of Jehoram	Jehoshaphat
8:16 Jehoram	8 years of reign	40 years of reign

“A careful investigation of these variations reveals that they are not the result of scribal errors, but constitute *editorial changes* made with the object of correcting what were considered as "errors" in the original Hebrew text. In no instance is a Greek variation an improvement over the Hebrew. The fallacious nature of the Greek innovations may be proved by the wide divergence of the patterns of reign that they call for from the years of contemporary chronology. For example, the Hebrew text of I Kings 22:41 tells us that Jehoshaphat ascended to the throne of Judah in the 4th year of the reign of Ahab of the Kingdom of Israel. The Greek Septuagint gives the same data here, but the Greek has another account of Jehoshaphat's reign at First Kings 16:28 (III Kings by LXX reckoning) that places the accession of Jehoshaphat in the 11th year of Omri of Israel – some four years earlier. In addition, I Kings 16:29 of the Hebrew Bible records that Ahab ascended to the throne of Israel in the 38th year of Asa, King of Judah, whereas the Greek gives Ahab's accession as the 2nd year of Jehoshaphat – which is 5 years later ...”

### Septuagint Quotes in New Testament?

When making his Septuagint Origen wanted to try and match the Old Testament quotes with the New Testament quotes since he believed the Masoretic scribes were in error when recording these verses in the Old Testament which did not directly parallel with the New Testament quotes. Quite often the objection is made that we cannot take the Masoretic Text as the correct textual basis for the Old Testament because the New Testament quotes from the LXX more than 150 times. Furthermore, since the New Testament matches the Septuagint readings it therefore sanctions the entire Greek translation of the Old Testament. As a result, we should substitute the Septuagint (Origen's work) wherever it differs from the Masoretic Text. **To state it simply, Septuagint readings sometimes line up better with various New Testament quotes; therefore, it is assumed they are the intended and better readings and should be chosen over the Hebrew Masoretic readings, which sometimes are worded differently.**



D. A. Waite analyzes this objection as follows: "Does the NT actually quote from the LXX? How do we know that the present text of the Septuagint was not that found in those Greek OT translations of the second century AD by Aquila, Symmachus and Theodotian, or even that of Origen and his Hexapla. If this were the case, this text would follow that of the NT and you might have these translators quoting the OT quotes found in the text of the NT rather than vice versa! **(In other words, the alleged Septuagint quotes may actually be originally derived from authentic New Testament Scriptures and be back-translated into the Old Testament. Therefore, the New Testament writers are not actually quoting from the Septuagint and undermining the Old Testament Hebrew Text but conveying correct New Testament revelation. In other words,**

those who formulated the Greek O.T. made it conform to the New Testament Text, which they had before them, as they forged their product by refusing to follow the Hebrew Masoretic readings of the Old Testament. To state it succinctly, they followed the New Testament reading and inserted it in the Old Testament instead of following the Old Testament reading - my addition).

"Suppose you reject this hypothesis. Does a mere similarity in wording of the NT to that of the Greek OT necessarily mean that those were direct quotations? Is not God the Holy Spirit, who inspired the very words of the OT and the NT, able to pick and choose what set of words He wishes to employ to reveal His truth in the NT? Is He bound to His own words exactly on every occasion in the OT Hebrew text, or does He not have liberty to alter, reinterpret, add to, or subtract from that text as He presents truth in the New Testament? **(In other words, God can rearrange an Old Testament text for His New Testament purposes in revealing truth? Yes. He can change the Old Testament text, as found in the Masoretic Hebrew, in order to make a valid point for New Testament revelation. God may choose to reveal an Old Testament quotation in a different light or way for His own purposes - my addition).**

"But suppose you reject this thought. Does it necessarily mean, just because there appears to be a similarity in wording, and in some instances perhaps following the Greek OT more closely than the Hebrew that this is some sort of proof that the Greek OT is somehow superior to the Masoretic Text? Most assuredly not! This does not hold true for the particular passage quoted, nor does it hold true for the entire Greek OT. God did not inspire the Greek words of the OT only the Hebrew words! This is a very important distinction and caution which must be borne in mind in this matter of OT translation" **(In other words, similarity to the Septuagint does not mean superiority of the Septuagint over the Hebrew Text).**



**Again, does Christ or the apostles ever say that they are quoting the Septuagint? No! To assume that they do is merely an assumption.**

However, some well-meaning fundamental Christians teach that if Christ did quote from the Septuagint, it would only be those texts that are considered inspired; not the entire Greek Old Testament. This would follow the same pattern as other quotes found in the Bible (Acts 17:28).

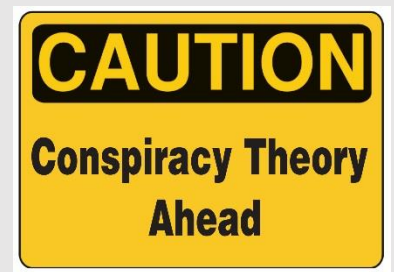
In this verse, Paul evidently quoted from Epimenides, the Cretan poet (whom Paul also quoted later in Titus 1:12). In other words, some conclude that the Greek readings of the Septuagint cannot replace the Masoretic Hebrew readings of the Old Testament Scripture since these were accurately recorded and inspired by God. Nor would adopting some of the readings validate the inspiration of the entire Septuagint? O. Talmadge Spence, founder of the Foundation Bible College and Ministries, handled these questions appropriately: **"Whether the Septuagint is to be considered inspired or not is not the question. The fact remains that when those Septuagint passages**

**were brought over into the Greek language New Testament, they became inspired"** (Preserving the Preserved Word, O. Talmadge Spence, Dunn, North Carolina, 2000, p. 39).

This conclusion at least attempts to limit the inspiration of the Septuagint over the Hebrew Masoretic Text. It views it as a bad translation at best. **However, it must be understood that it was the Hebrew O.T. text that God preserved, not some Old Testament Greek text, or some other texts esteemed by liberal scholarship, as inspired documents. It must be Hebrew!** As already mentioned, there were strict rules that were followed by the Hebrew scribes who copied and recopied the Masoretic Hebrew O.T. text. These rules were to insure that each letter, word, and sentence of the Hebrew text was preserved accurately and exactly. The Jews were meticulous and reverent in the copying and recopying of our Hebrew manuscripts. This is why we should not change any of the Hebrew Words of God that underlie the King James Version for Septuagint readings. The Septuagint disagrees with the Hebrew Masoretic Text in many places resulting in substantial differences. **Both cannot be correct! Since the Hebrew Masoretic text is the inerrant, infallible Word of God, passed down by God's chosen vessels, the Jews, the Septuagint should be seen as spurious and rejected in all those places where it disagrees with the Received Hebrew Text.**

#### A Jewish Conspiracy?

Some critics concoct a story that these *changes* and *differences* in Old Testaments readings prove that the Masoretic texts have been forged by Jewish scribes, who did not want to exchange Judaism for Christianity and therefore changed the meaning of various texts to confuse the Christian community on certain doctrines. As a result, many of the verses in the Masoretic Text have lost their clear and pure meanings and the real form of Hebrew Scriptures is found in the Septuagint readings. This simply is not the case and is rather far-fetched to say the least. Many also conclude it is a "presumed fact" (as one encyclopedia states) that the major segment of the early Christian Church used the Septuagint, claiming it was a pre-Christian translation, passed down to the Church, one that was more reliable than the Hebrew Masoretic Text. The *assertion* is then made that the Septuagint at various places gives itself more to a Christological interpretation than Hebrew texts. Again, the *story* was invented that "Jews" had changed the Hebrew text in a way that made this text less Christological and therefore the Septuagint readings should be accepted over the Masoretic Text.



For example, Irenaeus concluded that Isaiah 7:14 in the Septuagint clearly writes of a *virgin* that shall conceive, while the Hebrew text was, according to Irenaeus, interpreted by Theodotion and Aquila (both proselytes of the Jewish faith) as a *young woman* that



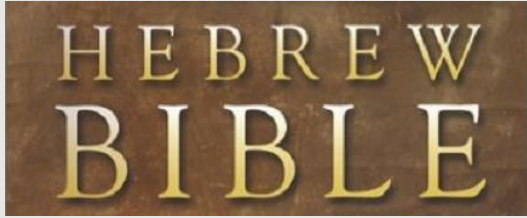
shall conceive. According to Irenaeus, the Ebionites used this to claim that Joseph was the biological father of Jesus. From Irenaeus' point of view that was pure heresy and he claimed that there were anti-Christian Jewish alterations of the Scriptures in the Hebrew Masoretic text tradition and language. Of course, this is the conclusion of Irenaeus and there is no evidence that the Masoretic text used the word "almah" to override the truth of the virgin birth of Christ. This is all speculation that has been passed down through the centuries to dismiss the true Word of God, the Hebrew Masoretic Text, and replace it with the Septuagint, a mixture of the true and false (Matt. 13:33).

### Recovering the Hebrew Text



Generally speaking, all text critics feel that the LXX contains readings that have been lost or corrupted in the Hebrew Scriptures. Therefore, these men hold that the Septuagint may be used in many places to "correct and restore" these adulterated readings. The late Dr. Ira M. Price is representative of the modern scholarship's position on Old Testament textual criticism when he states: "... there are extant manuscripts of this version (the Septuagint) much older than any document of Biblical Hebrew that we possess, except a few fragments and the Isaiah scroll; and comparison of the age of the great manuscripts of the two traditions gives an advantage to the Greek of six or, perhaps we should say, of eight centuries. This fact makes the Septuagint of high importance for the study of the early text of the Hebrew Old Testament." Farther along Dr. Price continues this line of thought: "Study of the Septuagint and the use of it as a tool for **recovery** of the original text of the Hebrew Bible have thus taken a great step forward. ... advances in our knowledge of the Septuagint are to be welcomed as important contributions to a **better understanding** of the Bible" (Price, *Ancestry of Our English Bible*, p. 82. Even conservatives fall into this snare; see McClintock and Strong, *Cyclopedia of Biblical Theological & Ecclesiastical Literature*, Vol. IX, Grand Rapids, MI: Baker Book House, 1867, p.545).

**Once again, it should be noted that we cannot conclude that Jesus and the apostles were quoting from the Septuagint. Did Jesus and the apostles ever say that they were quoting from the Septuagint? Furthermore, why would they quote from a Greek Testament that was interspersed with uninspired apocryphal writings?** It is doubtful and unlikely that they would sanction this Greek Old Testament, since it is so loosely translated, contained apocryphal writings, and since God sanctioned the original inspiration of His Word in the Hebrew language - not the Greek language. **It is one thing to have a translation in the language of the people but quite another thing to claim that a translation replaces and overrides the original Hebrew inspired texts. This is the theory of re-inspiration or double inspiration.**



Remember, Christ and the apostles were not replacing the sacred Hebrew Text with the Septuagint but simply quoting the Hebrew text *freely* from the Hebrew Old Testament Scriptures, as they could, since they were dictating the inspired words of God, and rearranging the words

for God's own purposes. God is a God of variety. He can do *whatever* He wants to do, *whenever* He wants to do it, *however* He wants to do it. Also, Origen in formulating his Septuagint did a lot of *back translating* from the New Testament Scriptures, which he possessed. This means he inserted New Testament passages back into the Old Testament as he was creating the Greek translation in his Hexapla, since the New Testament texts were available to him. This explains why the Septuagint has more exact quotations in its Old Testament passages.

On the next several pages is a chart where many writers *claim* that Jesus and the apostles quoted from the Septuagint *against* the Masoretic Hebrew text. In the right and left columns, there is set in bold type the major words that conform to one another and that are not found in the Masoretic Hebrew text. The chart is displayed so you can see the differences and similarities.

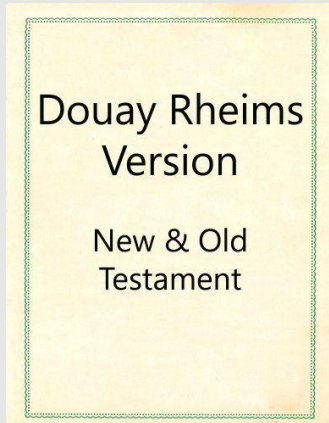
<p style="text-align: center;"><b>King James New Testament</b></p> <p style="text-align: center;">Translated from the <u>Greek</u> text</p> <p style="text-align: center;">1611 A.D.</p>	<p style="text-align: center;"><b>King James Old Testament</b></p> <p style="text-align: center;">Translated from <u>Masoretic</u> Hebrew text</p> <p style="text-align: center;">1000 A.D.</p>	<p style="text-align: center;"><b>Septuagint Manuscripts</b></p> <p style="text-align: center;">Translated from <u>Different</u> Hebrew text</p> <p style="text-align: center;">285 B.C.</p>
<p><b>1 Peter 4:18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"</b></p>	<p>Proverbs 11:31, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."</p>	<p>Proverbs 11:31, "If the righteous scarcely be saved, where shall the ungodly and sinner appear?"</p>
<p><b>Romans 11:34, "For who hath known the mind of the Lord? or who hath been his counsellor?"</b></p>	<p>Isaiah 40:13, "Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?"</p>	<p>Isaiah 40:13, "Who has known the mind of the Lord? and who has been his counsellor, to instruct him?"</p>
<p><b>Hebrews 13:6, "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."</b></p>	<p>Psalms 118:6, "The LORD is on my side; I will not fear: what can man do unto me?"</p>	<p>Psalms 117:6, "The Lord is my helper, and I will not fear what man shall do to me."</p>
<p><b>Matthew 13:15, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any</b></p>	<p>Isaiah 6:10, "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with</p>	<p>Isaiah 6:10, <b>For the heart of this people has become gross, and their ears are dull of hearing, and their eyes they have closed; lest</b></p>

time <b>they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.</b> "	their ears, and understand with their heart, and convert, and be healed."	<b>they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them."</b>
<b>Romans 9:27-28</b> , "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant <b>shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.</b> "	<b>Isaiah 10:22-23</b> , "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land."	<b>Isaiah 10:22-23</b> , "And though the people of Israel be as the sand of the sea, a remnant of them <b>shall be saved: For he will finish the work, and cut it short in righteousness: because the Lord will make a short work in all the earth.</b> "
<b>Romans 15:12</b> , "And again, Esaias saith, There shall be a root of Jesse, <b>and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.</b> "	<b>Isaiah 11:10</b> , "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."	<b>Isaiah 11:10</b> , "And in that day there shall be a root of Jesse, <b>and he that shall rise to rule over the Gentiles; in him shall the Gentiles trust</b> , and his rest shall be glorious."
<b>Acts 4:25-26</b> , "Who by the mouth of thy servant David hast said, <b>Why did</b> the heathen rage, and the people imagine vain things? The kings of the earth <b>stood up</b> , and the rulers <b>were gathered together</b> against the Lord, and against his <b>Christ.</b> "	<b>Psalms 2:1-2</b> , "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed,"	<b>Psalms 2:1-2</b> , "Wherefore <b>did</b> the heathen rage, and the nations imagine a vain thing? The kings of the earth <b>stood up</b> , and the rulers <b>gathered themselves together</b> against the Lord, and against his <b>Christ.</b> "
<b>2 Corinthians 6:17</b> , "Wherefore come out from among them, and <b>be ye separate</b> , saith the Lord, and touch not the unclean thing; and I will receive you,"	<b>Isaiah 52:11</b> , "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD."	<b>Isaiah 52:11</b> , "Depart ye, depart ye, go out from thence, and touch not the unclean thing; go ye out from the midst of her; <b>seperate yourselves</b> , ye that bear the vessels of the Lord."
<b>Romans 11:9</b> , "And David saith, Let their table be made a snare, and a trap, <b>and a stumblingblock, and a recompence unto them.</b> "	<b>Psalms 69:22</b> , "Let their table become a snare: and that which should have been for their welfare, let it become a trap."	<b>Psalms 69:22</b> , "Let their table before them be for a snare: <b>and for a recompence, and for a stumbling-block.</b> "
<b>Hebrews 12:5</b> , "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, <b>nor faint when thou art rebuked of him:</b> "	<b>Proverbs 3:11</b> , "My son, despise not the chastening of the LORD; neither be weary of his correction:"	<b>Proverbs 3:11</b> , "My son, despise not the chastening of the Lord, <b>nor faint when thou art rebuked of him:</b> "
<b>Matthew 3:3</b> , "For this is he that was spoken of by the prophet Esaias, saying, The voice <b>of one</b>	<b>Isaiah 40:3</b> , "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make	<b>Isaiah 40:3</b> , "The voice <b>of one</b> crying in the wilderness, Prepare ye

<p>crying in the wilderness, Prepare ye the way of the Lord, <b>make his paths straight.</b>"</p>	<p>straight in the desert a highway for our God."</p>	<p>the way of the Lord, <b>make straight the paths</b> of our God."</p>
<p><b>Matthew 13:35</b>, "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth <b>in parables</b>; I will utter things which have been kept secret <b>from the foundation of the world.</b>"</p>	<p><b>Psalms 78:2</b>, "I will open my mouth in <b>a parable</b>: I will utter dark sayings <b>of old</b>:"."</p>	<p><b>Psalms 78:2</b>, "I will open my mouth <b>in parables</b>; I will utter dark sayings which have been <b>from the beginning.</b>"</p>
<p><b>Matthew 15:8-9</b>, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. <b>But in vain they do worship me, teaching for doctrines the commandments of men.</b>"</p>	<p><b>Isaiah 29:13</b>, "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:"</p>	<p><b>Isaiah 29:13</b>, "And the Lord has said, This people draw nigh to me with their mouth, and they honour me with their lips; but their heart is far from me: <b>but in vain do they worship me, teaching the commandments and doctrines of men.</b>"</p>
<p><b>Ephesians 4:26</b>, "<b>Be ye angry</b>, and sin not: let not the sun go down upon your wrath:"</p>	<p><b>Psalms 4:4</b>, "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah."</p>	<p><b>Psalms 4:4</b>, "<b>Be ye angry</b>, and sin not: feel compunction upon your beds for what ye say in your hearts. Pause."</p>
<p><b>Romans 3:13</b>, "Their throat is an open sepulchre; <b>with their tongues they have used deceit</b>; the poison of asps is under their lips:"</p>	<p><b>Psalms 5:9</b>, "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue."</p>	<p><b>Psalms 5:9</b>, "For there is no truth in their mouth; their heart is vain; their throat is an open sepulchre; <b>with their tongues they have used deceit.</b>"</p>
<p><b>Hebrews 10:5</b>, "Wherefore when he cometh into the world, he saith, Sacrifice and offering <b>thou wouldest not</b>, but <b>a body hast thou prepared me:</b>"</p>	<p><b>Psalms 40:6</b>, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required."</p>	<p><b>Psalms 40:6</b>, "Sacrifice and offering <b>thou wouldest not</b>, but <b>a body thou hast prepared me</b>: whole-burnt offering and sacrifice for sin thou didst not require."</p>
<p><b>Acts 2:25-28</b>, "For David speaketh concerning him, <b>I foresaw</b> the Lord always before <b>my face</b>, for he is <b>on</b> my right hand, that <b>I should</b> not be moved:</p> <p>Therefore <b>did</b> my heart <b>rejoice</b>, and <b>my tongue</b> was <b>glad</b>; <b>moreover also</b> my flesh shall rest in hope:</p> <p><b>Because</b> thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.</p>	<p><b>Psalms 16:8-11</b>, "I have set the LORD always before me: because he is at my right hand, I shall not be moved.</p> <p>Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.</p> <p>For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.</p> <p>Thou wilt shew me the path of life: in thy presence is fulness of joy; at</p>	<p><b>Psalms 15:8-11</b>, "<b>I foresaw</b> the Lord always before <b>my face</b>, for he is <b>on</b> my right hand, that <b>I should</b> not be moved:</p> <p>Therefore my heart <b>rejoiced</b>, and <b>my tongue exulted</b>; <b>moreover also</b> my flesh shall rest in hope:</p> <p><b>Because</b> thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.</p> <p>Thou <b>hast made known</b> to me <b>the ways of life</b>; <b>thou wilt fill me with</b></p>

Thou <b>hast made known</b> to me <b>the ways of life; thou shalt make me full of joy with thy countenance.</b> "	thy right hand there are pleasures for evermore."	<b>joy with thy countenance:</b> at they right hand there are delights for ever."
<b>Romans 3:12</b> , "They are all <b>gone out of the way</b> , they are together become <b>unprofitable</b> ; there is none that doeth good, no, not one."	<b>Psalms 53:3</b> , "Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one."	<b>Psalms 53:3</b> , "They have all <b>gone out of the way</b> , they are together become <b>unprofitable</b> ; there is none that doeth good, there is not even one."
<b>1 Peter 5:7</b> , "Casting all your <b>care</b> upon him; for he careth for you."	<b>Psalms 55:22</b> , "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."	<b>Psalms 55:22</b> , "Cast thy <b>care</b> upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."
<b>Hebrews 11:21</b> , "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, <b>leaning upon the top of his staff.</b> "	<b>Genesis 47:31</b> , "And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head."	<b>Genesis 47:31</b> , "And he said, Swear to me; and he swore to him. And Israel did reverence, <b>leaning on the top of his staff.</b> "
<b>Galatians 3:10</b> , "For as many as are of the works of the law are under the curse: for it is written, Cursed is <b>every one</b> that <b>continueth</b> not in all things which are written in the book of the law to do them."	<b>Numbers 16:5</b> , "And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him."	<b>Numbers 16:5</b> , "Cursed is <b>every man</b> that <b>continues</b> not in all the words of this law to do them; and all the people shall say, So be it."
<b>Romans 9:29</b> , "And as Esaias said before, Except the <b>Lord of Sabaoth</b> had left us <b>a seed</b> , we had been as Sodoma, and been <b>made</b> like unto Gomorrha."	<b>Isaiah 1:9</b> , "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."	<b>Isaiah 1:9</b> , "And if the <b>Lord of Sabaoth</b> had not left us <b>a seed</b> , we should have been as Sodom, and we should have been <b>made</b> like unto Gomorrha."
<b>Matthew 12:20-21</b> , "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. <b>And in his name shall the Gentiles trust.</b> "	<b>Isaiah 42:4</b> , "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."	<b>Isaiah 42:4</b> , "He shall shine out, and shall not be discouraged, until he have set judgment on the earth: <b>And in his name shall the Gentiles trust.</b> "
<b>Acts 7:14</b> , "Then sent Joseph, and called his father Jacob to him, and all his kindred, <b>threescore and fifteen</b> souls." (75)	<b>Genesis 46:27</b> , "And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were <b>threescore and ten.</b> " (70) <b>Exodus 1:5</b> , "And all the souls that came out of the loins of Jacob were <b>seventy</b> souls: for Joseph was in Egypt already." (70)	<b>Genesis 46:27</b> , "And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were <b>seventy-five</b> souls." (75) <b>Exodus 1:5</b> , "But Joseph was in Egypt. And all the souls [born] of Jacob were <b>seventy-five.</b> " (75)

## Roman Catholics and the Septuagint



According to the Roman Catholic : "... the Septuagint, the Greek translation from the original Hebrew, and which contained all the writings now found in the Douay version, as it is called, was the version used by the Saviour and his Apostles and by the Church from her infancy, and translated into Latin, known under the title of Latin Vulgate, and ever recognized as the true version of the written word of God" (*Preface*, 1914 edition). Roman Catholics desperately want the Septuagint to be genuine and even inspired! The Septuagint is where the Catholics got the Apocrypha (books that are not inspired and have no place in our Bibles). If the Septuagint goes, then the Apocrypha goes with it!

The Catholics will never have this. Their reasoning goes something like this: "Christ used and honored the Septuagint, the Septuagint includes the Apocrypha, so Christ honored and authorized the Apocrypha." Since no Hebrew Old Testament ever included the books of the Apocrypha, the Septuagint is the only source the Catholics have for justifying their canon. Many Reformers and Lutherans wrote at great length refuting the validity of the Septuagint.

### Textual Critics and the Septuagint

As already mentioned, the alleged inspired text of the Septuagint is found today only in certain manuscripts. The main ones are: Codex Sinaiticus (Aleph); Codex Vaticanus (B); and Codex Alexandrinus (A). The Alexandrian manuscripts are the very texts we call the Septuagint! In his Introduction to *The Septuagint with Apocrypha: Greek and English* (1851), Sir Lancelot Brenton describes how some critical scholars have attempted to call the Septuagint by its real name, the Alexandrian Text, but the name never stuck. Thus he admits that they are one and the same. So we have textual critics who believe desperately in the 45 Alexandrian manuscripts and mainly two of them, Vaticanus and Sinaiticus, against more than 5,600 copies favoring the *Textus Receptus*. They use these to translate all modern New Testaments. But these Alexandrian manuscripts also include the Septuagint Old Testament (with the Apocrypha). Therefore, it's assumed by the Critical Text followers that this too is God's preserved Word for us today. They have fallen into a trap. Catholics now argue the following: If you accept the Alexandrian text (which modern scholars use as the basis for all new translations) for your New Testament, then you also have to accept the rest of the Alexandrian text (Septuagint), which includes the Apocrypha. What we are beginning to see is the development of an ecumenical Bible, which includes the Apocrypha. Some versions have already gone this way. For many Protestants, all roads are truly leading to Rome!



We must put a “thumbs down” to the Septuagint when it comes to viewing this writing as inspired and replacing the God-given Hebrew language and text.

The arguments AGAINST the Septuagint can be summarized in eight statements:

- (1) *The letter of Aristeas* is mere fabrication (Kahle called it propaganda), and there is no hard historical evidence that a group of scholars translated the O.T. into Greek between 285-150 B.C.
- (2) The research of Paul Kahle shows that there was no pre-Christian LXX.
- (3) No one has produced a Greek copy of the Old Testament written before 150 A.D.
- (4) Aquila, Symmachus, Theodotion and Origen produced the first "Septuagints" – none existed before their works.
- (5) The Septuagint "quotes" from the New Testament and not vice versa. The formulators of the Greek O.T. made it conform with the New Testament Text which they had before them in order to forge their product.
- (6) After 1900 years of searching, archaeology has failed to produce a single piece of papyrus written in Greek before 150 A.D. that any writer of the New Testament used for a "quotation."
- (7) The Septuagint manuscripts exhibit considerable significant differences among themselves and disagree with the Hebrew Masoretic Text in many places. Both cannot be correct. The Septuagint should be seen as spurious and rejected. We cannot even be certain that the LXX which we have extant today (350 A.D.) is a faithful reproduction of the 285-250 B.C. original – if such a translation actually existed in the first place.
- (8) Jesus only affirmed the Hebrew Old Testament (Mathew 5:17-18).

Prabhudas Koshy summarizes well: "Jesus made no mention of the Greek Septuagint. Neither did He assert that His quotations were taken from the Septuagint, nor mention the Septuagint. However, He did speak about the Hebrew text of the Old Testament. In Matthew 5:18, He referred to the Hebrew text of the Old Testament when He said, “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” The *jot* (or *yodh*) is the smallest letter in the Hebrew alphabet; and the *tittle* is a portion of a letter that distinguishes two similarly written letters. Here Jesus spoke authoritatively about the accuracy of the Hebrew text of the Old Testament. Jesus also declared His commitment to every letter of the Hebrew text of the Old Testament (Matt 5:17-18). It is impossible to think that Jesus who affirmed His

absolute commitment to every letter of the Hebrew Text of the Old Testament would quote or endorse its corrupt translation. If Jesus used the Greek Septuagint, His scriptures would not have contained the jots and the tittles. He obviously used the *Hebrew Scriptures* and not its corrupt Greek version!

"In addition, the descriptive designation of the Old Testament used by Jesus in the New Testament reveals that He used the Hebrew Scriptures instead of the Greek Septuagint. He often referred to the Old Testament as (1) "The Law and the Prophets" and (2) "The Law of Moses, the Prophets and the Psalms." In Luke 24:44 we read, "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." The reason for such a reference to the Old Testament was because the Hebrew Bible was then divided into three parts: the Law, the Prophets and the Writings. The *Septuagint* contained no such division. Not only that, the Septuagint contained the spurious Apocryphal books that have been mixed together with the canonical Old Testament. How could Jesus have possibly referred to the corrupt Septuagint if the order of the biblical books had already been hopelessly mixed up with the non-inspired Apocryphal books? If Jesus had spoken only of His commitment to the Hebrew text of the Old Testament, how can one claim that Jesus relied on the corrupt Greek translation of the Old Testament Scriptures? Certainly such a statement is a misrepresentation of Christ."

## The Aramaic Received Text

כ	ג	ד	ה	ו	ז
'	b	g	d	h	w
ח	ט	י	כ	ל	מ
z	h	t	y	k	l
נ	ס	ע	פ	צ	ק
m	n	s	'	p	š
ר	ש	ת			
q	r	š	t		

The Old Testament refers to language in two ways. It speaks of the Hebrew language as the "language of Canaan" (Isaiah 19:18) and the "Jews' language" (2 Kings 18:26, 28; Nehemiah 13:24; Isaiah 36:11). Although Hebrew remained the "sacred" tongue of the Jews, they, like others in the Middle East, began using vernacular Aramaic for everyday conversation and writing from around 700 BC to 200 AD. Aramaic, in one dialect or another, was the common and daily tongue of the Palestinian Jews during Christ's day, though it is highly probable that many Jews

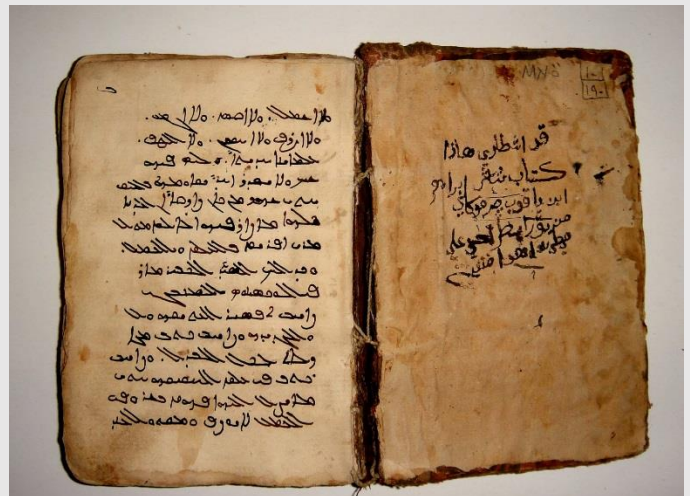
also spoke Hebrew and Greek, since Greek was the major language and culture of the day. Some suggest that portions of Ezra and Daniel were written in Aramaic to assist the exiled Jews of that time who only knew the Aramaic language. However, if this were the case then why didn't God write the entire books in Aramaic? Actually, nobody really knows why there are portions of these Old Testament books that are written partly in Hebrew and partly in Aramaic. The fact of the matter is that no one is entirely sure and



most recent commentaries on the book have ceased even to speculate about it. Leave it with God. The secret things belong to the Lord (Deut. 29:29).

We do know that there are some inspired Aramaic readings also preserved in the Old Testament that were recognized by the Masoretes. The Aramaic language derived its name from those who spoke it, the Aramaeans of Northern Palestine and Syria. This language was simpler to learn and it became the commercial and diplomatic language of the Assyrian and Babylonian Empires. It was quite natural for the Hebrew people under the captivities of these two empires (721 B.C-536 B.C.) to learn this language for business and diplomacy. As a result, several portions of the Old Testament (Dan. 2:46-7:28; Ezra 4:6-8, 18; 7:12-26; Jer. 10:11) were written in Aramaic. One of the famous Aramaic sayings was "MENE, MENE, TEKEL, UPHARSIN" (Dan. 5:25-28). Hebrew children born during the time of captivity often learned Aramaic and not Hebrew (Neh. 13:24). As a result, when the Jews returned from Babylon it was probably necessary for Ezra to translate the Hebrew Old Testament into Aramaic, so the people could understand it (Neh. 8:1-8). In any event, we have some portions of the Bible actually recorded in the Aramaic language.

Liberal scholars have contended that the Aramaic of the Bible is of late date; therefore, those works of the Old Testament containing this dialect (mainly Daniel and Ezra) were thus composed much later than the periods traditionally assigned to them. However, Aramaic papyri, very similar to these works, have been discovered at Elephantine, Egypt, which date to the fifth century B.C. The critical charges are thus shown to be valueless. Aramaic continued to be spoken as a language of the Jews through the time of Christ but eventually fell into disuse by the end of the first century A.D.

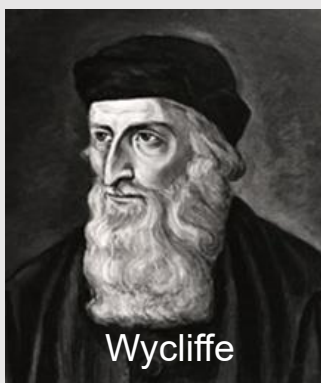


Aramaic is a language comparable to Hebrew with differences primarily in vocabulary, form, and grammar. It is referred to in the Old Testament as "Syriac" because of its origin (Ezra 4:7) and in the New Testament as "Hebrew" because of its linguistic similarities (Luke 23:38; John 19:17; Rev. 16:16). It's clear from the New Testament that although Greek was becoming the spoken language of the world during the first century, Jesus Christ and the apostles still spoke Aramaic fluently since they used some Aramaic language when recording the Scriptures (Matt. 27:46; Mark 5:41; 7:34; Rom. 8:15; 1 Cor. 16:22; Gal. 4:6; Rev. 9:11).

Once again, neither Jesus nor the apostles abandoned this historic Jewish language when preaching and teaching God's Word. Apart from Hebrew and Aramaic, no other language was used for the *recording* of God's inspired Old Testament. We should follow this pattern and therefore accept the King James Version whose readings are exclusively based upon the correct Hebrew and Aramaic languages that God used to promote His inspired text. **The Hebrew Masoretic Text supports the readings of God's inspired words (including the God-chosen Aramaic texts) and should be consulted if one wants to know the sacred text that has been passed down to us through the history of Jewish preservation.** Using other spurious Greek texts (the different Septuagint's and other sources) to ascertain the Word of God, as found in the Old Testament becomes a worthless cause. This is because the Traditional Hebrew Text, which includes the Aramaic portions of God's Word, has been passed down to us from one generation to the next and is the providentially purified Word of God. This being said, we must remember that both the Septuagint, Dead Sea Scrolls, and even the Leningrad manuscript reveal an amazing consistency with the Masoretic Text, which is where God has preserved His Word, reassuring us that God was indeed divinely and sovereignly protecting His Word and Words through thousands of years of copying and translating.

## The Greek Received Text

There was also a Received or Traditional Greek Text copied and preserved for us today. It was purified and perfected over the years because of the scattering of the original documents. The Greek text behind the K.J.V. is known as the "Textus Receptus" {Latin meaning — "text" (textum) now "received" (receptum) by all}. It became known as the **Textus Receptus** or Received Text, which was the name given to it, in the preface of the 1633 Edition of the Elziver brothers Greek New Testament. It is given this name since it was received by all orthodox, Bible-believing churches of whatever variety they might have been, until the last 120 years, with the introduction of the Minority Text.

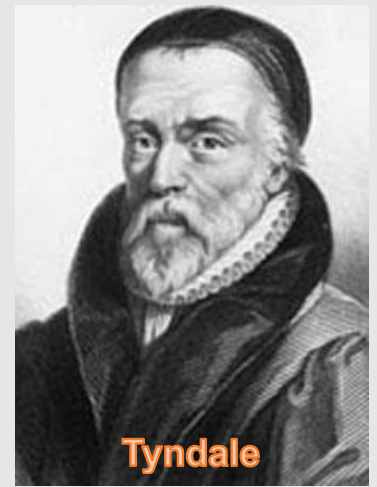


The Received Text was the very text that was accepted, propagated, and believed by virtually all groups, except those of Alexandria Egypt and the Catholic Church, which followed **Jerome's Latin Vulgate** (A.D. 382) who was a Catholic scholar (A.D. 342-420). It was this Latin translation of the Bible that followed the corrupted Alexandrian readings. **John Wycliffe's** English translation of the Bible in 1382 was also based upon the Latin Vulgate and was a translation of a translation (two language steps away from the original). It lasted about 150 years and was

reproduced by hand copies. Four years after his death the Old Testament translation was completed by John Purvey (1354-1428), Wycliffe's secretary. The **Douay Version** (the English Catholic Bible) on the New Testament was published in Rheims France (1582) and the Old Testament completed in Douay France (1610) eventually became the official Roman Catholic English Version of their Bible. It also was based upon Jerome's Latin Vulgate.

It should be noted that **John Wycliffe** (A.D. 1330-1384) knew little Greek and Hebrew but was heralded as the "**Morning Star of the Reformation.**" Wycliffe challenged Roman doctrines, such as transubstantiation and the role of the church in national politics. He was undoubtedly sincere in putting the Bible into the English and getting others to read the Scriptures. However, it would NOT be Wycliffe's English Bible that was used for the Reformation.

It would be **William Tyndale's** English Bible (1526 - the completed version) and other Bibles translated into different languages, which stem from the Received Text, and it would be these Bibles that were used throughout the Reformation era. Wycliffe's Bible was created before Gutenberg invented the printing press in 1450 and it was the printing press that would result in the widespread proliferation of Received Text Bibles, such as the Tyndale Bible, which was based upon the Received Text, instead of the Wycliffe Bible which was based upon corrupt readings passed down from Origen's manuscripts. Tyndale was proficient in both Hebrew and Greek and would make a more literal translation from the original languages.



Also, since the English language had changed so much since Wycliffe's days, his version became obsolete in Tyndale's lifetime. The widespread usage of the **Received Text** can be seen from the days of Antioch right through the end of the nineteenth century in Received Text Bibles, with Tyndale's leading the train. Other Bibles heavily relied on Tyndale's version, including the KJV translation committee. With the exception of 20<sup>th</sup> century, the Received Text was just that. It was the received by all for almost two millennia.

All manuscripts, except the original autographs ("the writings themselves"), are copied from other manuscripts. This means that some manuscripts are "descendents" of other manuscripts. Others manuscripts, though not a descended from one another, are relatives which are derived from some common ancestor. The Received Text is the common denominator of the majority of manuscripts. It is called the **Traditional** (a commonly used text), **Historic** (a text used throughout the history of the church), **Byzantine** (the text associated with Constantinople and the Byzantine period of history), **Antiochan**, **Syrian** (the text that was associated with Antioch in Syria in 300 A.D. and the school of Antioch), **Majority** (encompassing the majority of manuscripts), **Preserved**

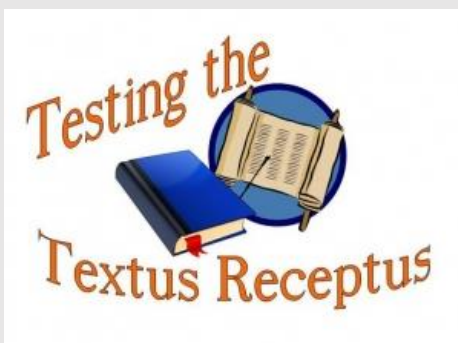
(the specific text providentially preserved by God), **Reformation** (the text used by the Reformers and throughout the Reformation period), and **Ecclesiastical** or **Church Text** (the text used by the vast majority within the true church).

## **Bible Preservation for Dummies** (A Quick History and Overview)



The New Testament was preserved through the process of copying the original autographs. With the division of the Roman Empire into the Eastern Empire (Constantinople) and the Western Empire (Rome), the church of Europe was also divided into east and west. The Roman Church adopted Latin as its ecclesiastical language and the Bible was translated many times into Latin. At the end of the fourth century, Jerome made a definitive Latin translation from the Hebrew and Greek texts which became the standard Bible of the Roman Catholic Church, known as the Latin Vulgate. Its New Testament was based upon different manuscripts and readings than the Received Text or common Church Text.

Meanwhile in the Eastern Church the Hebrew and Greek texts were preserved which had been passed down through the previous centuries. Many copies of the Greek text were made in the Eastern Church. It would be accurate to conclude that not as much care was given to the copying of the Greek New Testament as there was to the copying of the Hebrew Old Testament by Jews. Among the many copies of the Greek text there were some different readings which are termed as variants. In some cases, there was a difference in the spelling of words, and in other cases there was a difference in the choice of words used. However, the copies were obviously all part of the same text origin or text type because of the greatness of their similarities. The large group of copies of the Greek New Testament became known as the **Byzantine Text** because of its association with the Eastern Church and the Byzantine Empire.



In time, through careful comparison of these copies, God providentially used various scholars, who were able to trace the changes that were made within the variant readings, in order to RESTORE and RECONFIRM the Received Text to its original form in one Greek New Testament. This work was done by men in the years leading up to and during the Reformation. One key person in this work was Erasmus in the early 1500's. From the works of Erasmus, Stephanus, Beza, and Elziver brothers came a Greek text known as the

**Textus Receptus**, or **Received Text**. It was predominately used by the Church throughout the Reformation era and into the late 19th century, approximately 350 years. The Byzantine text type was the *standard* Greek text used throughout the entire history

of the Church until the nineteenth century. Existing copies date from as early as the fifth century A.D. However, this text appears in early versions of the second century and many lectionaries. The Received Text became the standard Greek text of the New Testament used since the time of the Reformation.

In the nineteenth century, a new discovery was made of two very old copies of the Greek text of the New Testament (Vaticanus and Sinaiticus manuscripts). These copies were dated from as early as the second century A.D., making them older than any existing copies of the Byzantine text. They also were different from the Byzantine text type which raised questions about the integrity of the Textus Receptus. In the 1850's two men, **Brook Foss Westcott and Fenton John Anthony Hort**, developed a theory that these two older copies were better than the thousands of Byzantine copies, simply because they were older, even though these two older ones did not agree with each other. From these few older copies they developed a new Greek Text that no longer followed many traditional readings which were found in the Received Text and our King James Bible.

This new text is generally known as the Alexandrian Text because of the few older copies that it is based upon have been traced to Alexandria, Egypt. **Everything was fine with the Greek text for hundreds of years until a modern discovery was made by a liberal scholar named Tischendorf who found an ancient copy of a manuscript in the Vatican library and another in a monastery located at Mount Sinia. Then, based on these copies that were not available to the church for nearly 1600 years, controversy arose and the Bible was changed.** The long history of the Byzantine text, however, gives it a much stronger claim to credibility as being the source for the preserved Word of God in the New Testament.



The Hebrew Masoretic text of the Old Testament and Received Greek text of the New Testament were long standing versions of the original and were the traditional texts accepted as the Word of God. In 2 Thessalonians 2:15 the Bible talks about apostolic traditions which were Biblical traditions of faith and practice that were to be followed and adhered to without reservation. The same is true regarding a Text tradition, such as the Greek Received Text, which was used throughout the history of the Church era as a standard text. In both cases (the Hebrew and Greek traditional texts), controversy regarding the texts of Scripture only arose after a modern discovery of old copies (Dead Sea Scrolls or Vaticanus and Sinaiticus) which presented a different version of the original text.



Looking at this from a reasonable point of view, the identification of the preserved text should be fairly easy.

**Does it make sense that God would play “hide and seek with the church” for 18 centuries, from about 300 A.D. – 1881, until Westcott and Hort developed and presented a new Greek Text? Did God hide His Word from the vast majority of His Church for almost 1,800 years of its existence?** This is preposterous. God did not hide the true Hebrew and Greek texts of His Word from the second century until the nineteenth century, forcing the Church to rely upon corrupted versions of His Word for most of the Church age? Would God then uncover the true texts of His Word in a modern era only to create controversy and confusion? **Or does it make more sense that God made His true Word available to His people throughout the previous generations?** Actually, there are very few of the Alexandrian Greek manuscripts that exist today because they do not represent the true text of Scripture in many specific readings. This study will reveal that there was a good reason for these few different copies of manuscripts to remain tucked away and unnoticed for such a long period of time.

**Evidently God wanted to confirm and propagate the “pure form” of His Word throughout the Reformation era before the corruptions were officially discovered and promoted in the modern church era and separate the chaff from the wheat prior to printing Bibles (Matt. 13:25-30).** It should be realized that some of the textual readings in the modern Bibles were never part of the train of Received Text readings. It's apparent that God wanted to establish a clear testimony of the Greek Text that He had preserved and transmitted to His Church since the earliest days of Christianity. **Since God was providentially involved in preserving His Word, one would think He would do it consistently from generation to generation and not hide it away for hundreds of years from those who needed it.** 1 Peter 1:24-25 declares: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."



In summary, the Hebrew Masoretic Text of the Old Testament and the Greek Textus Receptus (Received Text) of the New Testament have the best possible testimony regarding the preservation of God's Word, through the RECORDING, REFINING and RECONFIRMATION of a Traditional Text. Thousands of manuscript copies exist today to prove that God has providentially made a true text available to the Church down through the centuries. **God in His providence has confirmed His Word and Words progressively and perfectly down through the centuries by a process of purification and refining**

**(Psalm 12:6). The preservation of God's Word and Words is clearly revealed through a commonly received Hebrew and Greek text tradition (John 16:13).**

There is a unique way to view the differences between the history of the manuscripts behind the King James Version and the manuscripts behind the modern or more recent versions which followed the King James Bible. The pictures that follow are of two rivers of manuscripts, one stems from a polluted river and the other is free from pollution. The pictures allow us to visualize some of the major differences between the Received Text which is the basis for the King James Version and the Critical Text which is the basis of the modern versions.

Two charts will give us a visual and better understanding of the corruptions that deviate from the Traditional Greek Text. One chart reflects the Received Text River of manuscripts while the second chart reflects the Critical Text river of manuscripts.

**Received Text River = KJV**

Antiochan/Syrian    Byzantine    Ecclesiastical    Traditional  
Erasmus    Stephanus    Beza    Elziver    Scrivener

Tyndale's English Bible (1526)  
Reformation Bible

All English Bibles, including the KJV,  
prior to the 20th century, came out  
of this Received Text River.  
God's text that spread throughout the  
world!

995 out every  
1,000 Greek  
manuscripts  
support the  
Received Text

95% or 5,650 +  
Greek  
Manuscripts  
flow in this  
River

This Greek text agrees with the vast  
MAJORITY of the 86,000+citations  
from Scripture by the early  
Church Fathers -  
(those who lived after the apostles)

# Critical Text River = Modern Versions

Creating a new Greek text through alleged “scientific” means (critical analysis) of favoring only two older manuscripts (Vaticanus and Sinaiticus) over 95 to 99% of other witnesses.

Minority Eclectic Neutral Alexandrian

Manuscripts created in Alexandrian Egypt  
Origen’s school of Gnosticism  
Eusebius (follower of Origen/apostate)  
Created for Emperor Constantine (AD 331)  
Text hidden in a monastery and the Vatican

Jerome’s Vulgate (A.D. 382)  
(Roman Catholic Latin Bible)  
Douay Version (1582)  
(Roman Catholic English Bible)  
Revised Version (1881)

Jerome

Wycliffe’s English translation -1382

Tischendorf  
Westcott and Hort  
Nestle & Aland  
Metzger

\*Very few manuscripts flow in this river!

Based on a **MINORITY** of Greek manuscripts (1-5% ratio)  
Excludes over 95% of manuscripts

**You need to fish from the right stream if you are going to catch the right fish!** Also, there are not many fish in the second stream! We are now going to embark on a study of the Greek text, which is by far the most controversial.

## Byzantine Manuscripts

The original Greek manuscripts were copied many times and had in some measure become fragmented into various manuscripts. Therefore, there was a need to duplicate the originals once again and RESTORE the Received Text that had been handed down since the apostolic times. This work occurred during the Byzantine period of history. The Received Text was derived from Greek manuscripts from the Byzantine period (AD 312–1453). Greek was the native and primary language of the Byzantine Empire and its Greek texts were





known as the Traditional Text. Many of the existing manuscripts of the Received Text were copied in the region of Byzantine (Constantinople).

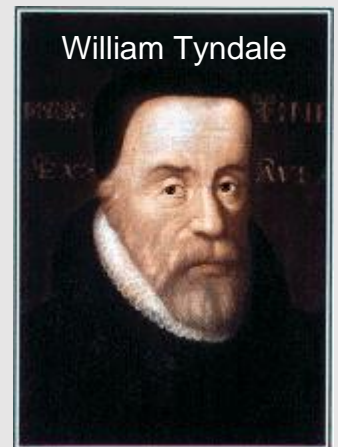


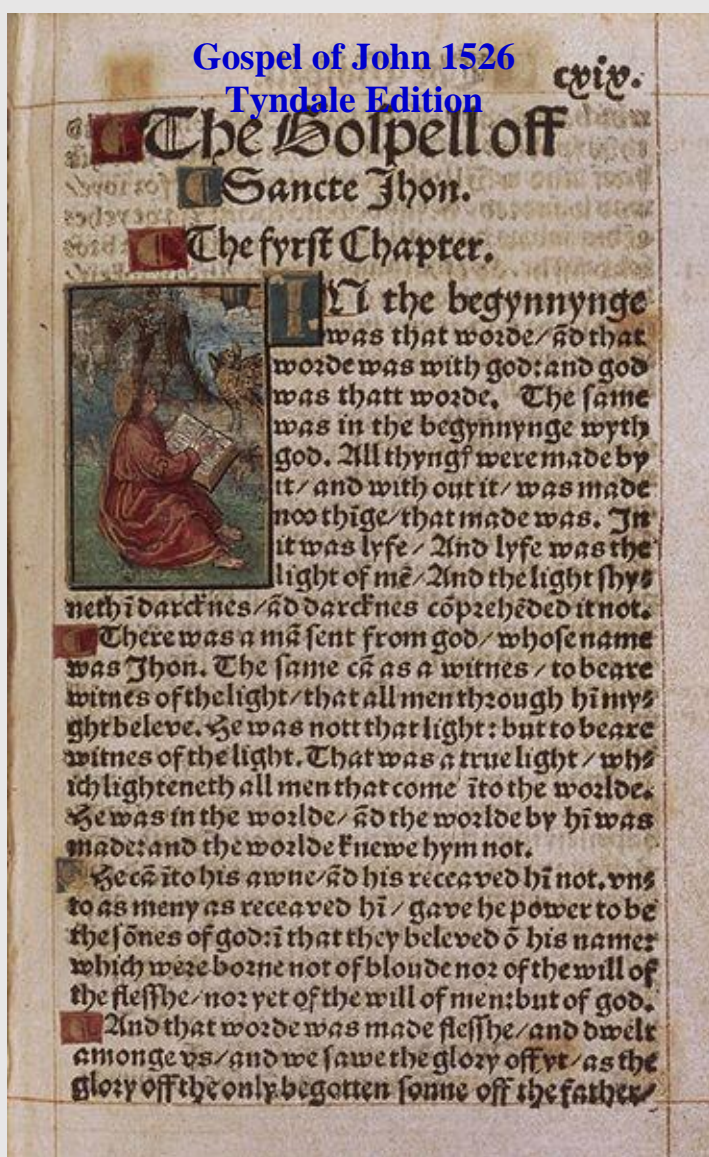
It has been said, "The Byzantine manuscripts are a chorus of witnesses all singing the same song." In fact, 80% to 90% of the manuscripts behind the Received Text contain a text, which closely resembles the Byzantine Text. **The simple fact that so many manuscripts of the Byzantine text are extant (existing) today is quite simple. They were the form of the New Testament which was used and adopted by the churches down through the centuries.** They are undoubtedly the ancestors of the Antiochan text (Antioch being the center for preaching, teaching, and copying the Bible during the earliest times – Acts 11:26). God

used this Greek text for hundreds of years before other manuscripts were created and discovered, such as the Sinaiticus and Vaticanus Greek manuscripts, which other Bible versions are based upon. Robinson and Pierpont write, "The 'Byzantine' Text form (otherwise called the 'Majority' or 'Traditional Text') predominated throughout the greatest period of manual copying of the Greek New Testament manuscripts - a span of over 1000 years (AD 350 to AD 1516). It was without question the dominate text used both liturgically and popularly by the Greek-speaking Christian community." We now want to look at the history of the Received Text, how God used it throughout the church centuries, and why it's the text that is represented in the King James Bible today.

### Received Text Readings

The vast majority of extant (existing) Greek manuscripts reflect a Received Text base. Furthermore, all the churches of the Reformation followed the Received Text readings in their Bibles which stemmed from Erasmus's Greek New Testament of 1516. Erasmus was the first publisher of the Received Text and his 1516 edition was used by Tyndale (1494-1536) to translate the New Testament into the English language for the first time. The year was 1526 when **William Tyndale** printed a complete form of his English Bible in Worms Germany. This is an important historical fact and date. **The era of Erasmus and Tyndale (not Jerome and Wycliffe) brought Received Text Bibles to the world.** Erasmus's later editions of his Greek text, the Greek text of Stephanus in 1550, Beza's Greek New Testament of 1598 and other editions (the fifth edition of 1598 was primarily used for the 1611 King James Version), and the Elzivers' Greek New Testament of 1624 all followed the Received Text manuscripts and readings (the traditional text). William Tyndale wrote: "If God spare my life ere many years I will cause a boy that driveth the plough shall know more of the scriptures than thou doest" (written to one of his critics).





William Tyndale has been designated as the "Father of the English Bible" since it was his Bible that would become the basis for the popular King James Version. The King James Version translators relied heavily on Tyndale's English translation to make up our King James Bible. Some suggest that up to 90% of the KJV is similar to Tyndale's English version. Tyndale himself was "A man so skilled in the seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, and French, that which ever he spake, you would suppose it his native tongue" (Alexander McClure, Translators Revived, Litchfield, Mich., Maranatha Bible Society, 1858, p. 47).

In 1535, Tyndale was arrested and jailed in the castle of Vilvoorde outside Brussels for over a year. In 1536 he was convicted of heresy and executed by strangulation, after which his body was burnt at the stake. His dying request that the King of England's eyes would be opened seemed to find its fulfillment just two years later with Henry's authorization of "The Great Bible" for the Church of England which was, incidentally, largely Tyndale's own work!

Numerous men during the past four centuries have produced and printed editions of the Received Text; these editions, stated below, bear their names and the years in which they were published. There was the work of **James Lopez Stunica** who published the **Complutensian Polyglot** Greek New Testament, named after the place of its publication, which was based upon the Received Text. This Greek text was printed in 1514 but not *circulated* until 1522, following several printed editions by Erasmus. It came off the press in 1514 even before Erasmus had even begun to edit his Greek text. Its distribution was delayed until 1522 because Stunica was waiting for the permission of Pope Leo X to approve it. Only 600 sets were printed; ninety-seven are



known to remain. The New Testament was a Received Greek text. However, early in the 16th century efforts began to print the Scriptures in their original languages in order to compare them with the popular Latin text of Jerome's Vulgate. Therefore, this entire work of six large volumes included parallel readings. The first four volumes contained the Old Testament with three columns (Hebrew, Latin *Vulgate*, Greek). The Pentateuch also had an Aramaic translation and a new Latin translation at the bottom of each page. The fifth volume contained the New Testament in a bilingual parallel of Greek and the Latin *Vulgate*. The sixth volume contained Hebrew, Greek, and Aramaic dictionaries and other study aids for scholars.

This work was sponsored by the generous Francisco Ximenes [Jimenes] of Cisneros, a wealthy Roman Catholic Cardinal in Spain, who employed an editorial staff under the direction of this noted scholar, James Lopez Stunica. By providence, the Erasmus text was circulated first, and the Complutensian edition had much less influence. It was used only as a source by Erasmus in his revised fourth edition and as a text whose readings appeared in the margin of Estienne's 1550 text. By the time it appeared on the scene, Luther had made his translation from the Greek text of Erasmus, the Protestant Reformation had begun, and the scholars were occupied with the great theological issues of the day.

The most notable edition of the Received Greek New Testament text was published by **Desiderius Erasmus** in 1516 AD, one year before Martin Luther nailed his challenge of his theses to the door of the University Church in Wittenberg. This first text was followed by his edition in 1519, which was used by Martin Luther for his German translation of the Bible. Erasmus also published editions in 1522, 1527, and 1535, the last two of which contained some changes, reflecting readings from the Complutensian Polyglot, printed in 1514 A.D. The 1522 addition contained the Trinitarian formula of 1 John 5:7-8. The third edition of 1522 was probably used by Tyndale for the first English New Testament (1526) and was the basis for the 1550 Robert Stephanus edition used by the translators of the Geneva Bible and King James Version of the English Bible. The Textus Receptus (Received Text) was the providential provision of God to place the Reformation on the solid foundation of the proper Greek text. Essentially, Erasmus and his Greek text lead the way into the Reformation era.



There was the Colinaeus Received Text edition of 1534 which was made from the editions of Erasmus and the Complutensian Polyglot Greek New Testament. Simon Colinaeus was a well-known printer in Paris. He was the step-father of Robert Estienne. His text had little influence when compared to the other editions of the Received Text.



There were the **Stephens** editions produced by Robert Estienne (A.D. 1503-1559), who is also called Stephanus or Stephens. These editions were printed in 1546, 1549, 1550 and 1551 (printed in Geneva). The first two are among the neatest Greek texts known while the third is a splendid masterpiece of typographical skill. The 1550 text was used in George Ricker Berry's edition found in *The Interlinear Literal Translation of the Greek New Testament* (New York: Hinds & Noble, 1897). The 1551 edition was known for the division of the New Testament into verses. This was the first time verses were introduced.

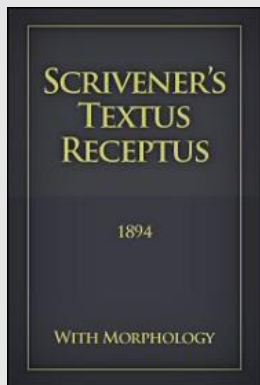
There were nine editions of the Received Text that were recorded by Theodore **Beza** (A.D.1519-1605), the Swiss Reformer and associate of John Calvin. He produced these Greek texts between 1565 and 1604, with a tenth published in 1611. The Greek Received text of the Authorized Version of 1611 (King James Bible) was primarily based on the 1598 edition but the editions of Stephens 1550 and 1551 were also consulted by Beza. Of Beza's 1598 edition, F.H.A.Scrivener says: "Between 1598 and 1611 no important editions appeared; so that Beza's fifth and last text of 1598 was more likely than any other to be in the hands of the King James revisers, and to be accepted by them as the best standard within their reach. It is moreover found on comparison to agree more closely with the Authorised Version than any other Greek text" (*Scrivener's Annotated Greek New Testament*, The Bible for Today, pp. vii-viii).



There was the **Elzevir** Bonadventure (a Dutch printer), along with his brother Abraham, another meticulous printer, who produced Received Text editions in 1624, 1633, and 1641. The 1633 edition became known for coining the phrase "Textus Receptus." It introduced the term in its preface with the Latin words "Textum Ab Ominibus receptum" which means "You have therefore the text now received by all." The value of the printing press in reproducing the Received Text proved to be the spark that ignited the Reformation and resulted in the proliferation of Received Text Bibles. People could now have God's Word in their own hands and discover for themselves the very words of

God. "The Lord gave the word: great was the company of those that published it" (Ps. 68:11). The Elzevir brothers followed in the train of producing the Right Greek text which would be a continuing witness to the preservation and truth of God's Word and keep it spreading throughout Europe and eventually the world.

**Scrivener's** edition (1894) was published in the latter part of the 19th century. F. H. A. Scrivener (1813-1891) was a conservative Anglican scholar who contested with Dr. Hort over keeping Textus Receptus readings for the 1881 Revised Version. He produced an edition of the Greek New Testament which reflects the Textus Receptus, underlying the English Authorized Version. This edition is currently published by the Trinitarian Bible Society. F. H. A. Scrivener attempted to reproduce, as exactly as possible, the Greek text which underlies the Authorized Version of 1611.



Dr. Waite summarizes what Scrivener did: "Dr. Frederick Scrivener was commissioned in about 1885, by the Cambridge University Press to come up with the exact Greek text that underlies the King James Bible. Scrivener set down all of the Greek words used by the KJV, but he did something else as well. He put in bold face type all of the alterations made by editors Westcott and Hort in their 1881 English Revised Version. He inserted the exact alterations in the footnotes. These consisted of either additions of Greek words, subtractions of Greek words, or changes of Greek words in some other way. This Greek text edition has been reprinted by the Bible for Today. It is a very useful tool. Scrivener's Greek text is also available on the LOGOS Computer Program which enables the student to study more carefully."

**Some Additional Notes on Scrivener's Text:** The AV (a work authorized by King James) was not translated from any one printed edition of the Greek text, although the translators relied heavily on Beza's 1598 edition. The AV translators also relied upon the work of William Tyndale (a Received Text Bible) and other editions of the English Bible. For this reason, there was a need to match some of the Greek words directly to the English of the King James New Testament. Scrivener used various Greek texts to match all of the Greek with the KJV. His starting point was the Beza edition of 1598. **He identified the places where the English text had different readings from Beza's Greek. He examined various editions of the Textus Receptus to find the Greek rendering, which would be a closer match to the AV readings and made the changes to the Greek text.** In other words, the KJV translators never published the Greek text from which they worked, so Scrivener attempted to *reverse-engineer* the text by examining the various texts that would have been available to them. Scrivener merely matched various readings (primarily the Beza and Stephanus texts) to fit the English used by the KJV translators. When he finished, Scrivener had produced an edition of the Greek New Testament, which more closely underlies the English of the AV than any one edition of the Textus Receptus. Scrivener himself wrote in the preface of this Greek New Testament that his purpose was "to keep the continuous text consistent throughout

by making it so far as was possible uniformly representative of the Authorised Version.” (Scrivener, F.H.A. *The New Testament in the Original Greek*. London: Cambridge University Press, 1894, p. vii of preface).

Dr. Edward F. Hills, who had a Ph.D. in the field of textual criticism from Harvard, back in the 1950s. Note the following quote from his book *The King James Bible Defended*. “The King James Version is a variety of the Textus Receptus. The translators that produced the King James Version relied mainly, it seems, on the later editions of Beza’s Greek New Testament, especially his 4th edition (1588-9). But also they frequently consulted the editions of Erasmus and Stephanus and the Complutensian Polyglot. According to Scrivener (1884), out of the 252 passages in which these sources differ sufficiently to affect the English rendering, the King James Version agrees with Beza against Stephanus 113 times, with Stephanus against Beza 59 times, and 80 times with Erasmus, or the Complutensian, or the Latin Vulgate against Beza and Stephanus. HENCE THE KING JAMES VERSION OUGHT TO BE REGARDED NOT MERELY AS A TRANSLATION OF THE TEXTUS RECEPTUS BUT ALSO AS AN INDEPENDENT VARIETY OF THE TEXTUS RECEPTUS.

“The King James translators also placed variant readings in the margin, 37 of them according to Scrivener. To these 37 textual notes 16 more were added during the 17th and 18th centuries, and all these variants still appear in the margins of British printings of the King James Version. IN THE SPECIAL PROVIDENCE OF GOD, HOWEVER, THE TEXT OF THE KING JAMES VERSION HAS BEEN KEPT PURE. NONE OF THESE VARIANT READINGS HAS BEEN INTERPOLATED INTO IT. ...

“This comparison indicates that the differences which distinguish the various editions of the Textus Receptus from each other are very minor. They are also very few. According to Hoskier, the 3rd edition of Stephanus and the first edition of Elzevir differ from one another in the Gospel of Mark only 19 times. Codex B, on the other hand, disagrees with Codex Aleph in Mark 652 times and with Codex D 1,944 times. What a contrast! ...

**“BUT WHAT DO WE DO IN THESE FEW PLACES IN WHICH THE SEVERAL EDITIONS OF THE TEXTUS RECEPTUS DISAGREE WITH ONE ANOTHER? WHICH TEXT DO WE FOLLOW? THE ANSWER TO THIS QUESTION IS EASY. WE ARE GUIDED BY THE COMMON FAITH. HENCE WE FAVOR THAT FORM OF THE TEXTUS RECEPTUS UPON WHICH MORE THAN ANY OTHER GOD, WORKING PROVIDENTIALLY, HAS PLACED THE STAMP OF HIS APPROVAL, NAMELY, THE KING JAMES VERSION, OR, MORE PRECISELY, THE GREEK TEXT UNDERLYING THE KING JAMES VERSION.**

“This text was published in 1881 by the Cambridge University Press under the editorship of Dr. Scrivener, and there have been eight reprints, the latest being in 1949. In 1976

also another edition of this text was published in London by the Trinitarian Bible Society. We ought to be grateful that in the providence of God the best form of the Textus Receptus is still available to believing Bible students” (Edward F. Hills, *The King James Bible Defended*, The Christian Research Press, 1973, pp. 218-223).

### How Many Received Texts?



Are the variations between the editions of the Textus Receptus or Traditional Text that was propagated throughout history significant? There are no variations of major significance between the printings of the Received Text. The variations included such things as spelling, accents and breathing marks, word order, and other minor kinds of differences. As it is stated in the preface to the Trinitarian Bible Society edition of the Textus Receptus, "The editions of Stephens, Beza and the Elzevirs all present substantially the same text, and the variations are not of great significance and rarely affect the sense." In other words, the argument that there were many different Received Texts, as the defenders of the Critical Text argue, simply is not true.

There have been no less than 25 revisions of the Textus Receptus throughout the years; however, most of the revisions were not to change the text but correct the obvious errors of copying and transmission. In other words, the work of these separate editions was not to gather new information but record and collect old information that had been passed down through the church centuries. The scholars and printers were interested in **REESTABLISHING** the standard and Traditional Text – not **REINVENTING** a new Greek text. They were not trying to reinvent the wheel but to simply pass along the texts that God has preserved throughout the church era.

There are approximately 190 differences between the Scrivener text and the Beza 1598. There are 283 differences between the Scrivener text and the Stephanus 1550. Again, these differences are minor, and pale into insignificance when compared with the approximately 6,000 differences, many of which are quite substantial, between the Critical Text and the Textus Receptus. Edward Hills remarks on Scriveners Greek text: "According to Scrivener (1884), out of the 252 passages in which these sources differ sufficiently to affect the English rendering, the King James Version agrees with Beza against Stephanus 113 times, with Stephanus against Beza 59 times, and 80 times with Erasmus, or the Complutensian, or the Latin Vulgate against Beza and Stephanus."

Proponents of the Critical Text view seem to jump on the bandwagon at this point, making the bold claim that this proves the Received Text has changed drastically through the years and cannot "alone" be considered the final Word of God. Therefore, we need

to be open to the shorter findings and readings of Westcott and Hort as well. We will have something to say about these conclusions in this section of our study.

## Erasmus and the Greek Text

### 1. Recording and Reconstruction

Erasmus (a Dutch intellectualist) led the way to a Received Text, Greek New Testament. The goal of creating a completed Greek text that could be used as a witness of the Antiochan and Byzantine Received Text was to **reconfirm** and **record** the original text of the New Testament as it had been handed down through previous church history. The goal of Westcott and Hort was to **reconstruct** a new text based upon the theory or assumption the Bible was lost and needed to be **reproduced**. **However, if one does not know the original text being sought nor the validity of the text used for the "reconstruction," how can the text be restored? This is similar to a child trying to reconstruct a lego house without knowing the initial design!**



M.M. Parvis states this reconstructing position well in the "Goals of New Testament Textual Studies" when writing: "When we reconstruct the 'original text,' we are not reconstructing but rather we are constructing something that never before existed in heaven and earth." J.K. Elliot commented in 1988, "The recent printed editions of the Greek New Testament, which we can buy, give a text which never existed as a manuscript of the New Testament." The goal of the Greek scholars behind the editions of the Received Text was not to **create** a new text but to **confirm** and **compare** what had already existed in the previous church centuries in various manuscripts and which was used for previous Bibles.

The compilation of manuscripts that were used by Erasmus, a Dutch scholar, was another step in the preservation and propagation of the New Testament traditional text. Erasmus used five to seven Greek manuscripts (the oldest being from the 10th century), collating and comparing them, so he could choose the correct and historic readings where there were variants. The Received Text with its readings is that lineage of manuscripts which trace back to the earliest days of believing, orthodox Christianity. Therefore, Erasmus was not building a new text but confirming the common text. The 1516 text of Erasmus was based on manuscripts which reflected the usage of the believing churches going back 14 centuries. This is because the Syrian and Byzantine texts did not substantially change throughout the years. Proverbs 22:28 reminds us of an important principle: "Remove not the ancient landmark, which thy fathers have set."



The attitude of those who were bringing together the Received text was one of reconfirming a text that had been used as the ancient landmark of the historic church.

**Many of the Westcott and Hort tradition have charged Erasmus for only using five or seven manuscripts; however, they shoot themselves in the foot, since Westcott and Hort overwhelmingly followed only two manuscripts for their Critical Text readings.** They criticize Erasmus for doing what they themselves are doing by supporting the minority of manuscripts that are extant today. The difference is that Erasmus used the *representatives* of all the available texts and followed the *trail of evidence* of a text that was used throughout church history. Burgon anticipated this charge of criticism against Erasmus and answered the critics in this way: "If the objection be made, as it probably will be, 'Do you then mean to rest upon the five manuscripts used by Erasmus?' I reply, that the copies employed were selected because they were known to represent with accuracy the Sacred Word; that the descent of the text was evidently guarded with jealous care ... that it rests mainly upon much the widest testimony ..."

Dean Burgon also wrote: "The history of the Traditional Text, on the contrary, goes step by step in unbroken succession regularly back to the earliest times. . . . Erasmus followed his few MSS. because he knew them to be good representatives of the mind of the Church which had been informed under the ceaseless and loving care of mediaeval transcribers: and the text of Erasmus printed at Basle agreed in but little variation with the text of the Complutensian editors published in Spain, for which Cardinal Ximenes procured MSS. at whatever cost he could. No one doubts the coincidence in all essential points of the printed text with the text of the Cursives" [Dean Burgon, *The Traditional Text*, p. 236].



**An unbroken succession of a text is necessary! Can we really trust a Greek text, represented in Vaticanus and Sinaiticus, which arose in about 350 A.D. and which was not recopied for the next 1500 years? In addition, if the true text, as represented in the more modern Bible versions was lost for 1500 years,**

**how can we be sure that it would have ever been found again?** As we will see in this study, Westcott and Hort raised a *discarded text from the dead*; therefore, there is no reason why we should believe it is the true and original text of the New Testament. It was, in fact, a text rejected by the churches as being corrupted? Erasmus stayed with the true text and gave us an accurate rendition of the Received Text.

## 2. Textual Criticism and Unbelief

Some have argued that Erasmus and those who followed with their editions of the Received Text were performing the same type of textual criticism as Westcott and Hort

when formulating the Critical Text. This certainly is not the case. First, as stated above, Erasmus and those who followed him (Stephen's Beza, Elziver) were not forming or creating a new text but reconfirming a text that had been passed down through the church centuries. Second, they based their textual criticism on *belief* in the preservation of a previous Traditional Text. These men were seeking to arrive at proper readings based upon manuscripts of the same text type and the history of use among the churches. The opposite was true for Westcott and Hort. Their approach to textual criticism was to create a new text through *scientific* means and it was based on the *unbelieving* presupposition that God's Word has been lost and must be continually reconstructed, retrieved, and rebuilt in order to arrive at correct readings that were closest to the originals. **Erasmus was not seeking to recreate the Bible but reconfirm which had been passed along throughout the previous church centuries.**

### Textual Scientists

Westcott and Hort became like "textual scientists" attempting to **rediscover** and **restore** God's Word, which had been allegedly lost throughout the church centuries, since the days of the autographs. **This is why their Greek Text is labeled the "critical text."** They **critically analyze the Greek text scientifically in order to try and reason what verses should be in the Bible.** Ladd accepts the scientific approach to criticism by scholars and comments in this



way: "God inspired the authors of the Bible to produce a divinely superintended record, he has committed the reproduction and the preservation of the text to the vagaries of human history; and the establishment of a trustworthy text is the labor of a scientific scholarship." Let us remember that "vagaries" refer to erratic and whimsical actions! Is the preservation of God's based upon whimsical chance or God's providence? This type of reasoning ought to cause all true Bible believers to seriously question this type of approach to textual criticism.

We do acknowledge proper textual criticism (lower criticism) which involves investigating and analyzing Biblical texts seeking to arrive at the proper reading should a variant arise. Erasmus, Stephanus, Beza and Elziver brothers practiced this type of criticism. However, the textual criticism (higher criticism) which was practiced by Westcott and Hort is based on rationalism (human reasoning as supreme authority) in that these two built an alleged scientific theory and system (like evolution) and then followed this system as the absolute standard of truth, excluding over 95% of manuscripts witnesses for a minority of witnesses, and in some cases, following only 1% of the manuscript evidence, instead of 99% agreement among other witnesses. They ignored ratios and blindly followed a critical system and approach to reject Textus Receptus readings, which they generally despised and hated, and rebuilt and retracted from God's Word, based upon

their own rationalistic and nonscientific conclusions. It is indeed "science falsely so called" (1 Tim. 6:20).

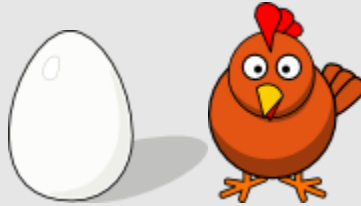
Some of the conclusions of the Westcott and Hort textual criticism sound like psychobabble:

- a. **Prefer the difficult or harder reading over the easier reading** (assuming that a scribe might try to simplify the text instead of complicate it);
- b. **Choose the shorter reading over the longer reading** (assuming that the longer reading was a later scribal addition);
- c. **Accept the different reading over the common reading** (assuming that a scribe would not copy a different reading without great care and precision);
- d. **Adopt the earlier reading over the later reading** (assuming that the further removed from the originals more scribal error would occur);
- e. **Consider the context and conform to the author's style** (assuming that an author would not change his approach in writing).

Of course, these conclusions make no allowance for the providential guidance of the Holy Spirit in the transmission of the text (John 16:13). It also employs manmade criteria or knowledge ("oppositions of science falsely so called" – 1 Tim. 6:20) for determining what was God's eternal truth and Word. The Westcott and Hort system of evaluating texts to determine their accuracy is simply flawed. The multitude of readings that are found in some 5,250 manuscripts of the Received Text family are "winnowed away" as if they mean nothing. **How could an approach that brushes aside this many witnesses be deemed as scientific? And how can certain people make the kind of judgments that Westcott and Hort did without even possessing the originals?**

Their approach to textual criticism involves circular reasoning. Westcott and Hort make up their own rules for textual evaluation and then reject all the manuscripts that do not conform to their rules! Everything must conform to their conclusions regarding dates, quality, type and geographical region. In other words, they developed their own criteria of judgment and rejected all those texts that do not meet the criteria. This was not *eclecticism* but biased *elimination*! Westcott and Hort developed a classification of manuscripts which they called "Western", "Alexandrian," and "Neutral" in contrast the "Syrian" texts. Thus, they claim that the evidence stands three-to-one in favor of their "eclectic" text (their comparison between all the available manuscripts). **In fairness, it should have been revealed by these two men that the "Syrian" group embraces approximately 95% of the discovered manuscripts!** This makes their three-to-one

ratio much less compelling! Once again, this not science; it is committing treason against God's Word! Their text is in no way an "eclectic" text but a synthetic text. Their approach to creating the Greek text is similar to the theory of evolution and evolving life. You can develop some fanciful and wild theory, as Darwin did, and then believe that the theory is absolutely true, in spite of the overwhelming evidence that debunks the theory, and which speaks volumes against the *alleged* evidence.



When two texts differ from each other does the critic automatically know which was the "chicken" (coming first) and which one was the "egg?" (coming later). Westcott and Hort claimed that they could be sure which one came first (the older manuscripts) and which one was the better one (the older manuscripts). However, their whole premise and conclusion was actually based upon unscientific data. **We must ask, isn't it possible that the older surviving texts are the ones that were not used and therefore preserved in better condition?** It is more reasonable to conclude that accuracy is found in the more complex and different texts or in a common text? Is it not more scientific to conclude that the largest number of manuscripts deserve serious attention? There simply is no "science" involved in the critical analysis of the Westcott and Hort theory on textual criticism. It is an imaginary hypothesis that is full of holes. The old song applies:

"There's a hole in your bucket dear Liza, dear Liza  
There's a hole in your bucket dear Liza a hole."

The argument that the old is better is just that – an argument that is full of holes.

Harry Ironside used to say:

"If it's new, it's not true, and if it's new, it's not true."

We might apply this to the manuscripts of Sinaiticus and Vaticanus which were **discovered much later** by 19<sup>th</sup> century rationalists and liberals. They were manuscripts that were **not actually older but manuscripts that were never worn out and therefore still available to read and study**. In short, they were actually **newer manuscripts** from the perspective of the Received Text which had been recorded and written down for 18 centuries.

## The Syrian Recension Theory



Westcott and Hort also developed a recension theory (a critical revision of a text) in order to try and escape from the overwhelming evidence that contradicted their beloved Vaticanus and Sinaiticus manuscripts. Westcott and Hort wrote: "The Syrian Text [our Textus Receptus] must in fact be the result of a 'Recension,' . . . performed deliberately by Editors, and not merely by Scribes." These two critics actually taught that the Greek New Testament Text was fabricated by an editor. They concluded that this editor threw out all the other contrary texts and came up with just one text that was in full agreement. They then postulated that this text was reproduced time and time again resulting in the many thousands of manuscripts (over 95%) that are in basic agreement. Of course, there is no historical account of such a fabrication nor a shred of evidence that says anything about this alleged event. It is pure conjecture and a false theory, but Westcott and Hort had to counteract in some way all the manuscript evidence for the Received Text.

In summary, Westcott and Hort had to conclude that someone made an editorial recension or revision of the New Testament. They then said that all of the Textus Receptus-type manuscripts were carbon copies of that original recension or revision. This is their false, flawed, and unhistorical hypothesis to account for over 95% of the manuscript evidence. And yet, Kurt Aland insists that thousands of manuscripts supporting the Received Text were doctored or as it were "mimeographed" because of their uniformity and consistency. Where's the proof for these ridiculous theories and conclusions?

Dean Burgon wrote this about the ascension theory: "We have been so full on the subject of this imaginary 'Antiochan' or 'Syrian text,' not (the reader may be sure) without sufficient reason. Scant satisfaction truly is there in scattering to the winds an airy tissue which its ingenious authors have been industriously weaving for 30 years. But it is clear that with this hypothesis of a 'Syrian' text,--the immediate source and actual prototype of the commonly received Text of the N.T.,--stands or falls their entire Textual theory. Reject it, and the entire fabric is observed to collapse, and subside into a shapeless ruin. And with it, of necessity, goes the 'New Greek Text,'--and therefore the 'New English Version' of our Revisionists, which in the main has been founded on it." [Dean John W. Burgon, *Revision Revised*, p. 294].

The truth is this; there is not one historical record that shows that somebody destroyed the many thousands of New Testament documents and edited the text down to just one document, a recension. Since this is true, their entire theory falls, and since this is true, their text falls, and since this is true, the English translation behind these texts also fall! False theories lead to false texts which lead to false readings in modern Bibles!

Dr. Frederick H. A. Scrivener was an Anglican clergyman who was a contemporary of both Westcott and Hort and Dean Burgon. Dr. Scrivener was one of the greatest and most exacting scholars of his day in the field of textual criticism. He was part of the revision committee for the 1881 Revised Version. He definitely did not espouse Westcott and Hort's alleged scientific reconstruction of a new text. Below is his assessment of Westcott and Hort's approach to textual criticism.

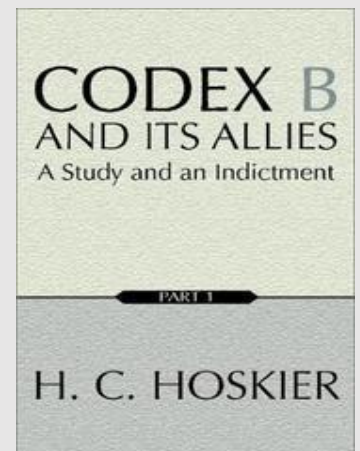
**Westcott and Hort's Greek Text Was Based on "Ingenious Conjecture."** Dr. Scrivener wrote: "There is little hope for the stability of their [that is, Westcott & Hort's] imposing structure, if its foundations have been laid on the sandy ground of ingenious conjecture. And, since barely the smallest vestige of historical evidence has ever been alleged in support of the views of these accomplished editors, their teaching must either be received as intuitively true, or dismissed from our consideration as precarious and even visionary." [Dr. F. H. A. Scrivener's Plain Introduction, 1883, p. 531, quoted by Dean John W. Burgon, Revision Revised, p. iv].

**Dr. Hort's Greek Textual System Was "Destitute of Historical Foundation."** Dr. Scrivener again wrote: "Dr. Hort's System is entirely destitute of historical foundation. . . We are compelled to repeat as emphatically as ever our strong conviction that the Hypothesis to whose proof he has devoted so many laborious years, is destitute not only of historical foundation, but of all probability, revealing from the internal goodness of the Text which its adoption would force upon us." [Dr. F. H. A. Scrivener's Plain Introduction, 1883, pp. 537, 542, quoted by Dean John W. Burgon, Revision Revised, p. iv].

### 3. Textual Variants and Percentages

It should also be noted at this point that the variant readings among the Byzantine/Received Texts pale in comparison to the variant readings found in Vaticanus and Sinaiticus (Westcott and Hort manuscripts). **The underpinning philosophy of the Critical Text position is that the actual words of the Biblical text are up for negotiation.** This is why the Nestle-Aland Greek Text is in its 27th edition!

Herman Hoskier (1864-1938) was an extraordinarily diligent British scholar and textual critic of the late nineteenth and early twentieth centuries. His collation of Biblical manuscripts was meticulous. Even his opponents termed his research as "preternaturally accurate." Hoskier's collation of Vaticanus B and Sinaiticus Aleph, the two manuscripts which modern bibles are primarily based on, and which continue to hold a superstitious reign to this day over mainstream bible scholars, is simply devastating. In his studies, he concludes that "there are 3,036 differences between the readings in Vaticanus and Sinaiticus in the Gospels

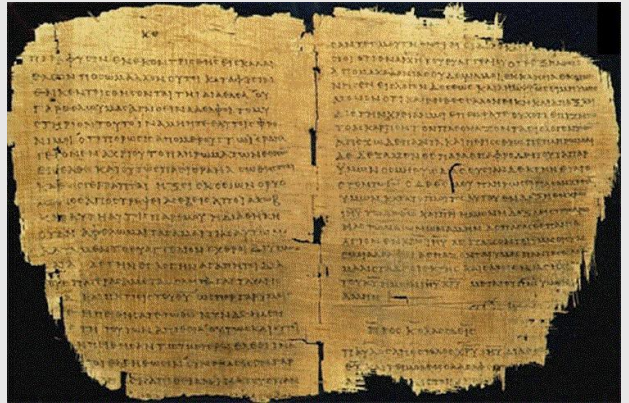


alone" (Codex B and Its Allies by Herman Hoskier; volume 2, p.1). John Burgon points out that it is easier to find two consecutive verses in which the two manuscripts differ, than two consecutive verses in which they entirely agree. We should find this very disturbing. There is a remarkable degree of consistency in the manuscripts which support the Received Text. In contrast, there is a remarkable degree of disagreement in manuscripts which support the Critical Text.

#### 4. Manuscripts and Accessibility

Some have also argued that Erasmus did not have enough manuscripts to make informed decisions regarding the exact text that God wanted to preserve and propagate to the world. The lack of manuscripts means that Erasmus could not make proper textual judgments since he was not aware of these later findings. This simply is not the case. First, as a scholar, Erasmus was known to travel all over Europe looking at manuscripts and had an extensive library.

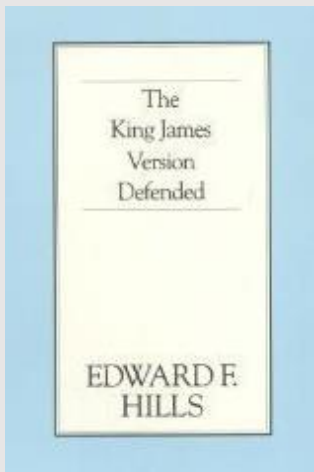
Second, Erasmus was aware Vaticanus and its major variant readings. In fact, Erasmus had a friend in Rome, who was also an expert in Greek texts, His name was Bombasius and he requested Bombasius to go to the Vatican library and also research the various texts which eliminate the last twelve verses of Mark, 1 John 5:7, the deletion of John 7:53-8:11, and other readings characteristic to what later became known as the Critical Text.



Most scholars recognize that Erasmus knew about Vaticanus B and its variant readings while preparing the N.T. Greek text. Some of these are mentioned here: *Marvin R. Vincent, A History of the Textual Criticism of the New Testament (New York: MacMillan, 1899, p. 53); F.H.A. Scrivener, A Plain Introduction to the Criticism of the New Testament, 4th ed., 2 Vols., Edward Miller (ed.), (London: George Bell and Sons, 1894), p. 109; Price, Ancestry of Our English Bible, op. cit., p. 57.* Because Vaticanus read so differently from the vast majority of manuscripts which he had seen, Erasmus considered its readings to be spurious. For example, Vaticanus B leaves out "Mystery Babylon the Great", "the seven heads that are the seven mountains upon which the harlot (the apostate religious system that began at Babel of which the Roman church is a part) sits", and leaves out "the woman which is that great city which reigns over the kings of the earth" which has seven mountains. All of this is found in Revelation 17.

Based upon his voluminous research over many years, Erasmus concluded each and every one of the variant readings to be defective and rejected them. Furthermore, the hailed discovery of Tischendorf of Vaticanus was not such a big deal after all, since the

Catholics had been aware of it for centuries and had even used it for the basis of Greek text they had printed about 275 years earlier. Frederick Nolan, writing in 1815, states, In addition to the manuscripts which Erasmus owned or had seen himself, he gathered readings from the whole of Europe through his broad friendships. He noted, *"I have a room full of letters from men of learning..."* "We find by the dates of his letters that he was corresponding at length and elaborately with the learned men of his time on technical points of scholarship, Biblical criticism..." (Froude, *The Life and Letters*, pp. 377, 394).



Edward Hills (1912-1981), an American Presbyterian scholar, writes: "Through his study of the writings of Jerome and other Church Fathers Erasmus became very well informed concerning the variant readings of the N.T. text. *Indeed almost all the important variant readings known to scholars today were already known to Erasmus more than 460 years ago and discussed in the notes (previously prepared) which he placed after the text in his editions of the Greek N.T.* Here, for example, Erasmus dealt with such problem passages as the conclusion of the Lord's Prayer (Mt. 6:13), the interview of the rich young man with Jesus (Mt. 19:17-22), the ending of Mark (Mk. 16:9-20), the angelic song (Lk. 2:14), the angel, agony, and bloody sweat omitted (Lk. 22:43-44), the woman taken

in adultery (Jn. 7:53 - 8:11), and the mystery of godliness (1 Ti. 3:16). ... But if Erasmus was cautious in his notes, much more was he so in his text, for this is what would strike the reader's eye immediately. Hence in the editing of his Greek N.T. text, especially, *Erasmus was guided by the common faith in the current text. And back of this common faith was the controlling providence of God.*"

In addition, the other textual editors of the Received Text (Stephanus, Beza, Elzivers) were also aware of the Vaticanus and its spurious readings. Erasmus had made significant notes about these variant readings and Beza also had access to these notes. Ephraim Emerton also claims in his findings that Erasmus had studied many more manuscripts than just seven or ten and that he had actually consulted manuscripts at Cambridge and Brabant (Desiderius Erasmus, New York, G.P. Putnam's Sons, 1899, 200). By the time he was ready to print the Greek New Treatment, Erasmus already had come to a firm conviction that the Received Text, which was used by the church throughout its history, was indeed the proper text. It should be recalled that Desiderius Erasmus first published the Received Text in 1516. This was prior to the beginning of the Reformation in 1517 when Luther nailed his ninety-five theses to the door of the church in Wittenberg, Germany.





After completing this monumental Greek Text and as the Reformation got underway, Catholics eventually adopted the proverbial saying, "**Erasmus laid the eggs and Luther hatched the chickens.**" In other words, Erasmus was the root of the Protestant Reformation, since the Bibles that were printed and used during the Reformation days were Received Text Bibles, which were linked to Erasmus' original Received Text. Erasmus' Greek text was what eventually brought the Bible into the common hands and language of millions of people and became the catalyst which sparked the Reformation. Even though Erasmus did not officially leave the Catholic Church during the writing of this Greek Text, God still used him to confirm the history of the Received Text.

## 5. The Greek Testament and Received Text

The various books of the New Testament were written individually and copied to be circulated among the churches of the ancient world. They were copied and recopied by hand for centuries. Many manuscripts were found over the centuries in areas of the ancient Greek-speaking world that resembled and represented the Received Text. By the time of the development of the printing press in the mid-15th century (Gutenberg Press, 1455), there were many handwritten manuscripts available. Numerous men set about collecting, combining and comparing the manuscripts in order to have one complete Greek New Testament text to print. One of the earliest of these is the text we know of as the Textus Receptus or Received Text.



It was a monumental effort for **Erasmus** (pictured on left) and others to draw from a well of manuscripts and bring together a completed Greek text, which had been disseminated throughout the previous centuries of the church. **The critics of the Received Text claim that it did not exist before the text of Erasmus.** This is a false assessment that defies the clear fact that Erasmus was *recording* and *reconfirming* a text that had been passed down through church history. He was following a long stream and history of readings related to a specific Greek Traditional Text. There have been two streams of Bibles through the history of the Church which are those based upon the Received Text and others based upon the Critical Text. Erasmus followed the same river of texts and the readings that had been passed down the historical river from the days of the apostles, Antioch, and Byzantine. It was the same text found in the quotations of the vast majority of early church fathers and the Lectionaries (early worship services).

**To say that the Textus Receptus never existed before 1516 is misleading and misinformation. It did exist previously in 95% of the available Greek manuscripts.** Erasmus was only gathering these manuscripts together to bring them into one unified Greek New Testament. Of course, the books of the Bible were already collected, recognized, and finalized as inspired Scripture throughout the days of the early Church (2 Tim. 4:13). The passing of time resulted in thousands of copied manuscripts on the books of the Bible (large portions of Scripture and fragments), which were based upon the Received Text. **The desire during the Reformation was to print an *entire Greek text* on the Received Text. This uniform Greek text could then be used to print new Bibles and replace the Latin Vulgate (a Critical Text Bible).**

The new Bibles would be translated from this Reformation Text (the Traditional or Received Text) which had been passed down through the church centuries in thousands of manuscripts. The Greek text of Erasmus and those that followed (Stephanus, Beza, Elzevir brothers) all worked to reconfirm what God had previously preserved (a traditional text). **They did not reconstruct a new text** like Westcott and Hort. Their work was a **compilation** and **confirmation** of the beloved Received Text that was so dear to the hearts of God's saints. It was a text that the saints died for and stood for throughout the history of the church. Now, it was conveniently packaged together in one entire manuscript which could be used to propagate the Gospel and God's truth to the ends of the earth!

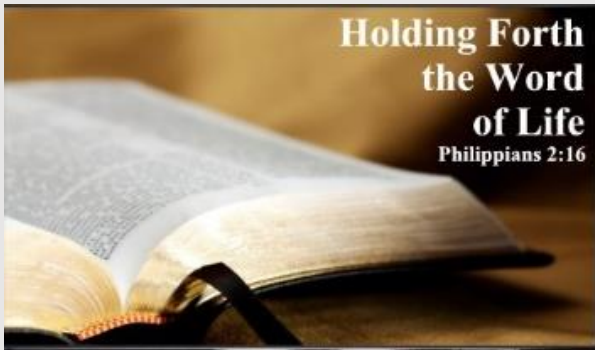
**The point of logic is this:** If the Hebrew and Greek manuscripts were copied and eventually put into Bibles, it certainly implies that there was a well-established, common, or traditional text that was embraced by all Christians in both Hebrew and Greek and God's intention was to propagate and publish this text throughout the years. The Received Greek text was certainly not used randomly, or in a few areas of the known world, but totally and wholly, throughout the educated religious world, of every civilized nation and in every language. God has His traditional text.

**\*Traditional is good!**

## **II. Because the King James Version is based upon superior manuscripts (Greek and Hebrew).**

The King James Bible is based upon the Hebrew and Greek texts that were used and shared by Old Testament saints and then New Testament Christians down through the centuries. Why were they used? It's because they were superior texts. The King James Bible does not reflect the small minority of manuscripts that have *changed* the meaning of certain Bible verses, *removed* certain words and phrases that should not be deleted

from the sacred text, and which cast *doubt* on certain readings and renderings found in God's Word.

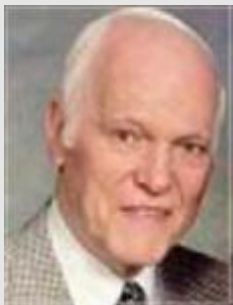


We need to be “**Holding forth the word of life**” (Phil. 2:16) and “**Holding fast the faithful word**” in these last days by standing upon the right Hebrew and Greek texts that have been historically used by the Church and from which the King James Bible was translated. The Neo-Fundamentalism Movement has been moving away from these texts and replacing them with the Westcott and Hort Greek text. At the same time, these

Fundamentalists are rejecting preservation and arguing for only a generalized inspiration of God's Word, but not a specific preservation and inspiration of the Words of God. This is done in order to approve of the Westcott and Hort text which is a Minority Text that totally lacks substantial manuscript support.

### **Text Perversions!**

Is there substantial differences between the Received and Critical texts? If so, where are these major differences and in what way do they affect Bible doctrine? Should we be concerned about them? Judge for yourself.



The following is from Dr. Donald Waite's book *Defending the King James Bible*: “The Westcott and Hort Text changes the Textus Receptus in over 5,600 places. Do you know how many changes they made? My own personal count, as of August 2, 1984, using Scrivener's Greek New Testament referred to above, was 5,604 changes that Westcott and Hort made to the Textus Receptus in their own Greek New Testament text. Of these 5,604 alterations, I found 1,952 to be OMISSIONS (35%), 467 to be ADDITIONS (8%), and 3,185 to be CHANGES (57%). In these 5,604

places that were involved in these alterations, there were 4,366 more words included, making a total of 9,970 Greek words that were involved. This means that in a Greek Text of 647 pages (such as Scrivener's text), this would average 15.4 words per page that were CHANGED from the Received Text. Pastor Jack Moorman counted 140,521 words in the Textus Receptus. These changes would amount to 7% of the words; and 45.9 pages of the Greek New Testament if placed together in one place.

“Rev. Jack A. Moorman, in December 1988, wrote a book entitled: ‘Missing in Modern Bibles--Is The Full Story Being Told?’ It was published by The Bible For Today in April, 1989. Rev. Moorman counted every word of the Received Greek Text and also every word of the Nestle/Aland Greek Text and, on a chapter by chapter count, came up with the Nestle/Aland text being SHORTER than the Received Text by 2,886 words. This is

934 words more than were omitted from the Westcott and Hort text. (1,952 vs. 2,886). The omitting of 2,886 Greek words is the equivalent, in number of English words involved, of **DROPPING OUT THE ENTIRE BOOKS OF 1 PETER AND 2 PETER!**

The Greek text of Westcott-Hort Text (underlying all other Bible translations) differs from the Received Text (underlying the KJV) in over 5,600 instances and this shows up in the translation. For instance, the Critical Text eliminates the last twelve verses of Mark, 1 John 5:7, it deletes John 7:53-8:1 and many other readings found in the Received Text, which have been accepted by Christians throughout the course of history. Whole verses and sentences are completely deleted! Important words like "**Lord**", "**Jesus**", "**Christ**", "**blood**", "**repent**", and "**hell**" are omitted many times! References to Jesus as "**Lord**" have been taken away in **thirty-nine places**. The title "**Christ**" has been eliminated in **fifty-two places**. The name of "**Jesus**" has been eliminated in **eighty-seven places**. In all, about **178 references to Jesus by name**, referencing Him as **Lord**, or as **Christ**, have been deleted. Furthermore, **617 words spoken by Jesus Christ** have been deleted! This is not a coincidence.



A red flag should go up! There has been deliberate tampering with the text of Scripture which the Scripture strictly forbids (Deut. 4:2; 12:32; Rev. 22:18-19). God has said in **Proverbs 30:5-6**, "**Every word of God is pure ... Add thou not unto his words, lest he reprove thee, and thou be found a liar.**" This is good advice to follow!

As noted above, one of the characteristics of the Critical Greek Text and the modern versions which follow it is the widespread omission of names and titles belonging to the Lord Jesus Christ. Everett Fowler, who served with the respected Fundamentalist leader Dr. Isaac M. Haldeman, pastor of First Baptist Church from 1884 to 1933, spent many years diligently comparing the Received Text with the Westcott-Hort Greek text, the Nestles Greek Text, and the Bible Societies' Greek Text, along with several popular modern English versions. In 1976 Fowler obtained the Trinitarian Bible Society edition of the Received Text, and he began his comparisons. Eventually he published his findings in the book *Evaluating Versions of the New Testament*.

One section of this excellent work lists "Omissions of Names of Our Lord God." The omissions affect the reading of 101 verses. There are 221 omissions of the various names of the Lord Jesus Christ in the Westcott-Hort text, 230 in the Nestles' text, 212 in the Bible Societies text. The modern English versions follow this pattern. The American Standard Version of 1901 has 198 of these omissions of the names and titles of the Lord Jesus Christ and the New American Standard Version of 1973 has 210 omissions. In the Vaticanus manuscript there are 1,480 peculiar readings not found in any manuscripts on earth, affecting 2,640 words, and in Sinaiticus there are 589 readings affecting a total of 858 words.

**Judge for yourself. There are many words missing in the critical text river and the modern Bibles which followed the King James Version.** The chart below reveals just a small percentage of these deletions.



## Magic



## Markers

We now want to examine some charts that reveal how Westcott and Hort took their "magic markers" and crossed out many words and verses of the Bible that were based upon the Received or Traditional Text which the Church had followed for eighteen centuries. Instead of revising the Authorized Version, these two men built a new version based upon faulty manuscripts, which were never accepted by the true Church. The text

shown here is the King James Version. Words, sentences, or entire verses in **strikethrough** illustrate portions that have been removed from the text underlying the KJV New Testament. **Not all modern versions are the same.** Sometimes the ESV will include a word the NIV doesn't, or the NASB might omit a phrase the NIV and NRSV both retain, etc... **but for the most part, the examples below represent nearly all of the popular modern versions.** *This list is not comprehensive, it is just a sample!* **The modern critical text that forms the basis for nearly all modern versions omits the equivalent of the entire books of 1st and 2nd Peter.** Many supporters of the Westcott

and Hort position reassure us that they are not trying to hide anything from us. We agree! Take a look for yourself. Facts are stubborn things! This chart section can be found at <http://av1611.com/kjbp/charts/themagicmarker.html>. Many thanks to the clarity of its presentation.

(Matthew – John)

<b>Matthew</b>	
1:25	And knew her not till she had brought forth her <b>firstborn</b> son: and he called his name JESUS.
5:44	But I say unto you, Love your enemies, <b>bless them that curse you</b> , do good to them that hate you, and pray for them which despitefully use you, and persecute you;
6:13	And lead us not into temptation, but deliver us from evil: <b>For thine is the kingdom, and the power, and the glory, for ever.</b> Amen.
6:33	But seek ye first the kingdom <b>of God</b> , and his righteousness; and all these things shall be added unto you.
8:29	And, behold, they cried out, saying, What have we to do with thee, <b>Jesus</b> , thou Son of God? art thou come hither to torment us before the time?
9:13	But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners <b>to repentance</b> .
12:35	A good man out of the good treasure <b>of the heart</b> bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.
13:51	<b>Jesus saith unto them</b> , Have ye understood all these things? They say unto him, Yea, <b>Lord</b> .
15:8	This people <b>draweth nigh unto me with their mouth</b> , and honoureth me with their lips; but their heart is far from me.
16:3	And in the morning, It will be foul weather to day: for the sky is red and lowring. <b>O ye hypocrites</b> , ye can discern the face of the sky; but can ye not discern the signs of the times?
16:20	Then charged he his disciples that they should tell no man that he was <b>Jesus</b> the Christ.
17:21	<b>Howbeit this kind goeth not out but by prayer and fasting.</b>
18:11	<b>For the Son of man is come to save that which was lost.</b>
19:9	And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: <b>and whoso marrieth her which is put away doth commit adultery.</b>
19:17	And he said unto him, Why callest thou me good? there is none good but one, <b>that is, God</b> : but if thou wilt enter into life, keep the commandments.
20:7	They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; <b>and whatsoever is right, that shall ye receive.</b>
20:16	So the last shall be first, and the first last: <b>for many be called, but few chosen.</b>

20:22	But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, <del>and to be baptized with the baptism that I am baptized with</del> ? They say unto him, We are able.
23:14	<del>Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.</del>
25:13	Watch therefore, for ye know neither the day nor the hour <del>wherein the Son of man cometh.</del>
27:35	And they crucified him, and parted his garments, casting lots: <del>that it might be fulfilled which was spoken by the prophet</del> , They parted my garments among them, and upon my vesture did they cast lots.
28:9	And <del>as they went to tell his disciples</del> , behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
<b>Mark</b>	
1:14	Now after that John was put in prison, Jesus came into Galilee, preaching the gospel <b>of the kingdom</b> of God,
1:31	And he came and took her by the hand, and lifted her up; and <b>immediately</b> the fever left her, and she ministered unto them.
2:17	When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners <b>to repentance.</b>
6:11	And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. <b>Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.</b>
6:16	But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen <b>from the dead.</b>
7:8	For laying aside the commandment of God, ye hold the tradition of men, <del>as the washing of pots and cups</del> : and many other such like things ye do.
7:16	<b>If any man have ears to hear, let him hear.</b>
9:24	And straightway the father of the child cried out, and said with tears, <b>Lord</b> , I believe; help thou mine unbelief.
9:42	And whosoever shall offend one of these little ones that believe <b>in me</b> , it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
9:44	<del>Where their worm dieth not, and the fire is not quenched.</del>
9:46	<del>Where their worm dieth not, and the fire is not quenched.</del>
9:49	For every one shall be salted with fire, <del>and every sacrifice shall be salted with salt.</del>
10:21	Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, <b>take up the cross</b> , and follow me.
11:10	Blessed be the kingdom of our father David, that cometh <b>in the name of the Lord</b> : Hosanna in the highest.

13:14	But when ye shall see the abomination of desolation, <del>spoken of by Daniel the prophet</del> , standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
13:33	Take ye heed, watch <del>and pray</del> : for ye know not when the time is.
14:68	But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; <del>and the cock crew.</del>
15:28	<del>And the scripture was fulfilled, which saith, And he was numbered with the transgressors.</del>
16:9-20	<del>Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.</del> (typically marginalized or set in brackets. Footnotes in NIV are patently false.)
<b>Luke</b>	
1:28	And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: <del>blessed art thou among women.</del>
4:4	And Jesus answered him, saying, It is written, That man shall not live by bread alone, <del>but by every word of God.</del>
4:8	And Jesus answered and said unto him, <del>Get thee behind me, Satan</del> : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
4:41	And devils also came out of many, crying out, and saying, Thou art <del>Christ</del> the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.
7:31	<del>And the Lord said</del> , Whereunto then shall I liken the men of this generation? and to what are they like?
9:54-56	And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, <del>even as Elias did</del> ? But he turned, and rebuked them, and said, <del>Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.</del> And they went to another village.
11:2-4	And he said unto them, When ye pray, say, Our Father <del>which art in heaven</del> , Hallowed be thy name. Thy kingdom come. <del>Thy will be done, as in heaven, so in earth</del> . Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; <del>but deliver us from evil.</del>



11:29	And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas <b>the prophet</b> .
17:36	<del>Two men shall be in the field; the one shall be taken, and the other left.</del>
21:4	For all these have of their abundance <b>cast in unto the offerings of God</b> : but she of her penury hath cast in all the living that she had.
22:31	<del>And the Lord said</del> , Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:
22:64	And when they had blindfolded him, <del>they struck him on the face</del> , and asked him, saying, Prophecy, who is it that smote thee?
23:17	<del>(For of necessity he must release one unto them at the feast.)</del>
23:38	And a superscription also was written over him in <b>letters of Greek, and Latin, and Hebrew</b> , THIS IS THE KING OF THE JEWS.
23:42	And he said unto Jesus, <b>Lord</b> , remember me when thou comest into thy kingdom.
24:6	<del>He is not here, but is risen</del> : remember how he spake unto you when he was yet in Galilee,
24:40	<del>And when he had thus spoken, he shewed them his hands and his feet.</del>
24:49	And, behold, I send the promise of my Father upon you: but tarry ye in the city <b>of Jerusalem</b> , until ye be endued with power from on high.
24:51	And it came to pass, while he blessed them, he was parted from them, <b>and carried up into heaven</b> .

## John

1:14	And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only <b>begotten</b> of the Father,) full of grace and truth.
1:27	He it is, who coming after me is <b>preferred before me</b> , whose shoe's latchet I am not worthy to unloose.
3:13	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man <b>which is in heaven</b> .
3:15	That whosoever believeth in him <b>should not perish</b> , but have eternal life.
4:42	And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed <b>the Christ</b> , the Saviour of the world.
5:3-4	In these lay a great multitude of impotent folk, of blind, halt, withered, <del>waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.</del>
6:47	Verily, verily, I say unto you, He that believeth <b>on me</b> hath everlasting life.
6:69	And we believe and are sure that thou art <b>that Christ, the Son</b> of the living God.
11:41	Then they took away the stone from the place <b>where the dead was laid</b> . And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

16:16	A little while, and ye shall not see me: and again, a little while, and ye shall see me, <b>because I go to the Father.</b>
17:12	While I was with them <b>in the world</b> , I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

### (Acts - Revelation)

Acts	
2:30	Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, <b>according to the flesh, he would raise up Christ</b> to sit on his throne;
7:30	And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel <b>of the Lord</b> in a flame of fire in a bush.
7:37	This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; <b>him shall ye hear.</b>
8:37	<b>And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.</b>
9:5-6	And he said, Who art thou, Lord? <b>And the Lord said</b> , I am Jesus whom thou persecutest: <b>it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him</b> , Arise, and go into the city, and it shall be told thee what thou must do.
10:6	He lodgeth with one Simon a tanner, whose house is by the sea side: <b>he shall tell thee what thou oughtest to do.</b>
16:31	And they said, Believe on the Lord Jesus <b>Christ</b> , and thou shalt be saved, and thy house.
17:26	And hath made of one <b>blood</b> all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
20:25	And now, behold, I know that ye all, among whom I have gone preaching the kingdom <b>of God</b> , shall see my face no more.
20:32	And now, <b>brethren</b> , I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
23:9	And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, <b>let us not fight against God.</b>
24:6-8	Who also hath gone about to profane the temple: whom we took, <b>and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, Commanding his accusers to come unto thee</b> : by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.
24:15	And have hope toward God, which they themselves also allow, that there shall be a resurrection <b>of the dead</b> , both of the just and unjust.
28:16	And when we came to Rome, <b>the centurion delivered the prisoners to the captain of the guard: but</b> Paul was suffered to dwell by himself with a soldier that kept him.

28:29	<del>And when he had said these words, the Jews departed, and had great reasoning among themselves.</del>
<b>Romans</b>	
1:16	For I am not ashamed of the gospel <del>of Christ</del> : for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
1:29	Being filled with all unrighteousness, <b>fornication</b> , wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
8:1	There is therefore now no condemnation to them which are in Christ Jesus, <del>who walk not after the flesh, but after the Spirit.</del>
9:28	For he will finish the work, and cut it short <b>in righteousness</b> : because a short work will the Lord make upon the earth.
10:15	And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel <b>of peace</b> , and bring glad tidings of good things!
11:6	And if by grace, then is it no more of works: otherwise grace is no more grace. <del>But if it be of works, then is it no more grace: otherwise work is no more work.</del>
13:9	For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, <del>Thou shalt not bear false witness</del> , Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
14:21	It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, <del>or is offended, or is made weak.</del>
15:29	And I am sure that, when I come unto you, I shall come in the fulness of the blessing <b>of the gospel</b> of Christ.
16:24	<del>The grace of our Lord Jesus Christ be with you all. Amen.</del>
<b>1 Corinthians</b>	
1:14	<del>I thank God</del> that I baptized none of you, but Crispus and Gaius;
5:7	Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed <b>for us</b> :
6:20	For ye are bought with a price: therefore glorify God in your body, <b>and in your spirit, which are God's.</b>
7:5	Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to <b>fasting and</b> prayer; and come together again, that Satan tempt you not for your incontinency.
10:28	But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: <b>for the earth is the Lord's, and the fulness thereof:</b>
11:24	And when he had given thanks, he brake it, and said, <del>Take, eat</del> : this is my body, which is broken for you: this do in remembrance of me.
11:29	For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the <b>Lord's</b> body.

15:47	The first man is of the earth, earthy: the second man is <del>the Lord</del> from heaven.
16:22-23	If any man love not the Lord <del>Jesus Christ</del> , let him be Anathema Maranatha. The grace of our Lord Jesus <del>Christ</del> be with you.
<b>2 Corinthians</b>	
4:6	For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of <del>Jesus</del> Christ.
5:18	And all things are of God, who hath reconciled us to himself by <del>Jesus</del> Christ, and hath given to us the ministry of reconciliation;
11:31	The God and Father of our Lord Jesus <del>Christ</del> , which is blessed for evermore, knoweth that I lie not.
<b>Galatians</b>	
1:15	But when it pleased <del>God</del> , who separated me from my mother's womb, and called me by his grace,
3:1	O foolish Galatians, who hath bewitched you, <del>that ye should not obey the truth</del> , before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
3:17	And this I say, that the covenant, that was confirmed before of God <del>in Christ</del> , the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
4:7	Wherefore thou art no more a servant, but a son; and if a son, then an heir of God <del>through Christ</del> .
6:15	For <del>in Christ Jesus</del> neither circumcision availeth any thing, nor uncircumcision, but a new creature.
6:17	From henceforth let no man trouble me: for I bear in my body the marks of the <del>Lord</del> Jesus.
<b>Ephesians</b>	
3:9	And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things <del>by Jesus Christ</del> :
3:14	For this cause I bow my knees unto the Father <del>of our Lord Jesus Christ</del> ,
5:30	For we are members of his body, <del>of his flesh, and of his bones</del> .
6:1	Children, obey your parents <del>in the Lord</del> : for this is right.
6:10	Finally, <del>my brethren</del> , be strong in the Lord, and in the power of his might.
<b>Philippians</b>	
3:16	Nevertheless, whereto we have already attained, let us walk by the same rule, <del>let us mind the same thing</del> .
<b>Colossians</b>	
1:2	To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and <del>the Lord Jesus Christ</del> .
1:14	In whom we have redemption <del>through his blood</del> , even the forgiveness of sins:
1:28	Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ <del>Jesus</del> :

2:11	In whom also ye are circumcised with the circumcision made without hands, in putting off the body of <del>the sins of</del> the flesh by the circumcision of Christ:
3:6	For which things' sake the wrath of God cometh <del>on the children of disobedience:</del>
<b>1 Thessalonians</b>	
1:1	Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, <del>from God our Father, and the Lord Jesus Christ.</del>
2:19	For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus <del>Christ</del> at his coming?
3:11	Now God himself and our Father, and our Lord Jesus <del>Christ</del> , direct our way unto you.
3:13	To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus <del>Christ</del> with all his saints.
<b>2 Thessalonians</b>	
1:8	In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus <del>Christ</del> :
<b>1 Timothy</b>	
1:17	Now unto the King eternal, immortal, invisible, the only <del>wise</del> God, be honour and glory for ever and ever. Amen.
2:7	Whereunto I am ordained a preacher, and an apostle, (I speak the truth <del>in Christ</del> , and lie not;) a teacher of the Gentiles in faith and verity.
3:16	And without controversy great is the mystery of godliness: <del>God</del> was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
4:12	Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, <del>in spirit</del> , in faith, in purity.
6:5	Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: <del>from such withdraw thyself.</del>
<b>2 Timothy</b>	
1:11	Whereunto I am appointed a preacher, and an apostle, and a teacher <del>of the Gentiles.</del>
4:1	I charge thee therefore before God, and the <del>Lord</del> Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
4:22	The Lord <del>Jesus Christ</del> be with thy spirit. Grace be with you. Amen.
<b>Titus</b>	
1:4	To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and <del>the Lord</del> Jesus Christ our Saviour.
<b>Philemon</b>	

1:6	That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ <b>Jesus</b> .
1:12	Whom I have sent again: thou therefore <b>receive him</b> , that is, mine own bowels:
<b>Hebrews</b>	
1:3	Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had <b>by himself</b> purged our sins, sat down on the right hand of the Majesty on high;
2:7	Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst <b>set him over the works of thy hands</b> :
3:1	Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, <b>Christ</b> Jesus;
7:21	(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever <b>after the order of Melchisedec</b> .)
10:30	For we know him that hath said, Vengeance belongeth unto me, I will recompense, <b>saith the Lord</b> . And again, The Lord shall judge his people.
10:34	For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have <b>in heaven</b> a better and an enduring substance.
11:11	Through faith also Sara herself received strength to conceive seed, <b>and was delivered of a child</b> when she was past age, because she judged him faithful who had promised.
<b>1 Peter</b>	
1:22	Seeing ye have purified your souls in obeying the truth <b>through the Spirit</b> unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
4:1	Forasmuch then as Christ hath suffered <b>for us</b> in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;
4:14	If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: <b>on their part he is evil spoken of, but on your part he is glorified</b> .
5:10-11	But the God of all grace, who hath called us unto his eternal glory by Christ <b>Jesus</b> , after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be <b>glory and</b> dominion for ever and ever. Amen.
<b>2 Peter</b>	
2:17	These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved <b>for ever</b> .
<b>1 John</b>	
1:7	But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus <b>Christ</b> his Son cleanseth us from all sin.
2:7	Brethren, I write no new commandment unto you, but an old commandment which ye had <b>from the beginning</b> . The old commandment is the word which ye have heard from the beginning.

4:3	And every spirit that confesseth not that Jesus <del>Christ is come in the flesh</del> is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
4:9	In this was manifested the love of God toward us, because that God sent his only <b>begotten</b> Son into the world, that we might live through him.
4:19	We love <b>him</b> , because he first loved us.
5:7-8	<del>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</del> And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.
5:13	These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, <del>and that ye may believe on the name of the Son of God.</del>
<b>Jude</b>	
1:25	To the only <b>wise</b> God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.
<b>Revelation</b>	
1:8	I am Alpha and Omega, <del>the beginning and the ending</del> , saith the Lord, which is, and which was, and which is to come, the Almighty.
1:11	Saying, <del>I am Alpha and Omega, the first and the last: and</del> , What thou seest, write in a book, and send it unto the seven churches <del>which are in Asia</del> ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
2:13	I know <del>thy works, and</del> where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.
5:14	And the four beasts said, Amen. And the four and twenty elders fell down and worshipped <del>him that liveth for ever and ever.</del>
6:1	And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come <del>and see.</del>
11:17	Saying, We give thee thanks, O Lord God Almighty, which art, and wast, <del>and art to come</del> ; because thou hast taken to thee thy great power, and hast reigned.
12:12	Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the <del>inhabiters of</del> the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
12:17	And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus <b>Christ</b> .
14:5	And in their mouth was found no guile: for they are without fault <del>before the throne of God.</del>
16:17	And the seventh angel poured out his vial into the air; and there came a great voice out of the temple <del>of heaven</del> , from the throne, saying, It is done.
20:9	And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from <del>God out of</del> heaven, and devoured them.

## **"Thou shalt not bear false witness" (Romans 13:9)** (strangely missing in the modern versions!)

God holds His Word above His name. **"For thou has magnified thy word above all thy name" (Ps. 138:2)**. It's that important to God and it should be that important to us as well! We should not be indifferent about the "contents" of the Bible but possess an undying loyalty to preserve the correct readings that have been accepted by Christians down through the centuries. Words are important since the Bible is not the "word of men" but the **"word of God"** (1 Thess. 2:13) and also the **words** of God (2 Tim. 3:16 – "all scripture"). This means that every word is important and is equally inspired. It's a serious matter to strike out God's eternal Word for the sake of irrational, unscientific, and biased arguments against the Received Text.

The real debate is NOT whether the King James Bible is better than the other English versions. It does excel the other English translations because of its Greek textual base; however, the real debate is whether the Textus Receptus is more reliable than the Minority Texts, such as Codex Sinaiticus and Codex Vaticanus. These few manuscripts (Codex Sinaiticus and Codex Vaticanus), including some fragmentary Greek papyri, depart from many readings found in the Textus Receptus. The readings of these manuscripts have been traced, by liberal and conservative scholars alike, to a probable source in Alexandria, Egypt, in the 2nd or 3rd century.

### **Origen, Eusebius, Augustine and Early Corruption**



The substantial differences between the Received Text and Critical Text cannot be refuted. The question is when were these different readings introduced into the true or pure text, causing it to become perverted and riddles with errors? The answer is rather obvious. It occurred between the second and fourth centuries, with major corruption being promoted during the days of Origen. The most influential man among the "intellectual" community of Alexandria was the learned Origen who was an outright heretic. He became the head of a Catechetical School (A.D. 232) which was founded by Pantaenus and then taken over by Clement. Origen is likely one of the greatest corrupting influences upon the early church as well as upon the copies of the sacred text and Bible.

It was in Origen's school where Arius taught and later developed his heresy of denying the deity of Christ. The theological and philosophical climate of this day was ripe for corrupting the pure text of the Bible. It is believed among many conservative and liberal



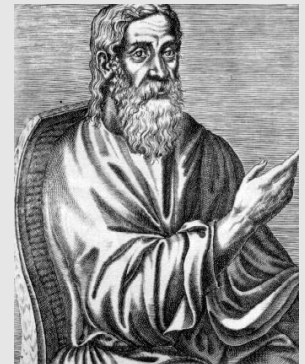
scholars that Origen was largely instrumental in developing the so-called "Alexandrian" text of the New Testament (of which the Vatican and Sinai manuscripts are representative), in contrast to the "Byzantine" text, from which the Textus Receptus has been derived. There was a popular school of learning in Antioch, where Christianity was spawned (Acts 11:26), which stood in stark contrast to this liberal and allegorical school and was well known for its literal interpretation of Scripture and high regard for Scripture with their Antiochan texts (the forerunner of Byzantine texts). This school fought for the literal sense of the Biblical text and thus laid stress on the need of textual accuracy.

Dean Burgon wrote: "And the Written Word in like manner, in the earliest age of all, was shamefully handled by mankind. Not only was it confused through human infirmity and misapprehension, but it became also the object of restless malice and unsparing assaults. Marcion, Valentinus, Basilides, Heracleon, Menander, Asclepiades, Theodotus, Hermophilus, Apollonides, and other heretics adapted the Gospels to their own ideas." [Dean Burgon, *The Traditional Text*, p. 10].

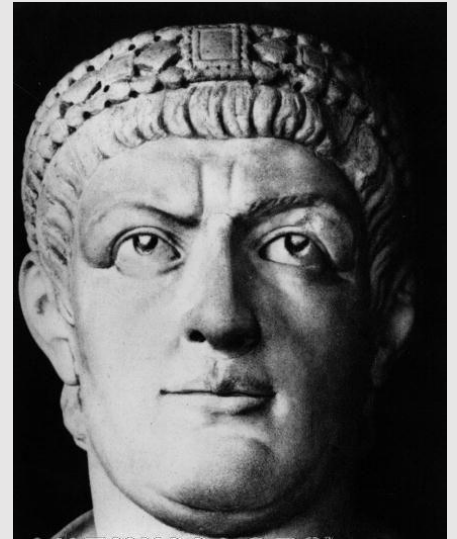


If these nine above-named heretics adapted the Gospels to their own ideas and they lived during the first few centuries of the church age, it is also very probable that Vaticanus and Sinaiticus and their allies might have also been corrupted at the hands of these Gnostic heretics. According to Dr. Bruce Metzger, who is not a friend of the Received Text, admittedly states that **"Every deviant Christian sect was represented in Egypt during the second century."** [Bruce Metzger, *Early Versions*, p. 101, quoted in Dr. Jack Moorman, *Early Manuscripts*, p. 40]. Metzger then listed no less than eleven such "deviant Christian sects."

Egypt abounded with theological heresies. It is not unreasonable to assume that some of these heresies were transferred over to the New Testament texts which the heretics had in their possession. Furthermore, Clement and Origen, who were involved in an Alexandrian Egyptian school, no doubt espoused Gnostic beliefs themselves. **Clement** (picture on the right) viewed his own mentor (Pantaenus - the founder of the school) as "the deepest Gnostic" possessing a perfect insight into the significance of Christianity (Newman, *Manual of Church History*, 1:273). **It was the Alexandrian school that housed Gnostics and heretics and which also copied and compared the Scriptures. It was here that corruption undoubtedly was introduced into the traditional Greek New Testament under the leadership of such men as Clement and then Origen.**



Let's retrace the history of what happened. **Constantine** became emperor of Rome in 312 A.D. A little later he supposedly embraced the Christian faith for himself and for his empire, in an attempt to bring about the amalgamation of PAGANISM and CHRISTIANITY. In A.D. 331 Constantine commissioned **Eusebius** (a disciple of Origen and apostate) to produce a version of the Bible based upon Origen's manuscripts. In 331 AD, Emperor Constantine ordered that an "ecumenical Bible" be written. Constantine wanted a Bible which would be acceptable to **pagans** as well as Christians, and Eusebius (the Bishop of Caesarea and a follower of Origen) was assigned to direct this task. Eusebius **rejected the deity of Christ** and claimed that **Christ was a created being**.



Eusebius evidently used the Greek manuscripts that had been tainted and tampered with by the Gnostic scribes and heretics of that day and which Origen supported in His Alexandrian school. In doing so, he created his own Greek Text and Bible for Constantine. There were about 50 copies of this bible made by Eusebius, and they ended up in Rome and Alexandria, where there was a very large occult presence. Since the attacks on the Word of God had originated in Alexandria (*with the deceitful work of such pagan Greek "scholars" as Origen and Clement of Alexandria*), it was only fitting for some of Constantine's Bibles to end up there. The manuscripts of Vaticanus and Sinaiticus are a representation of these Bibles.

Those who embrace these manuscripts as trustworthy readily admit that these two codices are remarkably similar, so similar that they conclude that they were of common origin and had a similar source. Dr. Gregory, a recent scholar in the field of manuscripts, believes that the Vatican and Sinai manuscripts are 2 of Constantine's 50 bibles. He states, "This Manuscript (Vaticanus) is supposed, as we have seen, to have come from the same place as the Sinaitic Manuscript. I have said that these two show connections with each other, and that **they would suit very well as a pair of the fifty** manuscripts written at Caesarea for Constantine the Great" (Dr. Gregory, *The Canon and Text of the NT*, p. 345). Also, in his *Introduction to Textual Criticism of the NT*, Dr. A.T. Robertson states, "*Constantine himself ordered fifty Greek Bibles from Eusebius, Bishop of Caesarea, for the churches of Constantinople. It is quite possible that Aleph (Sinai) and B (Vatican) are two of these fifty.*"

**So what happened?** The corrupt Alexandrian texts (also called the "Egyptian" or "Hesychian" type text) found their way into Constantine's bible (via Origen and Eusebius), but they were **rejected** and "thrown in the closet" by Christians of that day. However, after hundreds of years, they eventually were revived via the Westcott and

Hort Greek Text and finally crept into the new "Bible" versions in your local "Christian" bookstore!



The two corrupted manuscripts that would become known as Vaticanus and Sinaiticus had their origins and roots in Alexandria Egypt and were used for Constantine's Bibles. The school of Origen, which was schooled in liberal and platonic philosophy was the birth place and promoter of these corrupted manuscripts of the second century, which became the basis for all the modern versions that differ from the King James Bible. We do know that the Alexandrian text type was used by the church historian and scholar **Eusebius** (picture on the left - A.D. 260-340) for the official copies of the Greek text for Constantine. Eusebius was a Gnostic in Christian disguise. The manuscripts prepared by

Eusebius were made on quality vellum (animal skin) and they were quite similar, if not identical, to Vaticanus and Sinaiticus, the text of Alexandria Egypt that was reject by Christians everywhere as being defective. Undoubtedly these texts were copies of the corrupted texts altered in Alexandria by Gnostic scribes at the catechetical school.

In summary, the likely origin of the perverted text type was in Alexandria, Egypt, which was a major center for Gnosticism. The liberal lineage of this text



can be traced to the end of the second century where Gnostic Scribes linked with "The Catechetical School of Alexandria" altered some of the traditional readings in the Received or Church Text, which was handed down from apostolic days, passed on to Antioch of Syria (the home church of the apostle Paul) during the middle of second century, to the Byzantine text type (4th century). Clement and Origen (presidents of the school) promoted the mixture of Platonic and liberal philosophies with the Bible. Therefore, the Gnostic scribes had the sacred Received Text altered in Alexandria Egypt, creating an Alexandrian Text Type of manuscripts represented by Vaticanus and Sinaiticus (second century dated manuscripts), which were discovered several hundred years ago and have in recent times, since 1881, with the introduction of the Revised Version, become the basis of the modern Critical Text behind modern versions.

Origen's student, Eusebius became the eminent leader of the Alexandrian School and loyal follower of Origen. He prepared the Bible Constantine requested by creating these corrupted manuscripts, which had been altered by Gnostics.

There is a distinct pattern of Gnostic-friendly and Gnostic-oriented alterations in these manuscripts which are reflected in the modern English Bibles. This is why we find the names of "Jesus", "Christ", and "Lord" deleted no less than 178 times. Gnostic theology did not accept Jesus of Nazareth as the Son of God (Acts 8:37) and Creator (Ephesians 3:9). They taught that all matter was evil and therefore Christ would not have a physical

body (John 1:18; 1 John 4:3), rejecting that He was the Christ and Messiah of Old Testament revelation, denying His deity, virgin birth, incarnation, eternality, and creative work. Their rejection of Christ's deity is clearly revealed (1 Tim. 3:16). Gnostic overtones are reflected in the modern versions. The Gnostic tendency was to diminish or alter the person of our Lord Jesus Christ, diminishing Jesus as the Son of God, degrading Jesus as Lord, and disconnecting Jesus from being the Christ. This heretical pattern is easily discernible in the Alexandrian manuscripts.



Apparently the Gnostic, Alexandrian, scribes made incremental changes and alterations to the Received Text in a haphazard manner. In other words, they did not totally destroy every reference to Christ's deity and remove every doctrinal reference related to Christ's person and work, since this would be easily discernible and outrage many. This may explain some of the differences in the two manuscripts. These scribes were intentionally careless when corrupting the pure and wholesome text. The devil often works incrementally in seeking to subvert or overthrow God's Word and truth (Gal. 5:9; Matt. 13:25). In any event, the end result of the corruptions and alterations were the manuscripts which later became named Vaticanus and Sinaiticus. The Bible gives us repeated warnings about those who corrupt the Bible (2 Cor. 2:17; Rev. 22:19)

At the request of Constantine, these revised and polluted manuscripts, reflected in the 50 Bibles, were given to the state sponsored churches of Constantinople and specifically for the major churches in his capitol cities. These Bibles were obviously used as pulpit Bibles. The altered manuscripts used to create these Bibles were the same manuscripts Jerome used to create the Latin Vulgate (Latin Catholic Bible) and the Douay Version (English Catholic Bible) which reflecting the corrupt readings of the Alexandrian scribes. We do know that Vaticanus eventually made its way to the Vatican Library and therefore became named Codex Vaticanus which in English essentially means the "Book of the Vatican." From the days of Tischendorf, who discovered this manuscript in 1843 and copied it in 1866, and onward, the general consensus of textual historians is that Vaticanus, Sinaiticus, and Alexandrinus are the remnants of the fifty Bibles prepared for Constantine, which eventually became the backbone of the critical text readings in the modern versions.

The Codex Sinaiticus manuscript was another Constantine Bible that fell into the hands of the monks of a Greek Orthodox monastery, St. Catherine's Monastery which was established at the base of Mount Sinai. It was named Sinaiticus because it was discovered by Tischendorf in the monastery at Mount Sinai. The journey of this manuscript from the days of Constantine and Eusebius to this monastery is unknown. At some point, the monks, who collected ancient manuscripts from various middle-eastern

languages, found this manuscript which was riddled with alterations. Tischendorf reports that he found 129 leaves of this manuscript (reflecting the Septuagint version of the Old Testament) in a waste basket used for kindling a heating stove. The monks of the monastery deny this statement but there is no reason to deny Tischendorf's testimony. These 129 leaves were part of a greater manuscript of the entire Bible.



**Origen Adamantius** (the so-called patriarch of textual criticism - A.D. 185-254) and his School stood in stark contrast to the school of Antioch (270 A.D. – early fourth century) which was the center for the study of Biblical exegesis and theology during the third and fourth centuries. It's here that the Scriptures were defended and where there was a strong emphasis upon Christology and the literal interpretation of Scripture (Acts 11:26), as oppose to the allegorical and liberal view of Scripture that was promoted in Alexandria. Antioch was well known for protecting the Scriptures from perversion and possessed a believing attitude toward the Word of God, while the Origin school of Alexandria was known to be liberal and biased in their study and interpretation of Scripture.

Of Origen's textual efforts, Frederick Nolan (1784-1864), makes the following important observation: "... *HE CONTRIBUTED TO WEAKEN THE AUTHORITY OF THE RECEIVED TEXT OF THE NEW [TESTAMENT]*. In the course of his Commentaries, he cited the versions of Aquila, Symmachus, and Theodotion, on the former part of the Canon, he appealed to the authority of Valentinus and Heracleon on the latter. *WHILE HE THUS RAISED THE CREDIT OF THOSE REVISALS, WHICH HAD BEEN MADE BY THE HERETICKS, HE DETRACTED FROM THE AUTHORITY OF THAT TEXT WHICH HAD BEEN RECEIVED BY THE ORTHODOX.* Some difficulties which he found himself unable to solve in the Evangelists, he undertook to remove, *BY EXPRESSING HIS DOUBTS OF THE INTEGRITY OF THE TEXT.* In some instances he ventured to impeach the reading of the New Testament on the testimony of the Old, and to convict the copies of one Gospel on the evidence of another: *thus giving loose to his fancy, and indulging in many wild conjectures, HE CONSIDERABLY IMPAIRED THE CREDIT OF THE VULGAR OR COMMON EDITION, as well in the New as in the Old Testament*" (emphasis added) (Nolan, *Inquiry into the Integrity of the Greek Vulgate*, pp. 432-34).

There is a high percentage of similarity between the extant writings of Origen and the two manuscripts that Westcott and Hort used, which indicated his sway over the writings that Eusebius introduced in his bible, the forerunner of the Latin Vulgate (the Catholic Bible). This testimony about Origen is important because later textual editors, Eusebius and Jerome in particular, depended upon Origen's work. Nolan informs us that the heretical opinions of Origen had spread widely in Egypt. "Under the circumstances, the churches of Egypt were gradually prepared for the reception of a revised text, accommodated to

the principles of Origen's criticism" (Nolan, p. 440). Please remember that Frederick Nolan was not a true fundamentalist. He was writing in Britain in the late 18th and early 19th century. Few men have matched his research into the early transmission of the biblical text, yet he tells us that Origen was moving away from the pure text of Scripture which had come from the apostolic hands, and successive editors continued in this direction.



**William Grady remarked, "With regard to the original sin of departing from the Textus Receptus, the origin is with Origen!"**

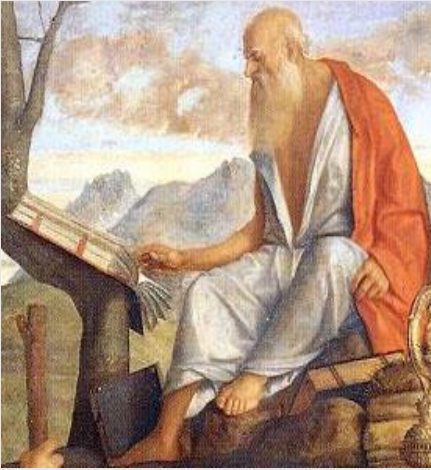
Amazingly, the anti-Receptus readings contained in Origen's writings, which were later recorded and introduced in what we now know as the Alexandrian texts of Vaticanus and Sinaiticus (the Egyptian adulteresses), continue to be followed by modern scholarship. **The pen**

**of Erasmus sparked the Reformation and Received Text Bibles while the pen of Origen ignited a war against the Bible and true Church Text.**

Origen was a Greek philosopher who had been taught by the founder of Neo-Platonism (Ammonius Saccas 170-243 A.D.). Neo-Platonism is a strange combination of Aristotelian logic and Oriental cult teachings. It is a concept that conceives the world as being an emanation from "the one" (the impersonal one) with whom the soul is capable of being reunited in some sort of trance or ecstasy. Origen was a follower of this philosophy and he attempted to add and amalgamate "Christianity" to its views. He rejected the deity of Christ and was the father of the Arian heresy. He rejected literalism and advocated the allegorical approach to Bible interpretation. He taught the doctrine of Purgatory. Origen could be considered the progenitor of the Catholic Church.

Once again, Origen was the third head master of a school founded 180 A.D in Alexandria, Egypt by the Greek philosopher Pantaenus. Pantaenus was succeeded in A.D. 202 by Clement of Alexandria (not Clement of Rome) who taught that Plato's work was also inspired in the same sense as Scripture. Their beliefs, as revealed in their writings, indicate that they were lost Greek philosophers. They declared themselves "Christian" on the basis of their having been water baptized. Origen's energies were also directed toward the New Testament. Whereas he only "recovered and translated" the Old, he **edited** the New. Around the year A.D. 227, Origen traveled extensively throughout Palestine, Greece and Asia Minor. Everywhere he found Greek New Testament manuscripts he had them altered to fit his own doctrine. He, of course, felt that he was merely "restoring or correcting" the manuscripts but he was altering the beloved text and preparing a perverted text that would eventually be accepted and promoted in the modern English Bibles of our day.

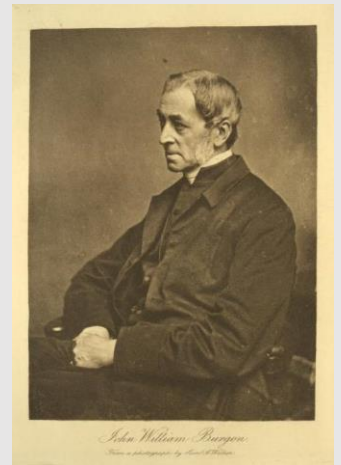
**In summary, the New Versions are not really new! The readings were reflected in the Roman Catholic Vulgate and known to have existed since the fourth century when they were prepared and appeared in Constantine's Bibles.**



**Jerome** (A.D. 342-420), when translating the Latin Vulgate, undoubtedly used manuscripts which had been corrupted by Origen and the Gnostic scribes. This can be seen in the similar readings found in his Latin Bible. Burgon writes this of Jerome: "But when he comes to the place in Galatians, he is observed first to admit that the clause 'is found in some copies' and straightway to add that 'inasmuch as it is not found in the copies of Adamantius, he omits it.' The clue to his occasion is supplied by his own statement that in writing on the Galatians has made Origen his guide" (*The Traditional Text*, p. 167).

Jerome himself mentions his familiarity with the manuscripts of Origen and testifies of having relied upon them as the undisputed model for his Latin translation (*Scrivener, Plain Introduction*, 2:266). Jerome said, "I therefore promise in this short Preface the four Gospels only, which are to be taken in the following order, Matthew, Mark, Luke, John, as they have been revised by a comparison of the Greek manuscripts. Only early ones have been used" (*St. Jerome: Letters and Select Works, as found in Nicene and Post-Nicene Fathers, Series 2, vol. VI, Philip Schaff and Henry Wace, eds. pp., 487-88*). What Jerome was referring to were the Alexandrian manuscripts of which were Vaticanus and Sinaiticus. He definitely was influenced by these manuscripts and followed their corrupt readings. When we consider the spiritual condition of Origen, Eusebius, and Jerome, it is little wonder that they lacked the discernment necessary to recognize and transmit the pure Word of God.

**John Burgon** (1813-1888), a conservative scholar in the Church of England, knew as much about the writings of ancient church leaders as any man who has lived in the past few centuries. He held several high degrees from Oxford University and was one of the foremost Biblical scholars of his day on Greek manuscripts. He was a contemporary to Westcott and Hort. Consider Burgon's view of the direct connection between early century heretics and the modern critical Greek text: "**We know that Origen in Palestine, Lucian at Antioch, Hesychius in Egypt, 'revised' the text of the N.T.** Unfortunately, they did their work in an age when such fatal misapprehension prevailed on the subject, that each in turn will have inevitably imported a fresh assortment of *monstra* into the sacred writings. Add, the baneful influence of such spirits as Theophilus (sixth Bishop of Antioch, A.D. 168), Tatian, Ammonius, & c.,



of whom there must have been a vast number in the primitive age,—some of whose productions, we know for certain, were freely multiplied in every quarter of ancient Christendom:—**add, the fabricated gospels which anciently abounded ... and we have sufficiently explained how it comes to pass that not a few of the codices of ancient Christendom must have exhibited a text which was even scandalously corrupt.**

"It is no less true to fact than paradoxical in sound,' writes the most learned of the Revisionist body [Scrivener], 'that THE WORST CORRUPTIONS, TO WHICH THE NEW TESTAMENT HAS EVER BEEN SUBJECTED, ORIGINATED WITHIN A HUNDRED YEARS AFTER IT WAS COMPOSED: that Irenaeus [A.D. 150] and the African Fathers, and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephens thirteen centuries later, when molding the Textus Receptus' (Scrivener, 'Introduction,' p. 453).

"Yet, I venture also to think that it was in a great measure at Alexandria that the text in question was fabricated" (Traditional Text, p. 234).

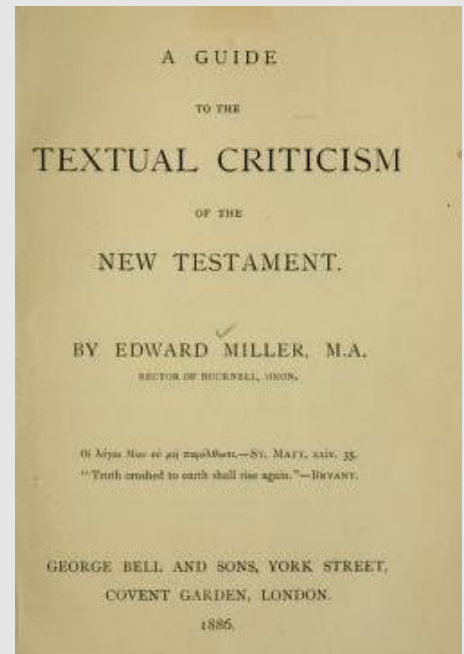
Dean Burgon finishes with this important conclusion: "In the Nature of the Divine Word, and the character of the Written Word, were confirmed about the same time:--mainly, in the period when the Nicene Creed was re-asserted at the Council of Constantinople in 381 A.D.; for the Canon of Holy Scripture was fixed and the Orthodox Text gained a supremacy over the **Origenistic Text** about the same time:--and finally, after the Third Council of Constantinople in 680 A.D., at which the acknowledgment of the Natures of the Son of Man was placed in a position superior to all heresy; for it was then that the Traditional Text began in nearly perfect form to be handed down with scarce any opposition to future ages of the Church." [Dean Burgon, *The Traditional Text*, p. 173].

Which text of the New Testament do you want? Do you want the text of Origen with its heretical slant and diluted doctrines, or the Traditional Text, which has been attested as the true text from the very first of the Apostolic Age? These are the real questions that need to be addressed.

**Edward Miller** (1825-1901) was an accomplished textual historian living at the end of the nineteenth century. He was a scholar of the highest caliber and presented the following position in his 1886 book entitled, *A Guide to the Textual Criticism of the New Testament*: "Now there are various reasons for supposing that B [Vaticanus] and Aleph [Sinaiticus] were amongst these fifty manuscripts [created by Eusebius for Constantine in A.D. 330-340]. ... These manuscripts are unrivalled for the beauty of their vellum and for their other grandeur, and are just what we should expect to find amongst such as would be supplied in obedience to an imperial command, and executed with the aid of imperial resources. ...



“They abound in omissions, and show marks of such carelessness as would attend an order carried out with more than ordinary expedition. And even the corrector, who always followed the copyist, did his work with similar carelessness to the scribe whom he was following. ... **There is therefore very considerable foundation for the opinion entertained by many that these two celebrated manuscripts owe their execution to the order of Constantine, and show throughout the effects of the care of Eusebius, and the influence of Origen,** whose works formed the staple of the Library of Pamphilus, in the city where they were most likely written. Such was probably the parentage, and such the production of **these two celebrated manuscripts, which are the main exponents of a form of Text differing from that which has come down to us from the Era of Chrysostom, and has since that time till very recent years been recognized as mainly supreme in the Church**” (Edward Miller, *A Guide to Textual Criticism*, 1886, pp. 82,83).



Miller asserts that his research points to the facts of textual corruption: "Clement of Alexandria complains of people who introduce change into the Gospel. An unknown writer, quoted by Eusebius, inveighs against heretic who laid hands without fear upon the Divine Scriptures, under the pretence of correcting them."

**Frank Logsdon** wrote: "Let's go back to say 352 A.D., when Constantine, the Old Pagan Wolf, as he was called, was concerned because his kingdom was threatened with a schism. There were those who held to the Babylon doctrine of the mother and child coming up through history, and there were others who held to the Roman doctrine of mother and child. In order to cement his kingdom, he felt he ought to bring about a Bible that would satisfy both sides which were threatening to destroy his kingdom. So he called upon Eusebius. (There were two men of that period called by this name, but I am referring to Eusebius the historian.) Who was Eusebius? He was a protegee of Origen. And who was Origen? Origen was one who believed that Christ was a created being, like the Jehovah's Witnesses, therefore he's not divine. Now a man who studies under a teacher like that certainly would imbibe some of it. Nevertheless, Eusebius brought into being a Bible that would somehow or other not offend those who had the Babylonian doctrine or those who had the Roman doctrine of the mother and the child."

Finally, note the following statement by the textual scholar Frederick Nolan, who comments on the early corruption of texts: "**The works of those early writers lie under the positive imputation of being corrupted.** THE COPIES OF CLEMENT AND ORIGEN WERE CORRUPTED IN THEIR LIFE TIME; THE MANUSCRIPTS FROM

WHICH TERTULLIAN'S WORKS HAVE BEEN PRINTED ARE NOTORIOUSLY FAULTY; AND THE COPIES OF CYPRIAN DEMONSTRATE THEIR OWN CORRUPTION, by their disagreement among themselves, and their agreement with different texts and revisals of Scripture.

"It is likewise indisputable, that these fathers not only followed each other, adopting the arguments and quotations of one another; but that **they quoted from the heterodox as well as the orthodox. They were thus likely to transmit from one to another erroneous quotations, originally adopted from sources not more pure than heretical revisals of Scripture. ... New revisals of Scripture were thus formed, which were interpolated with the peculiar readings of scholiasts and fathers. NOR DID THIS SYSTEMATIC CORRUPTION TERMINATE HERE; BUT WHEN NEW TEXTS WERE THUS FORMED, THEY BECAME THE STANDARD BY WHICH THE LATER COPIES OF THE EARLY WRITERS WERE IN SUCCESSION CORRECTED**" (*An Inquiry into the Integrity of the Greek Vulgate*, pp. 326-332).

## **CORRUPTION**

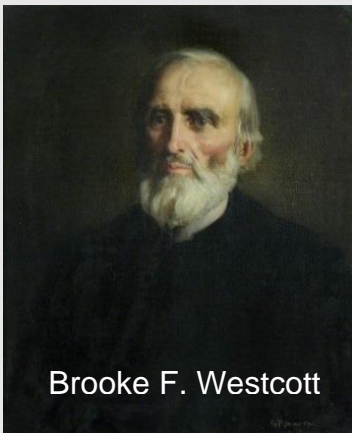
These statements and historical findings should not be surprising. In the first century, even as the New Testament Scripture was given, the apostles were already hounded by false teachers who were corrupting the Word of God (2 Cor. 2:17). This attack increased tremendously during the next two centuries. The Lord Jesus and the Apostles warned repeatedly that false teachers would attempt to corrupt the truth (Matt. 7:15; 24:3-5,11,24; 2 Cor. 11:1-15; Gal. 1:6-9; Col. 2:8; 1 Tim. 4:1-4; 2 Tim. 3:13; 2 Pet. 2:1-22; 1 John 2:18-26; 4:1; Jude 4). Church history bears out these warnings. We do know that the worst corruption of the New Testament manuscripts took place not long after the writing of the originals. Famous manuscripts, such as the **Chester Beatty Papyrus** and the **Bodmer Papyrus** are known to be intentionally altered in numerous places, as is recognized by even liberal text critics such as Bruce Metzger. Known heretics and scribes did seek to corrupt the Bible during its early days of circulation. The churches in the second and third centuries knew what the originals said. They likely had seen them before they wore out and were recopied.

There seems to be conclusive evidence from some of the finest experts in textual criticism that Origen and his associates of the allegorical and liberal school were first responsible for the differences in the Alexandrian text from the Byzantine, but even if they are not, the fact remains that significant differences **do exist** between the Received Text and Critical Text. It's obvious that the Minority Texts were the work of unbelieving Egyptian scribes who did not accept the Bible as the Word of God or JESUS as the SON of GOD! The significant deletions and differences between this Egyptian Text and the Received Text cannot be coincidental. There was evident tampering with the beloved text of the Church, which was an attempt to muddy the clear waters and history of the Traditional or Received Text.



James White, who rejects the Received Text preservation, and argues against a text perversion, comes to this conclusion: "And when textual variants appear in footnotes or in comparison with the KJV, believers can be assured that these things arose not because of some attempt to hide the truth from them, but due to the very understandable actions of scribes down through the centuries who were themselves doing their best to accurately copy those precious manuscripts" (White, pp. 186,87).

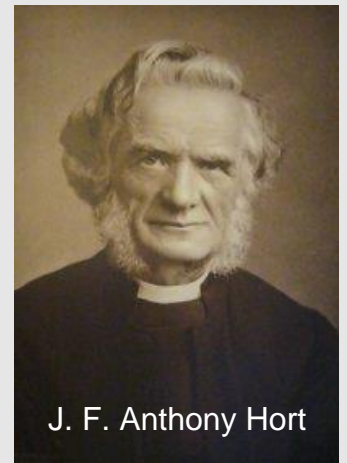
"In either case, no malicious intention can be asserted one way or the other" (White, p. 178). "... there is no logical reason to impute evil motives to these translations" (White, p. 176). "Whenever one finds a number of different variants, one can be sure that the shorter reading (that of the modern texts) is the best, as it gave rise to all the others that are found in the manuscripts" (White, p. 185). Of course, White cannot prove any of these statements. He does not know who these allegedly sincere scribes were. He cannot even give us their names, yet he pretends he knows the very motives of their hearts! Nor is he willing to concede to the history of this text being linked primarily to Westcott and Hort. And yet, in the introduction to the 24th edition of the Nestle\Aland Greek New Testament, editors Erwin Nestle and Kurt Aland make the following admission: **"Thus the text, built up on the work of the 19th century, has remained as a whole unchanged**, particularly since the research of recent years has not yet led to the establishment of a generally acknowledged N.T. text" (Erwin Nestle and Kurt Aland, *Novum Testamentum Graece*, 24th edition, 1960, p. 62). White operates from an almost naturalistic view of the transmission of the Biblical text. To the contrary, we know that the Devil has had an active role in attacking the Scriptures (Gen. 3:1 - "Yea, hath God said?"). The devil puts a question mark where God puts a period!



Brooke F. Westcott

### German Rationalists and Liberals

Under a century of conspiracy of silence, the life, conduct and beliefs of Westcott and Hort have been unveiled. The conspiracy of silence is shattered and the veil of secrecy has been exposed by a host of faithful witnesses such as Edward F Hills, D. A. Waite, David Otis Fuller, David W Cloud, and many others. They inform us about the true inside story.



J. F. Anthony Hort

The old saying goes like this:  
"You can fool some of the people all the time,  
And all of the people some of the time,  
But you can't fool Mom."

Hort's mother was a devout Evangelical Christian. She had instructed her son in the most holy faith. However, when Hort grew up he rebelled against his mother's teachings. His mother pleaded with him in one of her letters that he would not be missing from "the mansions of our Heavenly Father's House. How happy it will be if we all met there: no one missing of all our household."

## Heretics

B. F. Westcott and J. F. Hort were Anglican liberals who harbored inner hatred for the Biblical faith and a secret love for Rome and Mary Worship, posed as evangelicals, and using the corrupt Codex Vaticanus and Codex Sinaiticus, gave the world their Westcott and Hort Greek New Testament, which ever since has received global acceptance as the alleged "most accurate, authentic and trustworthy." Both Westcott and Hort, whether jointly or individually, had denied every fundamental doctrine of the evangelical faith, proving that they were both strangers to the saving grace of God and enemies of the Gospel of our Lord Jesus Christ. Sadly, these unregenerate men applied their unholy hands to God's Holy Word. Our Lord gave a strong warning against these type of people when reminding us that "**a corrupt tree bringeth forth evil fruit**" (Matt 7:15–18). Out of their evil fruit, which in this case was the Westcott-Hort Greek New Testament, came a multitude of "evil fruits" - a hundred new English versions and perversions (ERV, ASV, NASB, RSV, NRSV, TEV, CEV, NCV, LB, NLT, NIV, ESV, etc.). You see, a corrupt tree cannot bring forth good fruit.

The truth is this; these two men were liberal unbelievers and their findings were based upon unbelieving scholarship. Practically all modern English translations have been heavily influenced by the previous findings of Griesbach, Lachmann, Tregelles, and Tischendorf (German rationalists) that showed interest in the Critical Text readings. Their findings eventually resulted in two other outright liberals developing a corrupt, Alexandrian Greek text. These men were Brooke Foss Westcott (1825-1901) and Fenton John Anthony Hort (1828-1892). Their Greek text was primarily based on the findings of Tischendorf and would become the underlying Greek text of the Revised Version or English Revised Version (1881), an alleged revision of the 1611 King James Version, and all other modern Bible versions, which stem from this textual stream.

This standard Greek text was then followed by other renditions, such as the Nestle and Aland and UBS Greek text (Bruce Metzger - another liberal), which were all derived from an Alexandrian text base (Greek texts discovered in Alexandrian Egypt). For the most part, these texts were not used by Christians or the Church as a standard, common, and received Greek text. They were seen as flawed and did not spread to ends of the earth as the Received or Majority Text. The preface to the original Revised Standard Version gives this following observation: "**Many difficulties and obscurities, of course, remain.**" Do they ever!



D. A. Carson erroneously concludes: "The theories of Westcott and Hort . . . [are] almost universally accepted today. . . . Subsequent textual critical work [since 1881] accepted the theories of Westcott and Hort. The vast majority of evangelical scholars hold that the basic textual theories of Westcott and Hort were right and the church stands greatly in their debt." **Actually, the Church should not be indebted to these men but regret their faulty logic and "theories" (as Carson even admits).**

**Remember:** the early Christians **REJECTED** these corrupted manuscripts and did not use them, which gives them an earlier date, since they were not used and worn out. As a result, they went into secret libraries and stayed there until they were later discovered and revered as so-called "ancient and better manuscripts." The early church knew where to get the honey (the good manuscripts) and ignored the corrupted Egyptian manuscripts. These manuscripts were rejected by the Christians of the day and it should be no different today. However, after hundreds of years, they eventually were revived through the Westcott and Hort Greek Text and they have finally crept into the newer Bible versions. **Amazingly, the more recent Bibles, following the Westcott and Hort Greek Text, are based upon a "textual timetable gap" of approximately 18 centuries!** Was the early church shortchanged the Bible for all the years, prior to the discoveries of two manuscripts, which are deemed as older and more reliable by German rationalists who disbelieved in the inspiration, inerrancy, and authority of Scripture?

Dallas Seminary professor Zane Hodges warned in 1971: "The charge of rationalism is easily substantiated for Westcott and Hort and may be demonstrated from direct statements found in their introduction to *The New Testament in the Original Greek*. To begin with, Westcott and Hort are clearly unwilling to commit themselves to the inerrancy of the original Scriptures. . . . **Modern textual criticism is psychologically 'addicted' to Westcott and Hort. Westcott and Hort, in turn, were rationalists in their approach to the textual problem in the New Testament** and employed techniques within which rationalism and every other kind of bias are free to operate" (Hodges, "Rationalism and Contemporary New Testament Textual Criticism," *Bibliotheca Sacra*, Dallas Seminary, January 1971, pp. 27-35).



### Erasmus - Another Liberal?

Some have tried to disqualify the Greek text behind the King James Bible, as being no better than the Greek text of the modern Bibles, since the text behind the King James Bible was composed by a liberal and humanist - Erasmus. This is done to try and deflect attention from the apostasy of the Critical Text. We can respond to this type of detraction or diversion from the main issue in several ways. First, if Westcott and Hort, as liberals, would have followed the Received Text reading, there would have been no modern Bibles and no need to counteract the impure readings. God can use imperfect men to bring about His purposes (Numbers 22 and the story of Balaam).



Second, Erasmus did not CREATE the Textus Receptus but simply CONFIRMED its long and rich history, when recording the findings of the manuscripts. Kenneth W. Clark, the scholar who has examined more Greek manuscripts than most people, admits, "WE SHOULD NOT attribute to Erasmus the creation of a 'received text,' but only the transmission from a manuscript text, already commonly received, to a printed form, in which this text would continue to prevail for three centuries" (The Gentile Bias and Other Essays, The Erasmus Notes on Codex 2, Leiden: E.J. Brill, 1980, p. 168.)

Third, Erasmus, like most of the Reformers, was originally Catholic. Historical evidence seems to prove that Erasmus never officially left the Roman Catholic Church. Erasmus remained a "stay-inner" instead of practicing separation. In spite of this fact, Sorenson correctly assesses, "His crusade was with his pen." Furthermore, history does reveal that the Catholic establishment became a fierce foe of Erasmus for printing a different Greek Text that did not follow the Latin Vulgate readings and with siding with the Reformers, who were deeply influenced with the publication of Erasmus' Greek text in 1516. Erasmus, unlike the major Catholic consensus of the time, wanted to put the Word of God into the hand of the common man. Catholic enemies of both Erasmus and Luther charged that "Erasmus is the father of Luther."

In short, Erasmus was not a loyal son of the Roman Catholic Church. It is well known that he publicly exposed the heresies and superstitions of the Catholic Church. This angered the pope so much that he branded Erasmus "an impious heretic," and banned his books from being read by Catholics. The pope evidently was able to see that Erasmus was a Reformer at heart. However, as a Reformer, Erasmus's main fault was in his failure to separate from the false Catholic Church (2 Cor. 6:14-18).

Erasmus was really the root of the Protestant Reformation. By the time of his death and in later life his theology became closer to the Anabaptists. Arthur Friesen says that by 1530, his name had come to be associate with the Anabaptists (Arthur Friesen, Erasmus, the Anabaptists, and the Great Commission, Grand Rapids, Eerdmans Publishing Co, 1998, 21). Erasmus began to advocate baptism by immersion after conversion. Although baptism by immersion after conversion was called "Anabaptist heresy" by the Catholics

and Protestants, it was a true Bible teaching. Erasmus advocated that Christian youth be taught biblical instruction *before* they were baptized. He even advocated re-baptism for those already sprinkled as infants. In his annotations (commentary or notes) on Matthew 28, Erasmus wrote, "After you have taught them these things, and they *believe* what you have taught them, have repented their previous lives, and are ready to embrace the doctrine of the gospel (in their life), then immerse them in water, in the name of the Father, the Son, and the Holy Ghost."

David Sorenson (he and his wife pictured on left) deals with the Catholic nature of Erasmus in this way - not denying his Catholic background: "Apart from the Waldenses in the valleys of the Alps and other remote separatist groups, there were very few other forms of Christianity than the Roman Catholic Church in that part of the world. (Even Wycliffe and Tyndale had been nominal Catholics.) The Reformation had not yet begun. There were no Protestant churches in central Europe or England at this time. Therefore, to charge Erasmus with being a Catholic is somewhat of a hollow charge. Though he was a clergyman in the Catholic Church, there is no record that he ever presided over any parish. Rather, he traveled across Europe throughout most of his career as a scholar. He was more or less an "independent Catholic." In his day, he was considered the foremost scholar of classical Greek and Latin literature. The course of his travels took him from Holland to France, England, and Switzerland."



Sorenson also deals with another common accusation brought against Erasmus: "Critics of Erasmus have been quick to point out that he dedicated his first edition of his Greek New Testament to Pope Leo X. However, there is more to that than meets the eye. The long established Catholic position was that the Latin Vulgate was the official church Bible. There was a hostility toward anything that threatened that primacy. Erasmus knew that and he knew the opposition his Greek text would receive. Therefore, without the pope even knowing it, he dedicated it to him and at the same time had his friend in Rome, Bombasius, obtain formal approval of his publication because it had been dedicated to the pope. Thus, when the Catholic establishment in central Europe began to vehemently attack his work, Erasmus produced the approval of the pope. Erasmus was not a separatist, but he was shrewd."

In spite of all these facts and findings, Erasmus was somewhat of an enigma. He slowly but surely shifted away from Catholic theology, but stopped short of joining with Luther. He attacked the Roman Catholic Church, but never officially left it. Nevertheless, the attitude of Erasmus, at the time he was recording his Greek text, was one of respect instead of hatred toward the Received Text, as was so evident by the conclusions and statements of Westcott and Hort. We must also conclude that Erasmus was not a "humanist" in the same sense we use the word and term today. The word had a

scholastic connotation in the days of the Reformation and throughout the Renaissance period of history. Erasmus was a humanist in the sense that, like all scholars, he loved classical literature, culture and education, which he thought would result in attaining a higher standard of civilized life. **The debate around Erasmus really has nothing to do with the version issue, since Erasmus, along with other scholars and printers (Stephanus, Beza, Elzivers) living at the dawn of the Reformation Period and throughout this period, were used of God to accurately record what the Church had passed down through the previous centuries.**

In his 1951 doctoral dissertation to the faculty of Dallas Theological Seminary's Graduate School, Alfred Martin, then vice President of Moody Bible Institute, said: "A Bible-believing Christian had better be careful what he says about the Textus Receptus, for the question is not at all the precise wording of that text, but rather a choice between two different kinds of texts, a fuller one and a shorter one. ONE NEED NOT BELIEVE IN THE INFALLIBILITY OF ERASMUS, OR HIS SANCTITY, OR EVEN HIS HONESTY; BECAUSE HE MERELY FOLLOWED THE TYPE OF TEXT WHICH WAS DOMINANT IN THE MANUSCRIPTS ... (Alfred Martin, *A Critical Examination of the Westcott-Hort Textual Theory*, Th.D. Thesis, Dallas Theological Seminary, May 1951, pp. 24,25).

### Is Older Really Better?

Westcott and Hort hated the Textus Receptus and referred to it as "vile." It's no wonder that today the Codex Sinaiticus and Codex Vaticanus (the primary pillars of the Westcott-Hort Critical Text) are praised as the **superior** or **better** manuscripts since they are older. To be honest, they are "better" in appearance, but certainly not in their content. Remember also that they are written on expensive vellum; so they should be in better shape than other manuscripts that were not written on vellum. However, the other fact that they are older is because of their nonuse by the Christian community. Yes, these two codices may be **older** than other Greek manuscripts, but for anyone to suggest that they are **more accurate** is **absurd**. It is like someone saying "You will find the greatest TRUTH being preached in the oldest and most beautiful cathedrals of the world." Nonsense! **Older does not mean better!**



James Quorllo states:

"The age of the vellum or parchment does not guarantee the accuracy of the text written on it. Perhaps one reason that some very ancient manuscripts were preserved is that they were not used by believers because those believers viewed them as corrupt. By contrast those which were viewed as accurate were literally worn out with use and replaced. The best Greek texts, regardless of their age, are those which most accurately represent the originals. Therefore, a manuscript might be faithful to the original writing even though it had been copied ten or twenty times and even though it is only 800 -



1,000 years old. By contrast a text might be corrupt even though it had been copied only two or three times and even though it may be as much as 1,400 - 1,500 years old."

Again and again we here scholars ridiculing the Received Text manuscripts because of their late dates. **But is it fair to speak of the Received Text as being "late" (in date) when the Westcott and Hort Text only appeared in 1881 Bibles?** Is it fair to assume the two manuscripts (Sinaiticus and Vaticanus) are older, or does it not seem *historically probable* that the Syrian manuscripts are older, since they were used by the major segment of the church and worn out? Furthermore, isn't it historically probable that they are still not discovered? This sounds scientific to me!



Again, we must ask, "Did God cheat man out of the privilege of having accurate Bibles for over fourteen centuries?" **Charles Ladd** seems to think so: "The King James Version of the New Testament was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying." He then adds: "For more than three centuries the Bible of the English-speaking world, is very inaccurate." Apparently the Church for fourteen centuries (1,400 years), prior to the King James Bible, did not possess the Word of God, since the Received Text was full of mistakes.

This is the basic position of the W-H theory of textual transmission which involves the fact that their Greek text was hidden from the public for about fourteen centuries of Church history. The early manuscripts (MSS) to which Westcott and Hort gave greatest credence were not available for general use from the fourth century to the nineteenth. Thus the W-H concept presents **a textual 'Gap Theory'** as its foundation.

This, of course, denies that God's Word has been available for every generation of mankind. It means that all the previous Received Text Bibles were inaccurate. Furthermore, since the days of Tyndale and then the King James Version, the English-speaking world only had a "very inaccurate" Bible. For the last 350 years they also were robbed of God's Word! How utterly unlearned and woefully unbelieving are these statements by men who are revered as modern-day scholars!



## The Better Manuscripts?



The Sinaiticus and Vaticanus are constantly hailed in Bible footnotes (even in the Scofield Bible - Mark 16:9, John 7:53, 1 John 5:7) and other sources as "the better manuscripts." This statement is made without any clarification except that they are the "older manuscripts" and more reliable. I'm amazed at how Westcott and Hort's biased and unscientific analysis has spread to the uttermost parts of many Bible

colleges and "think tanks" of the modern church era.

It never ceases to amaze me how many within the church have bought into this mindset. Once again, Westcott and Hort say "older is better" but stop again and think of this reasoning. **This is like saying that an old "Model T Ford" is better than a 2018 Ford truck. Is older really better?** If they are better, then why were they not worn out? It's because they were not used by the early church as the Byzantine Texts, which were destroyed and recopied out of respect for God's Word. If the older is better then why were they hiding for 15 centuries in a monastery and in the pope's palace, while the Word of God was spreading throughout the earth, during the Reformation era and the great missionary outreach to the world? If older is better then why do they disagree with 95% of all other textual readings creating a ratio of about 995-1?



The Westcott and Hort Greek Text, the alleged better manuscripts, including the Codex Vaticanus, Codex Sinaiticus, Alexandrian Codex, Parisian Codex, and Codex Bezae, represent only a **small portion** (5% or less) of all existing manuscripts. Again, for obvious reasons, this text is referred to as the "*Minority Text*." Westcott and Hort relied heavily on the Vaticanus and Sinaiticus for their Greek Text, which is particularly odd, considering the fact that these two codices contradict each other over **3,000 times** in the Gospel accounts alone.

**The Textus Receptus has been rejected by the critics because of a lack of early manuscript discoveries; however, it must also be born in mind that the original manuscripts (the oldest ones of all) have never been discovered either!** Certainly no Bible-believer would ever doubt their existence in history just because the oldest ones were not discovered. Likewise, the fact that an abundance of earlier manuscripts have not been found to validate the Received Text does not mean that they never existed. It seems reasonable to conclude that the earliest manuscripts of the Received Text were worn out by constant use and destroyed as they were recopied. The theory that "older

is better" is just that - a theory! It is not Gospel truth! The "older is better" theory is the biased conclusion of two German rationalists that did not possess a high view of Scripture.

"I **reject the infallibility** of Holy Scriptures overwhelmingly." (Westcott, The Life and Letters of Brook Foss Westcott, Vol. I, p.207). "Our Bible as well as our Faith is a **mere compromise**." (Westcott, On the Canon of the New Testament, p. vii).

"Evangelicals seem to me **perverted**. . . There are, I fear, still more serious differences between us on the subject of authority, **especially the authority of the Bible**." (Hort, The Life and Letters of Fenton John Anthony Hort, Vol. I, p.400)

## Older Manuscripts

Since those who embrace the unscientific conclusions of Westcott and Hort are so charmed and spellbound by the older manuscripts, let talk about some older manuscripts that do support the Byzantine and Received Text.

- **Papyrus Bodmer II P66 125 A.D.**



"A prevailing chorus of the critical text position is that there is no historical record of the Byzantine Text (i.e., Received Text) to be found prior to the last half of the fourth

century." (*Touch Not The Unclean Thing* by David H. Sorenson; p.76). Textual critics like D. A. Carson assert that, "*there is no unambiguous evidence that the Byzantine Text-type was known before the middle of the fourth century.*" However, this is just not true. **There is enormous support for the Traditional Text found in Armenian, Ethiopic, Gothic, Old Latin, Anglo-Saxon and Syriac translations, many of them predating the earliest Greek manuscripts we possess!** But despite this fact, textual critics in the nineteenth century, following the texts of the Codex Vaticanus and the Codex Sinaiticus, have altered many passages of the New Testament. Furthermore, I find it very fascinating that more recently discovered papyrus fragments have confirmed the Received and Majority Text.

"Nineteenth-century biblical scholars claimed that much of the first fourteen chapters of the Gospel of John was corrupted by scribes in the later Byzantine Era. **This claim was shown to be utterly false by the discovery of Papyrus Bodmer II** (also called P66). Dated about A.D. 200, (now by many at 125 A.D.) prior to the commencement of the Byzantine Era, this Papyrus verified many of the disputed passages attributed to late Byzantine copyists and



demonstrated that these passages were present in very early manuscripts." (*Modern Bible Translations Unmasked* by Russell & Colin Standish; p.37-38).

Dr. Gordon Fee has shown that in John chapter 4, P66 agrees with the Traditional Text (and thus the King James Bible) 60.6% of the time when there are textual variations (*Studies in the Text and Method of New Testament Textual Criticism*, by Epp and Fee). While P66 is a mixed text it does demonstrate "Byzantine readings" existed well before that era. On the next page some examples are given in a chart format.

<u>Reference</u>	<u>P66 – Received Text (150 AD)</u>	<u>Sinaiticus</u>
John 4:1	Lord	Jesus
John 5:9	and immediately	omitted
John 5:17	but Jesus	but Jesus Christ
John 6:36	me	omitted
John 6:46	and the mother	omitted
John 6:69	the Christ	omitted
John 7:10	but as	all
John 7:39	Spirit Holy; Holy Ghost	Spirit

#### Older Versions

It is interesting that the two extant manuscripts of Vaticanus and Sinaiticus (dated in the 4<sup>th</sup> century) are **NOT** older than the earliest versions of **the Bible** such as the **Peshitta** (150 A.D.), and the **Italic** (A.D. 157), which was the Waldensian Bible. These Bibles are dated in the second century and agree with the Textus Receptus, the underlying Greek text of the King James Bible. There was also the **Gothic** Version (A.D. 350) which was used in Europe. For the sake of the "dating game" that some play today, one could conclude that the Peshitta and Italic ancient versions may be some **200 years older** than Vaticanus and Sinaiticus (4<sup>th</sup> century). Therefore, the "older is better" argument should not be used by the Critical Text people. **Logic** also demands that if the manuscripts underlying these early translations of the Bible support the Received Text, then there must have been manuscripts reflecting a Received Text that existed early in the church era, manuscripts which were very close to the autographs!

Let's examine at these early versions a bit closer since they add considerable weight to the "older is better" argument. If older is better, then the Received Text has early witnesses!

- **The Old Syrian Text or Peshitta**



Let's take a look at the translation called the Old Syrian Peshitta New Testament, which is in the Aramaic language. First, the word Peshitta comes from the Syrian word ***peshitla***, which means "straight" or "common." It carries with it the implication that it was the version commonly used by the people as the authentic New Testament Scripture. The record of the Syrian versions is an important one. You will remember that Antioch in Syria is the birthplace of the word Christian.

We read in **Acts 11:26** "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." In fact, the church at Antioch was the home and sending church of the apostle Paul. **In the mid and latter portion of the first century, the church at Antioch no doubt was one of the preeminent churches in the Christian world.** This church undoubtedly was the mother church for numerous other churches of Syria during that early period of church history. A translation of the New Testament into Syrian was made about 150 A.D., according to Kenyon in his book, *Our Bible and the Ancient Manuscripts*.

This early translation of the New Testament agreed with the Traditional Text or the Received Text. In fact, there is little question, even by proponents of the critical text, that the Peshitta Version was translated from a Greek text rooted in the Received Text. (*The King James Version Defended*; Dr. E. V. Hills p.172). John Burgon noted that the churches of the region of Syria have always used the Peshilta. There has never been a time when these churches did not use the Received-Text-based Peshitta. The greater point, however, is that one of the earliest churches of the Christian era used a translation of the New Testament based upon the Received Text. That is a clear indication that the Received Text was the true text of the New Testament with roots leading back to the original autographs. Edward Miller states: "This text is traceable back as far as the earliest age of the Church."

- **The Old Latin, Italic or Itala Version**

Don't make the mistake that many people do by associating this with Jerome's Latin Vulgate, which was written later and based upon corrupted Alexandrian texts. Jerome's Latin Vulgate was an *alleged* revision of the Itala Version (or, Old Latin). Today, when we hear the word Latin many automatically assume that it is to be associated with the Roman Catholic Church. However, that is not true because in northern Italy, the Italic Church had begun in A.D. 120, according to Theodore Beza, the associate and successor of John Calvin and the great Swiss reformer. Its remoteness isolated it from the influence of the Church at Rome. The Italic Church was the forerunner of churches in this same region, which would later be called the Waldenses. Both of these names simply mean "peoples of the valleys."

The Italic or pre-Waldensian Church produced a version of the New Testament, which was translated from the Received Text, by the year 157 A.D. The noted church historian Frederic Nolan confirms this. *This date is less than one hundred years after most of the books of the New Testament were written.* The greater point is that the Itala (or Old Latin) was translated from the Received Text, indicating its existence to the earliest days of the New Testament church. Therefore, the Received Text clearly existed and was used by churches in early church history.

- **The Gothic Version**

Another early translation of the New Testament in a European language became known as the Gothic Version. The Gothic language was used by Germanic tribes in central Europe in the fourth century. In about 350 A.D., a missionary to the Goths translated the New Testament into the Gothic language. Textual critic Frederic Kenyon wrote in 1912 that the Gothic Version "is for the most part that which is found in the majority of Greek manuscripts." (*Handbook to the Textual Criticism of the New Testament*; Frederick Kenyon). In other words, Kenyon conceded that the Gothic Version was based upon the Received Text because we know that the vast "majority of manuscripts" are that which support the Received Text. The point of logic here again is simple. When the missionary Ulfilas translated the Gothic Version from the Received Text, in about A.D. 350, it must have been in existence long before that date. When a missionary on the field had the Received Text with him, it certainly implied that it was the well-established, common text.

- **The Ethiopic Version**

This version dates to the beginning of the fourth century. While it does contain a mixed reading at times it is classified as being basically Byzantine in origin. Thus the witnesses to Africa were also of the Traditional Text. Geisler and Nix state, "This translation adheres closely, almost literally, to the Greek text of the Byzantine type." They also classify the Armenian Version, Georgian Version, and the Slavonic Version of the same textual family, that of the Traditional Text. (*A General Introduction to the Bible* (Chicago: Moody Press, 1968); Norman L. Geisler and William E. Nix, 324-327).

"The clear historic indication is that the Received Text was the common text of the New Testament used throughout the civilized world from the earliest times of Christianity. Though we live in an age of relatively-rapid editing, publishing, and distribution of new Bible translations, that was not the case in the first millennium of Christianity. For translations of the Bible to exist in the second to fourth centuries based upon what is distinctively the Received Text is *prima facie*, historic evidence that the Received Text was the commonly used, commonly translated, and commonly copied text of the New Testament. This is apparent.

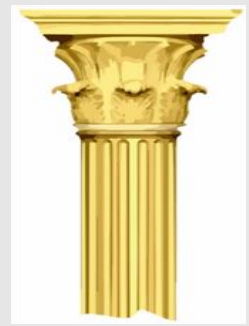
## The Two Pillars of the Westcott and Hort Text

### Vaticanus



The Vaticanus and Sinaiticus are the two primary manuscripts and pillars used to form the basis of the Greek text behind all the modern Bible versions. It is now in the British museum (purchased for \$500,000 dollars). It is these two texts that Westcott and Hort used to create their new Greek text. The *Vaticanus* Manuscript (4<sup>th</sup> century) was named after Czar

### Sinaiticus



Alexander, who was the protector of the Greek Orthodox churches. This is a manuscript that is kept in the Vatican library in Rome and it has been under Rome's possession since A.D. 1475.

The *Sinaitic* Manuscript (4<sup>th</sup> century) derives its name from the fact that it was rescued from the monks at St. Catherine's Greek Orthodox monastery at Mount Sinai. This particular manuscript had been in a waste basket ready to be burned by the local monks (used for their ovens). Constantine von Tischendorf discovered this ancient manuscript in 1844 and hailed it as one of his greatest discoveries. Burgon comments on this finding: "I am utterly unable to believe, in short, that God's promise has so entirely failed, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked by a German critic out of a waste-paper basket in the convent of St. Catherine; and that the entire text had to be remodeled after the pattern set by a couple of copies which had remained in the neglect during fifteen centuries, and has probably owed their survival to that neglect; whilst hundreds had been thumbed to pieces, and had bequeathed their witness to copies made from them."

There is also an *Alexandrian* Manuscript ("Codex Alexandrinus") that is in London, the British Library, and basically possesses the same disputed and corrupt readings of Vaticanus and Sinaiticus in many New Testament books. In all, Westcott and Hort used approximately 45 manuscripts, but they heavily relied on the findings of the two pillar manuscripts, which they thought were the best readings according to their scientific findings. Even those embracing the Westcott and Hort position will admit that Westcott and Hort were loyal followers of these two Alexandrian texts.

### Minority Text

The Greek text of Westcott and Hort, which is built upon the Vaticanus and Sinaiticus, is termed the **Minority Text** because it was created by following the readings of a minority of manuscripts (5% of existing manuscripts and for some readings only 1% of manuscript evidence). Westcott and Hort would follow the *minority* of readings instead of observing the *majority* of manuscript readings for a given word and words. In addition, Westcott and Hort would always follow the *shorter* readings (less words). Hence, it is the Minority

Text (less manuscripts and less words). Without these manuscripts there would be no modern Bibles. The Bibles which came after the King James Version are built upon these manuscripts and the critics of the King James Bible rely heavily upon the findings in these polluted manuscripts.

### Eclectic Text



The Westcott and Hort text is also called the **Eclectic Text**, which is somewhat of a misnomer, since eclectic means to compare all manuscripts in order to discern the correct reading. Michael Sproul claims that “eclectic” can also mean weighing the importance of the manuscripts – not merely counting them. Of course, this is a way to dodge the incredible weight of evidence that is against the Minority Text. The theory of

Westcott and Hort was to divide the thousands of manuscripts into various textual classes or categories. This is exactly what they did, and then, out of bias and favoritism, selected the Alexandrian manuscripts because of their early date and location. They called this the "eclectic" approach and therefore assigned the term "eclectic" to the two major manuscripts and several other manuscripts, which they used to develop this corrupt Greek text. Here is the catch, they ignored almost 95% of the other manuscripts and readings which backed the Received Text. Of course, this was not *eclecticism* but *elimination* for the sake of getting their way! They made up their own rules and got away with them by advancing the theory that the date and quality of the manuscripts is more important than the number of manuscripts.

### Critical Text

This text is also called the **Critical Text** because it was created as a new Greek text through the alleged “scientific” means (critical analysis) of favoring only two older manuscripts (Vaticanus and Sinaiticus) over 95 to 99% of other witnesses. It was supposedly a more scientific analysis because of the large number of textual variants in the manuscripts that were used to compose it, which resulted in a more critical overview of the Greek text, abandoning many traditional readings of the Received Text. Those who composed this text cast judgment upon the Received Text readings. In doing this, they critically analyzed all the variants that were displayed in the textual apparatus (footnotes at the bottom of each page of this text), readings which were present in Vaticanus and Sinaiticus, but which differed from the Received Text. Hence, it became known as a critical review of the standard Greek text and resulted in a new text filled with variant readings and readings which discriminated against the standard Received Text readings. Sorenson properly concludes that "this text results in a bottomless pit of confusion and subjective second guessing." This is because of the many variants among the several manuscripts which Westcott and Hort used but also because it casts doubt



on traditional text readings by replacing them with readings which are not supported by the vast number of manuscripts.

## Neutral Text

The Westcott and Hort Text is also called the **Neutral** Text. This means several things. First, these two men viewed the ancient Greek texts and the Bible in a neutral fashion. In other words, they did not view them as documents providentially blessed by God but concluded that they were no different than any other writing or piece of literature. Second, these men taught that Sinaiticus and Vaticanus represent a so-called neutral text since it does not support any one text type. What they really meant is that this text did not contain similar readings of the Received Text in various places. In their opinion, they wanted to create a text that was not heavily supported by one text type. Brook Foss Westcott (1825-1903) and Fenton John Anthony Hort (1828-1892) alleged that the Alexandrian text, or the *neutral* text as they called it, was that which most closely followed the originals, in spite of the overwhelming numerical evidence of the Received Text readings. This false allegation ("closest to the originals") is still repeated by so-called Fundamentalists such as Edward Glenny. This theory is also embraced by many leading Fundamental institutions.

## Text Streams or Families



There have been two streams of Bibles throughout the history of the Church, those which are based upon the Received Text and others based upon the Critical Text. There is the stream of the Textus Receptus and the stream of the Alexandrian texts. *A stream cannot rise higher than its source.* If the texts Westcott and Hort started with were corrupted, then even a *perfect* transmission of those texts would only serve to preserve the *mistakes* and *errors* found in these texts. J. J.

Griesbach originally identified three New Testament text-types calling them the Alexandrian, Western, and Byzantine. He first published his findings in 1775. H. B. Swete concluded that there are basically three types of manuscripts, the Constantinopolitan or Textus Receptus; the Eusebio-Origen or Palestinian; the Hysychian or Egyptian text type (Introduction of the Old Testament in Greek by H. B. Swete, pp. 76 & ff). More recently, men like Lightfoot, in his book, "How We Got the Bible," and Metzger in his book, "The Text of the New Testament," have broken down the divisions further and identify four text streams or text families. Let's consider the reasoning, conclusions, and deceptiveness of Westcott/Hort/Lightfoot/Metzger/Kurt Aland on the history of these alleged text types.

These men claim there is an **Alexandrian** text type. The Alexandrian family consisted of those New Testament manuscripts or documents which contain that form of text which was used by Origen in his writings, while he lived in Alexandria, and is also reflected in the writings of other church fathers who likewise lived in Alexandria, Egypt. This text is generally considered by those who follow the Westcott and Hort theory to be the most important ones. Westcott and Hort named this the *Neutral* Text since they thought that *Codex Sinaiticus* and *Codex Vaticanus* (from the 4th century) had preserved the purest form of the Alexandrian type of text. It was neutral in its readings (not following other common readings) and this makes them the true reading. Codex is Latin meaning "book" and means that these manuscripts were found bound in book form rather than as scrolls. In recent years, Kurt and Barbara Aland have spoken of an "Egyptian" text that seems similar to the Westcott/Hort "Alexandrian" text. The "Egyptian" text is thought to be a later text of Alexandrian readings.

They also assert there is a **Western** text type. These are texts that were closely related to the church in the west, particularly in North Africa. Many believe these texts can be traced to the second century. The claim is made that these texts are best represented by the Old Latin translations. Its most famous representative is manuscript D (*Codex Bezae*) for the book of Acts. The Western text or family consists of those New Testament documents which contain that form of text found in the writings of the Western Church Fathers, especially Irenaeus, Tertullian, and Cyprian.

They next claim there is a **Caesarean** text type. These texts were widely used in Caesarea from which it derived its name and it is claimed to have arisen out of the Alexandrian text but was also mixed with the Western text. Metzger suggests that it is necessary to distinguish between two stages in its development, the pre-Caesarean and the Caesarean (*Metzger*, p. 215). Some of its more prominent representatives are W (*Washington Codex*, fifth century), *P45*, and two groups of minuscule's and lectionaries. Streeter gave it this name because he believed that Origen used this type of text in Caesarea after he had fled there from Alexandria in A.D. 231.

### The Conspiracy Theory

These men then identified the last family as the **Byzantine** text type. It is called Byzantine because it was adopted in Constantinople and used as the common text in the Byzantine world (A. D. 312–1453). The claim is made that it was produced in Antioch, Syria, under the direction of Lucian near the beginning of the fourth century and has been called the Syrian or Antiochan text. However, there was a *conspiracy* behind this text. Most critics regard the Byzantine text, which is found in the majority of manuscripts, as a late invention. They believe, as put forth strongly by Westcott and Hort, that the Byzantine text was an edited text probably made at Antioch



in A.D. 350 and was recopied (mimeographed) time and time again (the Syrian Recension Theory). Through ecclesiastical authority this text was *imposed* upon the church and became the text found in the vast majority of Greek New Testament manuscripts. In other words, those following the Westcott-Hort theory maintain that conspiracy editors deliberately created the Byzantine text by selecting readings (words, phrases, and sentences) from various texts, which were already in existence, and then combined these readings in such a way as to form an altogether new text.

Westcott-Hort put forth "proof" for their position that the Byzantine text was a "work of attempted criticism performed deliberately by editors and not merely by scribes" by listing 8 passages in the gospels which contained "conflate readings" (combined readings) from the Western and Alexandrian text (Mark 6:33; 6:26; 9:38; 9:49; Luke 9:10; 11:54; 12:18; and 24:53). Of course, this is a rather silly observation. It is just as easy to believe that the Byzantine reading is the original text and that the other texts have omitted parts of it, as to suppose that the Byzantine (traditional) reading represents a later reading.

Kenyon has rightly observed that there is no historical evidence that the Traditional Text was created by a council or conference of ancient scholars. It would be strange if historians and church writers have omitted all references to such an event as the deliberate revision of the New Testament in its original Greek. In recent years, more Greek scholars are coming to recognize the superiority of the Byzantine readings over other texts. For example, in John there are no less than 13 places where the Greek text of the American Bible Society (1966) has changed readings back to that of the traditional text. (Zane C. Hodges, A Defense of the Majority-Text, p.14.)



How are we to view all of these text-type conclusions of the liberal-minded Westcott/Hort/Lightfoot/Metzger/Aland? For one thing, **these conclusions are manmade and they were created to get others to believe that the Received Text readings (Byzantine readings) are simply one class of texts competing with other equally valid readings.** Metzger hated the Traditional Text and tried to discredit it in way possible: "It

was the CORRUPT BYZANTINE form of text that provided the basis for almost all translations of the New Testament into modern languages down to the nineteenth century." On the same page, he also calls the Byzantine text-type "disfigured" and the Textus Receptus (TR), which is based upon it, "debased" (p.xxiii).

**These "text types" are basically created by rationalists and liberals to try and create the allusion that there are many different Greek texts to choose from when considering the history of Greek textual readings.** However, this is not the case. **This findings of the Western, Alexandrian, and Caesarean make up only 3-5% of all the text readings, when combined together, while the Byzantine texts make up 95% or more of the readings.** Therefore, the liberal-minded scholars had to create an allusion

that there were many different text types that are equally valid and create a conspiracy theory to try and make their own unscientific theory seem more palatable.

**The question is once again raised why Byzantine manuscripts cannot be found earlier than the 10th century?** There must have been many thousands of manuscripts in the great days of Byzantine prosperity between the 4th and 10th centuries! Kirsopp Lake has come to the conclusion that like the scribes of the Old Testament, so the scribes of this New Testament destroyed their older copies, when they recopied the scriptures. This was done out of respect and reverence for God's eternal Word.



If the Minority Text represents the superior and true text of the New Testament, then God allowed most of it to be hidden in the Vatican library and a Greek Orthodox monastery in the Egyptian desert for approximately 1,500 years while Tyndale, Luther, Calvin, and Knox used an inferior text to ignite the Reformation. Why would those preaching the truth throughout the Dark Ages and Reformation be denied having God's truth? **If the Received Text is the inferior text, why would the Holy Spirit allow it to completely dominate the propagation of God's Word over the first 1,500 years of Christianity?** Are we to believe that the Holy Spirit was on vacation when while all the manuscripts of the Received Text or translations were being produced? Furthermore, if the Critical Text is the true text then God used theological liberals and apostates in the nineteenth and twentieth centuries (Westcott, Hort, Kurt Aland, Eberhard Nestle, Bruce Metzger) to bring together this true text. Sounds rather far-fetched and bizarre to me!

### **The Received Text Goes to the Ends of the Earth!**



As we have seen, the King James Bible and its predecessors were based upon the Received Text. In fact, practically all non-Catholic Bible translation and printing work from the 1500s until the late 1800s was based upon the Received Text. Hundreds of translations were produced from the TR during these centuries, including the Swedish Uppsala (1514), German Luther (1534), Danish Christian III (1550), Spanish de Reyna (1569), Icelandic (1584), Slovenian (1584), Irish (1685), French Geneva (1588), Welsh (1588), Hungarian (1590), Dutch Statenvertaling (1637), Italian Diodati (1641), Finnish (1642), Syriac (1645), Armenian (1666), Romanian (1688), Latvian (1689), Lithuanian (1735), Estonian (1739), Georgian (1743), Portuguese (1751), Gaelic (1801), Serbo-Croatian (1804), Albanian (1827), Slovak (1832), Norwegian (1834), Russian (1865), Yiddish (1821), Turkish (1827), Bulgarian (1864).

**Godly missionaries from Europe, Britain, and America carried the Received Text to the ends of the earth by translating it into the languages of the people.** Beginning with John Eliot, who produced the Bible in the Pequot language in 1663, missionaries were busy translating the Scriptures into the languages of the North American Indians. These included Mohawk (1787), Eskimo (1810), Delaware (1818), Seneca (1829), Cherokee (1829), Ojibway (1833), Dakota (1839), Ottawa (1841), Shawnee (1842), Pottawotomi (1844), Abenaki (1844), Nez Perce (1845), Choctaw (1848), Yupik (1848), Micmac (1853), Plains Cree (1861), and Muskogee (1886).

Dutch Protestant missionaries translated the Received Text into the Malay language in 1734. In the 1800s, translations came fast and furious. Henry Martin translated the TR into Persian and Arabic; Adoniram Judson, into Burmese (1835); William Carey and his co-workers translated the TR into Bengali (1809), Oriya (1815), Marathi (1821), Kashmiri (1821), Nepali (1821), Sanskrit (1822), Gujarati (1823), Panjabi (1826), Bihari (1826), Kannada (1831), Assamese (1833), Hindi (1835), Urdu (1843), Telugu (1854) and 35 other languages of India.

Once again, this is only a partial listing. The witness of the first 18 centuries of Christianity is virtually unanimous in pointing to the translation and propagation of the Word of God based upon the Received Text. Why? It's because it was the superior text that was passed down from generation to generation. Nearly all ancient English Bibles (except the Wycliffe & Douay-Rhimes Catholic Bible), and in fact all the Reformation English Bibles, do follow the same text family. That family is the Received Text. This is very significant for it indicates God's blessing on the Received Text and His intent to spread this unadulterated text to the ends of the earth.

The King James Version possesses an underlying Hebrew and Greek text that is superior to the Westcott and Hort Text.

**\*Superiority is good!**

### **III. Because the King James Version supports the majority of manuscripts.**

Received Text readings are primarily found in the majority of manuscripts. If a majority of manuscripts support the readings of the Received Text, this would indicate that the early church copied and passed down Received Text readings from its earliest days. The King James Version New Testament primarily follows the readings of the majority of Greek texts that we have today (approximately 5,650 Greek manuscripts). The Received Text is sometimes referred to as a "Majority



Text" since the **majority** (95% or more) of existing manuscripts support this reading. The Textus Receptus does not single out one or two manuscripts (Sinaiticus and Vaticanus) and choose their readings above the majority, as other Bible versions do. The Byzantine manuscripts of the Received Text outnumber the Alexandrian manuscripts by more than 10:1.

For the most part, the King James Version bears witness to the majority of readings found in the existing Greek manuscripts. This once again demonstrates why it was used and accepted as a common text throughout church history. These extant manuscripts were brought together by various editors such as Lucian, Erasmus, Stephanus, Beza, and the Elzevir brothers. When the early Protestant Reformers of the 16th and 17th centuries decided to translate the Scriptures directly from Greek into the languages of Europe, they selected the Textus Receptus as their foundation Greek document. They chose the *majority* over the *minority* texts (Sinaiticus and Vaticanus), which they knew existed, but rejected these heretical readings for the correct readings, which were represented in a majority of manuscripts.

Burgon, writing in the "Traditional Text" concludes: "The whole of the controversy may be reduced to the following narrow issue: Does the truth of the Text of Scripture dwell with the vast multitude of copies, uncial, and cursive, concerning which nothing is more remarkable than the marvelous agreement which subsist between them? Or is it rather to be supposed that the truth abides exclusively with a very little handful of manuscripts, which at once differ from the great bulk of the witnesses and -- strange to say -- also amongst themselves?"

### **A New Majority Text?**



The term that is generally associated with the Received Text is that of a Majority Text. However, this sometimes creates confusion since there are two modern published texts called "The Majority Text." One is edited by Arthur Farstad and Zane Hodges (1985). The other is edited by Maurice Robinson and William Pierpont (1991). These Greek texts are similar to the Received Text, but are sometimes more eclectic (broader based) than the Traditional Textus Receptus. These texts are not used for any translations and are generally known only in academic circles. These two new editions of the Majority Texts were actually developed following the same rationalistic philosophy as that of the Critical Text. In each case, the presumption is that the text of the New Testament has been lost and therefore must be found by scientific means. If we follow the modern Majority Text variants, then we will have to conclude that a text that was created in 1985 or 1991 is now the true Word of God and that these variant readings were lost to the Church until at least 1985!

The recent Majority Text can be viewed as an "escape hatch" for those who have come to realize the problems in the Critical Text, but are not willing to embrace the Received Text in its entirety. Therefore,



**Escape hatch**

the proponents of this view are constantly seeking to compare manuscripts in order to one day possess a complete Majority Text. However, this is all an *allusion* since we will never have all the manuscripts to be sure that we have a perfect Majority Text! Therefore, this *alleged* Majority Text will be based upon incomplete manuscript evidence. We must remember that the Received Text primarily reflects 95% of the Greek text readings; however, those who follow the Received Text have never promoted the conclusion that the Received Text reflects a perfect Majority Text. This could never be since we do not possess all of the manuscripts today to confirm this. To be sure, the majority are reflected in the Received Text readings, which adds substantial weight and conclusive evidence to the authentic text, but no one can ever assume that they have the perfect majority text. This is why we need to accept the Received Text and Preserved Text position. If we do not, we will be left to the whims of constant change in God's words and never be certain that we possess all of God's words.

**The new Majority Text contains approximately 1,900 different readings than the Received or Traditional Text.** Of course, some are changes of *substance* while others differences are so minor that they do not affect the translation into English. Allow me to illustrate some of the deletions of this new Majority Text as compared to the Textus Receptus. This is not an exhaustive list.

**Matthew 27:35** -- *The Majority Text* deletes the following words: "that might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." (19 words in the Greek)

**Mark 15:3** -- *The Majority Text* deletes the following words: "but he answered nothing." (4 words in Greek)

**Luke 7:31** -- *The Majority Text* deletes the following words: "And the Lord said" (4 words in Greek)

**Luke 9:1** -- *The Majority Text* deletes the words: "his disciples" (2 words in Greek)

**Luke 17:36** -- *The Majority Text* deletes the entire verse: "Two men shall be in the field; the one shall be taken, and the other left." (12 words in Greek; 16 words in English)

**Luke 20:19** -- *The Majority Text* deletes the words: "the people" (2 words in Greek)

**John 6:70** -- *The Majority Text* deletes the word "Jesus" (1 word in Greek)

**John 10:8** -- *The Majority Text* deletes the words "before me" (2 words in Greek)

**Acts 7:37** -- *The Majority Text* deletes the words: "him shall ye hear" (2 words in Greek)

**Acts 8:37** -- *The Majority Text* deletes the entire verse: "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (29 words in Greek)

**Acts 9:5,6** -- *The Majority Text* deletes the words: "it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?" (20 words in Greek)

**Acts 9:17** -- *The Majority Text* deletes the word "Jesus" (1 word in Greek)

**Acts 10:6** -- *The Majority Text* deletes the words: "he shall tell thee what thou oughtest to do" (7 words in Greek)

**Acts 10:21** -- *The Majority Text* deletes the words: "which were sent from him from Cornelius" (7 words in Greek)

**Acts 15:11** -- *The Majority Text* deletes the word "Christ" (1 word in Greek)

**Acts 15:34** -- *The Majority Text* deletes the entire verse: "Notwithstanding it pleased Silas to abide there still." (6 words in Greek)

**Acts 20:21** -- *The Majority Text* deletes the word: "Christ" (1 word in Greek)

**Acts 24:6-8** -- *The Majority Text* deletes the words: "and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, Commanding his accusers to come unto thee" (27 words in Greek)

**Romans 13:9** -- *The Majority Text* deletes the words: "Thou shalt not bear false witness" (2 words in Greek)

**2 Corinthians 8:4** -- *The Majority Text* deletes the words: "that we would receive" (2 words in Greek)

**1 Thessalonians 2:19** -- *The Majority Text* deletes the word "Christ" (1 word in Greek)

**2 Timothy 2:19** -- *The Majority Text* deletes the word "Christ"

**Hebrews 11:13** -- *The Majority Text* deletes the words: "and were persuaded" (2 words in Greek)



**Hebrews 12:20** -- *The Majority Text* deletes the words: "or thrust through with a dart"(3 words in Greek)

**1 John 5:7, 8** -- *The Majority Text* deletes the words: "the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth" (25 words in Greek; 22 words)

**Revelation 1:8** -- *The Majority Text* deletes the words: "the beginning and the ending" (3 words in Greek)

**Revelation 1:11** -- *The Majority Text* deletes the words: "I am Alpha and Omega, the first and the last: and" (13 words in Greek)

**Revelation 2:3** -- *The Majority Text* deletes the words: "hast laboured" (1 word in Greek)

**Revelation 5:4** -- *The Majority Text* deletes the words: "and to read" (2 words in Greek)

**Revelation 5:7** -- *The Majority Text* deletes the words: "the book" (2 words In Greek)

**Revelation 5:14** -- *The Majority Text* deletes the words: "four and twenty" (1 word in Greek)

**Revelation 5:14** -- *The Majority Text* deletes the words: "him that liveth forever and ever" (6 words in Greek)

**Revelation 7:5-8** -- -- *The Majority Text* deletes the words: "were sealed" from 10 of the 12 references (10 words in Greek)

**Revelation 8:7** -- *The Majority Text* deletes the word "angel" (1 word in Greek)

**Revelation 11:1** -- *The Majority Text* deletes the words: "and the angel stood" (3 words in Greek)

**Revelation 11:17** -- *The Majority Text* deletes the words: "and art to come" (3 words in Greek)

**Revelation 12:12** -- *The Majority Text* deletes the words: "to the inhabitants" (2 words in Greek)

**Revelation 12:17** -- *The Majority Text* deletes the word "Christ" (1 word in Greek)

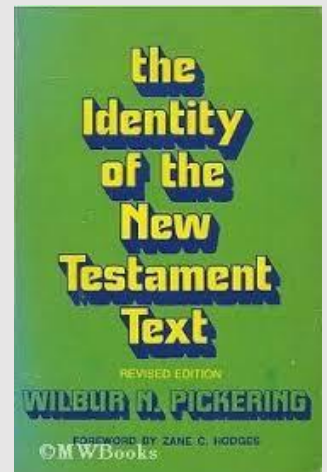
**Revelation 14:1** -- *The Majority Text* deletes the words: "forty and four" (2 words in Greek)

**Revelation 14:3** -- *The Majority Text* deletes the words: "forty and four" (2 words in Greek)

**Revelation 14:5** -- *The Majority Text* deletes the words: "before the throne of God" (5 words in Greek)

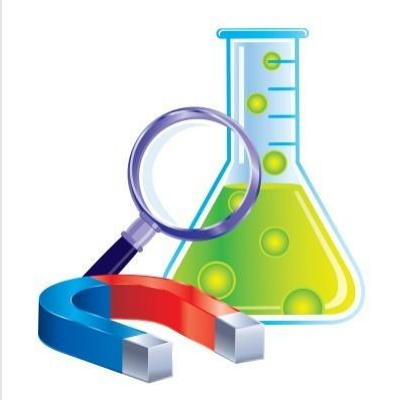
Once again, these are by no means all of the deletions found in *The Majority Text*, but represent a sample listing to illustrate the significance of the problem. In addition to the hundreds and hundreds of blatant omissions and changes, *The Majority Text* casts serious doubt upon hundreds of other readings through the notes in its critical apparatus. Wilbur Pickering, who accepts the Majority Text of Arthur Farstad and Zane Hodges, admits there are many differences between the Received Text and new Majority Text: "The critical edition of the 'Byzantine' text being prepared by Zane C. Hodges, Professor of New Testament Literature and Exegesis at the Dallas Theological Seminary, Arthur Farstad, and others, and to be published by Thomas Nelson, will differ from the Textus Receptus In over a thousand places... Hodges will be very happy to hear from anyone interested in furthering the quest for the definitive Text" (*The Identity of the New Testament Text*, Wilbur N. Pickering, foreword by Zane Hodges, Thomas Nelson, 1977, 1980, pages 212, 232-233). Actually, there are 1,900 differences right now until they discover more majority texts!

According to Pickering and his book ("The Identity of the New Testament Text"), the New Testament which we have and possess today has lost its "identity" and we are still in search for the definite text. I find this position really no different than Westcott and Hort. The truth is out there somewhere and we will find it sooner or later. We must just keep searching for it. Some (Kurt/Aland/Nestle) are looking to discover God's words in older Alexandrian manuscripts while others (Arthur Farstad and Zane Hodges) are looking for God's words in new Majority text discoveries. In all honesty, the two positions are very similar in their form of textual criticism, since they are operating from the premise that God's words have been lost and must be found, so one can rediscover the true *identity* of the text, as Pickering suggests. Instead of a common Received Text there is now a new text that is in the process of being rediscovered and rebuilt again and again and again, etc.



Jakob Van Bruggen's support for the Majority Text is also evident from the following statement: "The Lord has preserved His Word in such a way that no doubt can exist about the revealed doctrine, but scribes have not been faithful enough In preserving the text so that we can always say without any doubt which reading is the correct and original one. ... We must conclude that fidelity to the New Testament text has been abandoned since the publication of the Revised Version In 1881. It is therefore time for a radical return to the Majority Text as the basis for translations. THERE IS, ABOVE ALL, A NEED

FOR A SCIENTIFIC EDITION OF THE MAJORITY TEXT TO SERVE AS THE BASIS FOR DETERMINING AND OBJECTIVELY CORRECTING THE DEFICIENCIES OF THE KJV. This would clearly demonstrate and counteract the disastrous effects of subjective textual criticism on modern translations (*Future of the Bible*, Jakob Van Bruggen, Thomas Nelson Publishers, 1972, pages 120-121, 123, 132).



You will note that while Jakob Van Bruggen rejects Westcott-Hort type texts, for which we are grateful, he urges the creation of a "**scientific edition of the Majority Text**" to serve as the basis for determining the identity of the Greek text for today. Is this not a middle-of-the-road position? We commend those who reject the Westcott and Hort position, along with many of its readings, but at the same time, those embracing the new Majority Text position are actually performing the same type of critical analysis of the Greek text in order to arrive at a purer and more perfect text.

Jay Green, editor of the *Interlinear Bible* (a book I used during my college days) and author of many books on the Bible version issue, also promotes the new Majority Text view. In the back of the *Interlinear Bible* there is a list of roughly 1,500 Majority Text readings which Green suggests should replace the Received Text. He introduces this lists with these words: "If the foregoing Received Text is modified by the following notes, it will then be in the closest possible agreement with the vast majority of all manuscripts." Of course Green certainly knows not all "the vast majority of all manuscripts" have never been collated (gathered together), so no one really knows what these texts would read in the various passages that he cites!

Well-meaning men like Wilbur Pickering, Jakob van Bruggen, Zane Hodges, Arthur Farstad, Andrew Brown, Alfred Martin (a consulting editor of The Majority Text), and others associated with this idea carry much influence through their positions, teachings, and writings. However, the new Majority Text position is flawed for several reasons. **First, all the extant Greek manuscripts have never been collated and examined in such a way that a total majority text could be determined with any sufficient degree of certainty.** Furthermore, if they could be collated together, new manuscript discoveries would continue to change God's words. **Second, it should be known that the Hodges-Farstad text is not based on any new collations of manuscripts, but is derived mainly from the labors of Von Soden earlier this century.**

Von Soden and his assistants collated (gathered and arranged) hundreds of manuscripts and published the results in a massive critical edition. In his footnotes, Von Soden shows the majority text by the symbol K (short for Koine, or 'common text'). However, at any given instance of this symbol, one can rarely be sure whether or not Von Soden

consulted all his manuscripts of the passage in question, which he possessed at that time, or if he consulted just a representative sample. Furthermore, even where he does give figures, the resulting total does not constitute a majority of all the manuscripts which are now available.

Von Soden's text, as Hoskier and others of his generation noted, is actually Alexandrian in various places - not Byzantine. Von Soden's text has an Alexandrian slant and his work is overflowing with errors, partial citations, and omissions. Additionally, the so-called "Majority Text" is based on a grand total of approximately 414 manuscripts from Von Soden's apparatus and is only a partial representation of that 414. This would mean that the so-called "Majority Text" is not only based on an extremely erroneous apparatus, but that the so-called "Majority Text" is likewise based on an insufficient number of texts to be considered "majority." Here's an example of Hoskier's assessment, who carefully collated more manuscripts than probably any man alive or dead. "As to the presentment of the combined critical material, after making every allowance for the division of work among forty people it can only be said that the apparatus is positively *honeycombed with errors*, and many documents which should have been recollated have not been touched, others only partially, and others again have been incorrectly handled" (*JTS*, 15-1914, p 307, from Jack Moorman).

Even Wilbur Pickering, who accepts the New Majority Text position, gives a concluding testimony to the insufficiency of Von Soden's work: "This means that not only are we presently unable to specify the precise wording of the original text, but it will require considerable time and effort before we can be in a position to do so. And the longer it takes us to mobilize and coordinate our efforts the longer it will be" (*The Identity' of the New Testament Text*, Wilbur Pickering, Thomas Nelson Publishers, 1977, 1980 revision, foreword by Zane Hodges, page 150).



Here is the whole point. One can easily observe that the claim to be a complete Majority Text is a *myth* and it is really impossible to make such a text. The largest project being conducted at present toward the collating and examination of existing Greek manuscripts is the work ongoing in Munster, Germany. According to Wilbur Pickering, this institute has "a collection of microfilms of some 4,500 of the extant Greek MSS (around 80 percent of them), and scholars connected with the Institute are collating selected ones" (*The Identity of the New Testament Text*, 1980 edition, page 150). **Once again, like Westcott and Hort, the work of finding the true text, whether it is a Critical Text or a new Majority Text, is an ongoing process, and the true text can NEVER be fully identified or recognized.** It is ridiculous to talk about possessing a "Majority Text" based solely upon the collated manuscript evidence at hand, when we don't have all the manuscripts and never will have all manuscripts.

What does all of this mean? Cloud correctly observes: "If we are to believe those who are promoting a Majority Text over the God-honored Received Text, it follows that we do not yet have the pure Word of God anywhere on earth in a form which is usable to God's people. The best they can do is hope that one day, through the use of computers, the project of collating all the manuscripts will be accomplished, then the perfect Text; the original Word of God, can be discovered by researchers."



At this point, allow me to quote from Dr. DA Waite's excellent pamphlet, "***Defects in the So-called Majority Greek Text.***" In this quote Waite is reacting to how the Majority Text proponents have changed their position on observing the ancient version, church father quotations, and church lectionaries to help determine the Greek readings that was commonly used. He states: "Completely to scuttle the testimony of [1] ancient versions, [2] church fathers quotations, and [3] the lectionaries In the laborious process of New Testament Textual Criticism is not only to act foolishly and unwisely; not only to go in direct opposition to the sound principles of Dean John William Burgon [a scholarly Bible-believing textual critic of the 19th century]; but it is also to contradict the (previous) recommendations contained in another book published by the same publisher (Nelson) entitled 'The Identity of the New Testament Text' by Wilbur N. Pickering (Nelson, 1977) with a foreword by none other than Zane C. Hodges! Which Nelson are we to believe? The 1977 Nelson, or the 1982 Nelson? Which Hodges are we to believe? The 1977 Hodges, or the 1982 Hodges? Has truth changed in just five years?"

"In 1896, Dean Burgon, in his Traditional Text of the Gospels (as edited by Edward Miller) outlined his "principles" of textual criticism (pages 19-39). The materials for this sacred science included [1] copies (page 21); [2] church lessons or lectionaries (page 22); [3] ancient versions (page 22); and [4] quotations of Scripture from the church fathers (page 22). Nothing was to be omitted from this process. Copies alone were not considered complete!

"In 1977, Nelson published, Wilbur Pickering wrote, and Zane Hodges approved, by his foreword, the following words: 'So then, how are we to identify the original wording? First we must gather the available evidence--this will include [1] Greek mss. [2] (including lectionaries), [3] Fathers, and [4] versions. Then we must evaluate the evidence to ascertain which form of the text enjoys the earliest, the fullest, the widest, the most respectable, the most varied attestation' (*Identity of the New Testament Text*, op. cit., 1977 edition, page 137)."

abandoned



Waite comments on this notion by observing that in 1982 the position of looking at lectionaries, the church Fathers, and other ancient versions was abandoned. **Why did they abandon these tried and true sources?** Waite continues to comment: "What caused the change of mind? What was left behind by the absolute omission of [1] ancient versions, [2] church fathers, and [3] lectionaries? For the ancient versions, Hodges has left behind all the early translations from the Greek language made at a primitive time and later. For the Church Fathers,

Hodges has left behind all 89,489 quotations or allusions to the New Testament made by them, as catalogued by Dean Burgon in his 16 folio volumes in the British Museum [Cf. Pickering, *Identity of the New Testament Text*, 1977 edition, page 66). For the lectionaries, he has left behind all 2,143 of them which have a direct bearing on the text of the Greek New Testament. For Hodges and Pickering, who both profess to follow the Dean Burgon approach to New Testament Criticism, this threefold elimination of vital evidence is, in my candid opinion, high treason to the Burgon cause! (D.A. Waite, *Defects in the So-called "Majority Greek Text*, pp. 8-10)."

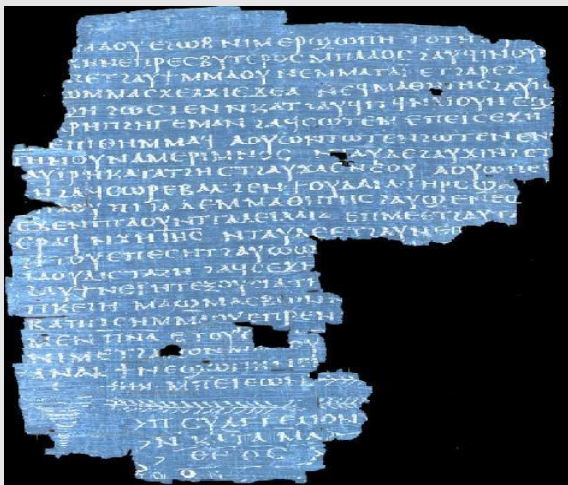
David Cloud concludes with these words on the new Majority Text Position: "The Majority Text is by no means as corrupted as the texts which follow the Westcott-Hort tradition. But corrupted it is, though to a lesser degree. It claims to be a preliminary step in the refining of the supposed imperfect Received Text. In truth, it is a step (or several steps) away from the preserved Word of God. The men who are leading in this are not modernists. They are not Bible-deniers. But this does not mean they are correct in their views. Actually, the very fact that the editors and consultants for *The Majority Text* are well-known men who profess to believe in biblical inerrancy, makes their work even more confusing to God's people. It is much more difficult to convince God's people of the error of good men than it is to convince them of the error of bad men!"

### The True Majority Text

**The true majority text is preserved within the readings of the Received Text.** It was not lost for hundreds of years and recently discovered by modern scholars, who by their own admission, do not possess all of the manuscripts to determine an exact majority. **We must remember that the Received Text is a form of the Majority Text; however, it is not entirely a "Majority Text."** Those who accept the Received Text position have never promoted a perfect Majority Text but a perfect Received Text, which by in large and in most readings does reflect the majority of textual readings. The Received Text position does possess validity, since it contains readings that are primarily reflected in the majority of Greek texts; however, since we will never know that we possess all the

Greek texts to determine the exact majority, we rest in God's providence to determine the ultimate Received Text and pure text to follow today.

The best advice we can give regarding those who are playing around with a new and incomplete Majority Text, with the idea of rediscovering more of God's Word, would be this: "**Remove not the old landmark**" (Prov. 23:10). Stick with the Text that the Church has followed for centuries and do not insist on creating new readings that cast doubt on the Traditional Text. The Received Text does primarily represent the Majority of Manuscripts and its readings have been historically accepted by the Church. As previously stated, there are approximately 5,650 manuscripts in existence. These manuscripts are divided into several different formats:



**Papyrus fragments** -- papyrus was relatively inexpensive compared to vellum (animal skins), and therefore was widely used. However, it was not very durable and copies would wear out rather rapidly through usage. The size of these papyrus fragments range from a few verses to large portions of an entire book.

**Uncial (unsheel)** -- these are copies that were written in capital letters.

**Cursive** -- those written in small hand (lower case).

The data below illustrates why the Textus Receptus is referred to as a "Majority Text."

Type of Manuscript	Total # of this type manuscript	Number that support WH*	Number that support TR**
Papyrus	88	13 (15%)	75 (85%)
Uncial	267	9 (3%)	258 (97%)
Cursive	2764	23 (1%)	2741 (99%)
Lectionary***	2143	0	2143 (100%)

\* WH indicates *Westcott-Hort Greek Text (Minority Text)*

\*\* TR indicates *Textus Receptus (Majority Text)*

\*\*\* A lectionary is a worship book that contains a collection of scripture readings

The table gives the approximate number and percent of each type of Greek manuscript that supports the Westcott and Hort Greek Text, as well as the number and percent of each class that supports the Textus Receptus Greek text. These approximations are taken from the careful research of Dr. Jack Moorman in his book Forever Settled. [From: THE FOUR-FOLD SUPERIORITY OF THE KING JAMES VERSION By Dr. D.A. Waite]

**John Burgon estimated that 995 out every 1,000 manuscripts supported the Received Text.** He wrote: "I am utterly disinclined to believe--so grossly improbable does it seem--that at the end of eighteen hundred years 995 copies out of every thousand, suppose, will prove untrustworthy; and that the one, two, three, four, or five which remain, whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired" (Burgon, *The Traditional Text*, p. 12). He adds: "We are disposed to maintain that 'a majority of extant documents' in the proportion of 995 to 5, -- and sometimes of 1999 to 1, -- creates more than 'presumption.' It amount to Proof of a majority of ancestral documents."

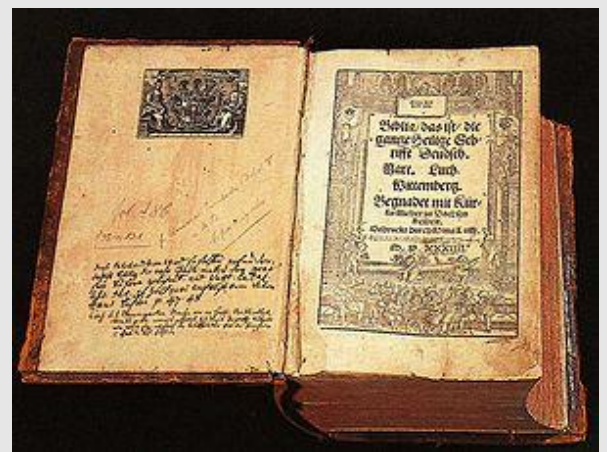
**\*Majority - the largest number of manuscripts is good!**

## **IV. Because the King James Version follows the same path of previous Bibles.**

There has been a specific path that all Bibles have followed throughout the history of Bible translation. Westcott and Hort deviated from this "tried and true" path and sought to create a new path. They made the bold claim that the Bible originated from a different source than the vast majority of previous Bible.

### **The River of Bibles**

Pictured here is the 1534 Luther Bible. Some make the charge that those who love and follow the King James Version, as God's preserved Word for today, automatically believe that all previous Bibles throughout the history of the Church could not be the Word of God. They normally ask, "Didn't the people possess God's Word before the King James?" This is a weak argument designed to confuse those who use the King James Version and is a feeble attempt to get them to accept the new readings in the critical Bibles, by assuming that the Word of God has been *evolving* and changing throughout the centuries.





For clarification, many who accept the Critical Text position do believe that the Church was robbed of the completed text of Scripture until Westcott and Hort came along and brought the Critical Text and Revised Version (1881) into existence. In other words, the Reformers were shortchanged and the previous Bibles were lacking the true Word of God.



There should be no confusion on this matter. The King James Version follows in the same path, stream, or river of earlier Bibles that have based their readings on the commonly Received Text. These are Bibles that were used all over the world in early times and throughout the Reformation. In many ways, the King James Version was not a new version; it was a Bible that was following in the same path of previous Bibles (the Received Text path). It follows in the "ancient track" of the Textus Receptus.

#### Previous Bibles

**All English Bibles**, prior to the 20th century, since Tyndale's first New Testament (1526), were based on the Textus Receptus (The Bible text received by all). These include: Miles Coverdale's Bible (1535), Matthew's Bible (1500-1555), The Great Bible (1539), The Geneva Version (1560 – the version the pilgrims brought to the New World when they landed at Plymouth Rock), The Bishops' Bible (1568), and then the King James Version (1611).

#### Previous Versions

**Ancient Versions** followed the reading of the Textus Receptus. These versions include: The Peshitta Version (AD 150), The Italic Bible (AD 157), The Waldensian (AD 120 & onwards), The Gallic Bible (Southern France) (AD 177), The Gothic Bible (AD 330-350), The Old Syriac Bible (AD 400), The Armenian Bible (AD 400 There are 1244 copies of this version still in existence.), The Palestinian Syriac (AD 450), The French Bible of Oliveton (AD 1535), The Czech Bible (AD 1602), The Italian Bible of Diodati (AD 1606), The Greek Orthodox Bible (Used from Apostolic times to the present day by the Greek Orthodox Church).

Again, the second to fourth century Christian churches used the Textus Receptus (the text common to all). All the churches of Scotland and Ireland, the Waldensians, and the Greek Orthodox Church, also the fifteenth to nineteenth century Churches used this text. All the Churches of the Reformation, Erasmus Greek New Testament (and those that followed – Stephanus, Beza, Elziver), The Complutensian Polyglot, Martin Luther's

German Bible, Tyndale's Bible, the French version of Oliveton, the Coverdale Bible, the Matthews Bible, the Taverner's Bible, the Great Bible, the Geneva Bible, The Bishop's Bible, The Spanish version, the Czech Version, The Italian Version, and the list goes on! **When we say these were Received Text Bibles, we do not mean that they were exactly like the English King James Bible in every detail, but that they were textually the same as the KJV.** They generally included the words and verses disputed by the modern texts. They contained "God" in 1 Tim. 3:16, for example. They contained Matthew 17:21, Mark 9:44,46, Mark 16:9-20, John 7:53--8:11, Acts 8:37 and the dozens of other verses which are omitted or questioned in the new Bibles.



**Note:** You do **NOT** have to be a Greek scholar to understand this issue. Just follow the readings and renderings of the Received Text that are underlying the King James Bible, which have been accepted by Christians for the first 18 centuries of church history. One cannot dismiss the massive evidence pointing to the Received Text and the providential working of God, in keeping a text preserved, which would be commonly

accepted and used by the churches, promoted among the saints, and dispensed to the ends of the earth. Our King James Bible has a "Received Text" history and follows in the same stream of previous English Bibles.

David Cloud gives this helpful observation: "By the early 1800s the King James Bible had ruled supreme in the English speaking world for 200 years. Its predecessors, going back to the 1526 Tyndale Version, were the same basic Bibles. They were based upon the same Greek text and employed the same type of translation methodology. They were formal equivalencies, meaning the translators labored to carry the precise words and phrasings of the underlying Greek and Hebrew texts into the receptor language. Those who used the King James Bible in the early nineteenth century were using a Bible with 300 years of antiquity in English. The underlying Greek text had been accepted by Bible-believing Christians of the sixteenth century as the authentic representation of the Apostolic writings. Thus they called it the Received Text. In their estimation, this text had been faithfully transmitted through the centuries."

### The Originals

The copies of the original autographs (masters) would normally have the largest number of descendants. The Greek manuscripts that were used were copied over and over again. That is why we have the reproduction of literally thousands and thousands of manuscripts today to prove the authenticity of the text behind the King James Version of the Bible. It should be noted that 80% to



90% of the manuscripts, out of a possible 5,650 copies of manuscripts, contain a Greek text which resembles the text behind to KJV.

### The Two Parallel Streams of Greek Texts and Bibles

Apostles (Original)	Apostates (Corrupted Originals)
Received Text (Greek)	Sinaiticus and Vaticanus Manuscripts (Greek)
Peshitta Waldensian Bible (Italic)	Vulgate (Latin) - Church of Rome's Bible
Erasmus and Reformation (Received Text - Reconfirmed)	Origen to Westcott and Hort (Greek Minority and Critical Text - Recreated)
Luther's Bible, Dutch, French, Italian, etc., (from Received Text)	French, Spanish, and Italian (from Vulgate)
Tyndale (English) 1535 (from Received Text)	Rheims (English) from Vulgate (Jesuit Bible of 1582)
King James, 1611 (from Received Text)	Oxford Movement. Westcott & Hort (B and Aleph). Revised Version and all Bible versions

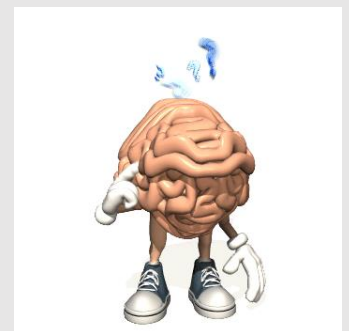
Professor Hodges of Dallas Theological Seminary explains: "The manuscript of an ancient book will, under any but the most exceptional conditions, multiply in a reasonable regular fashion with the result that the copies nearest the autograph will normally have the largest number of descendants."

We have seen in this point that the King James Version follows the same historic path as all previous Received Text Bible.

**\*Following the right path is good!**

### Sound Reasoning

Why did the early churches of the 2<sup>nd</sup> and 3<sup>rd</sup> centuries and all the Protestant Reformers of the 15<sup>th</sup>, 16<sup>th</sup> and 17<sup>th</sup> centuries choose the Received or Traditional Text (basis for the King James Version) in preference to the Minority or Critical Text (the basis of the modern versions) which was limited largely to the regions of Alexandria and Rome?



The following reasons should be taken into consideration:

- **The Received Text** is based on the vast majority (over 95%) of the 5,650+ Greek manuscripts in existence. This is why it is also has been traditionally called a **Majority Text** representing most of the collected manuscripts.
- **The Received Text** is not mutilated with deletions, additions and amendments, as is the Minority Text.
- **The Received Text** agrees with the earliest versions of the Bible: **Peshitta** (AD150) **Old Latin Vulgate** (AD157), the **Italic Bible** (AD157) etc. These Bibles were produced some 200 years **before** the Minority Texts (Sinaiticus and Vaticanus) which are favored by the Roman Catholic Church and Jehovah Witnesses. Once again, logic demands that if these ancient versions agree with the Received Text, then the Greek readings and manuscripts of the Received Text had to be in existence before the versions were created. The Received Text is an old text in spite of what the critics say!
- **The Received Text** agrees with the vast majority of the 86,000+citations from Scripture by the early Church Fathers. These were Christian leaders in the early days of Christianity and the church. *They were men who led and impacted many Christians during the first few centuries after the New Testament was completed. Hence, they are termed as fathers.* Those who lived prior to the 325 A.D. Council of Nicea were called "Ante-Nicene" Fathers while those who lived after are designated as "Post-Nicene" Fathers. Before the art of printing was known (AD 1450) the church Fathers of the early Christian era wrote by hand their letters, sermon notes, commentaries and books. Their manuscripts contain many quotations from the original autographs or the earliest copies. Some fathers had actually seen the New Testament autographs or very early copies and had personally hand-copied large portions of Scripture. The writings of these early elders help verify the original text and form a valuable source of information as to what the first apostles wrote. A larger portion of early church Father writings agree with the Received Text.

Dean Burgon wrote: "No one, I believe, has till now made a systematic examination of the quotations occurring in the writings of the Fathers who died before A.D. 400 and in public documents written prior to that date. . . . The testimony therefore of the [76] Early Fathers is emphatically according to the issue of numbers in favour of the Traditional Text, being about 3:2. But it is also necessary to inform the readers of this treatise, that here quality confirms quantity. A list will now be given of thirty important passages in which evidence is borne on both sides, and it will be seen that 530 testimonies are given in favour of the Traditional readings as against 170 on the other side. In other words, the

Traditional Text beats its opponent in a general proportion to 3 to 1." [Dean Burgon, *The Traditional Text*, pp. 94, 101-102].

Some of the leading Westcott and Hort followers of today are very bold to say that the Traditional Text, or the Textus Receptus type of readings, did not exist prior to 400 A.D. However, Burgon does provide trustworthy statistical data on 76 Church Fathers who died prior to 400 A.D., showing, not only that the Textus Receptus readings **did** exist prior to 400 A.D., but that they were in the majority. Don't believe any of the Westcott and Hort devotees if they tell you that the Traditional Text readings or the Traditional Text itself was not in existence before 400 A.D. This is one of the falsehoods which Westcott and Horters have put in their "scholarly" books.

- **The Received Text** is untainted from unbelieving scholarship and strongly upholds the **fundamental doctrines** of the Christian faith without ever casting doubt on them: *the divinity of Jesus Christ, the virgin birth, the Savior's miracles, his bodily resurrection, his literal return and the cleansing power of his blood!*

**“For we are not as many, which corrupt the word of God” (2 Cor. 2:17).** Even during the early stage of church history, it's apparent there was intentional tampering with the Scriptures. During the second century there were scribes who intentionally modified their copying to suit preconceived theological biases. John Burgon, the textual expert of the 19<sup>th</sup> century, wrote, “It seems that corruption arose in the very earliest age ... Thus, it appears that error crept in at the very first commencement of the life of the Church.”



### A Pandora's Box of Heresy?

Please remember that while the modern versions of the Bible do water down the truth in some instances and are not the **BEST** translations, they certainly do not completely eliminate key doctrines. This means that it is still possible to discern doctrinal truth from these versions and find the truth of the Gospel stated in them. A person can be saved while reading them. This is because the way of salvation is made clear in many of the new texts and translations. Nevertheless, this does not mean that important doctrinal information was not intentionally avoided when creating the Greek text behind the more modern versions.

David Cloud correctly observes: "We also acknowledge the happy fact that there is a general overall doctrinal agreement between the textual families. This shows us two things. First, we can rejoice that God has overruled the wicked plan of men and devils and has maintained "essential" doctrine even in the most corrupted texts. Second, this does not mean that the differences between the texts are insignificant and harmless. It does not mean that doctrine is



unaffected. It also does not mean it is not important to find and use the pure text. A swordsman of old did not think a dull sword and a sharp sword, or a weak sword and a strong sword, were the same. You can show someone the Gospel of the grace of Christ even with a Roman Catholic version. You can prove the deity of Christ even with the perverted New World Translation used by the Jehovah's Witnesses. You can teach the doctrine of the Atonement even from a perversion such as the Today's English Bible which deletes the word "blood" in most major passages. This shows the marvelous hand of God to confound the efforts of the devil, but not for a moment does this mean that the changes made in these and other new translations are not significant."

Contrary to what some teach, the modern versions are not a Pandora's Box of heresy; however, they do injustice to certain Bible doctrines, especially the person of our Lord Jesus Christ, and many of their readings put a different twist and light on the sacred text. We will concede that the critical text does not *eliminate* all doctrine but it does *dilute* crucial texts regarding various doctrines (salvation, Christ's deity, worship of Jesus, incarnation, resurrection, and Lordship of Christ). This is not a coincidence. These teachings have been diminished, weakened, or diluted in some instances and this indicates a deliberate attempt to hijack certain foundational and beloved teachings.

**It simply is not true (as many textual experts suggest who espouse Westcott and Hort Bibles) that doctrine is not impacted at all by the newer versions omissions and changes.** There are "variants" that do effect Bible doctrine. For example, take the doctrine of the **ascension of Jesus Christ**. There are only three clear accounts of the Ascension of Jesus Christ (Mark 16:19, Luke 24:51, and Acts 1). Of these three, the NASV wants to omit Mark 16:19 and Luke 24:51. This would leave only one account of the Ascension! How can it be said that all of these accounts of the Ascension can be omitted without effecting doctrine? How can we have redemption without Christ's sacrificial blood (Eph. 1:7; Col. 1:14) which all the modern versions erase in key Bible verses teaching the **blood atonement**? The NASB translates "Son of God" as "Son of Man" (John 9:35) which takes away a reference to the deity of Christ. In Acts 3:13; 3:26; 4:27 the word for "Son" ("pais" - a reference to the deity of Christ) is translated as "servant." The context does not warrant this translation. However, where the deity of Christ is not an issue, the NASB translates the word as "son." I smell a rat in this kind of translation. Elsewhere "I believe that Jesus Christ is the Son of God" (and the entire verse of Acts 8:37) is left out of the modern versions. In 1 Timothy 3:16 "God was manifest in the flesh" was changed to "He who was revealed in the flesh." C. H. Spurgeon, from his sermon entitled "The Hexpala of Mystery" wrote: "I believe that our version is the correct one, but the fiercest battlings have been held over this sentence... We believe that, if criticism should grind the text in a mill, it would get out of it no more and no less than the sense expressed by our grand old Version. God Himself was manifest in the flesh."

In Revelation 20:12 “stand before God” is changed in the NASB to “standing before the throne.” All of these instances weaken the **deity of our Lord Jesus Christ**. The modern versions exchange the name “Joseph” for “father” in Luke 2:33 and replace “Joseph and his mother” with “parents” in Luke 2:43 weakening the **virgin birth of Christ**. Of course, the Revised Standard Version and New Revised Standard Version translates Isaiah 7:14 as “the young woman” instead of “a virgin” which definitely is a liberal bias against the virgin birth of Christ. Based upon flimsy manuscript evidence, the NASB places doubt on Mark 16:9-20 which weakens the doctrine of the **resurrection of Christ**. It also questions Luke 24:12 which speaks of the linen clothes laid by themselves in an empty tomb. Likewise, Luke 24:40 (“he showed them his hands and his feet”) is questioned. In Acts 2:30 the phrase “would raise up Christ” is omitted. In Revelation 1:9 “the beginning and the ending” is left out which weakens the doctrine of the **pre-existence and eternity of Jesus Christ**. In Matthew 25:13 “wherein the Son of man cometh” is left out of the modern versions which effects the **Second Coming of Jesus Christ**. The NASB puts Matthew 18:11 in brackets (“For the son of man is come to save that which was lost”) which weakens the doctrine of salvation. The doctrine of **eternal punishment in hell** is weakened by eliminating the phrase “It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city” (Mark 6:11). The two verses of Mark 9:44 and 46 are taken out which read “Where their worm dieth not, and the fire is not quenched.” The word “forever” is deleted in 2 Peter 2:17 when speaking of the eternal suffering of false teachers. We could go on and on comparing the versions with the KJV and see how doctrines are effected and weakened in the Westcott and Hort Bibles.

Who is kidding whom? It simply is not true that none of the “variants” effect theology. Once again, important words like "**Lord**", "**Jesus**", "**Christ**", "**blood**", "**repent**", and "**hell**" are omitted many times. References to Jesus as "**Lord**" (the Lordship of Jesus Christ) have been taken away in **thirty-nine places**. The title "**Christ**" has been eliminated in **fifty-two places**. The name of "**Jesus**" has been eliminated in **eighty-seven places**. In all, about **178 references to Jesus by name**, referencing Him as **Lord**, or as **Christ**, have been deleted. Furthermore, **617 words spoken by Jesus Christ** have been deleted. The omitting of 2,886 Greek words in the Critical Text (represented in all other Bible translations except the KJV) is the equivalent, in number of English words involved, of dropping out the entire books of 1 and 2 Peter. Furthermore, omitting 2,886 Greek words which is equivalent in English to **DROPPING OUT THE ENTIRE BOOKS OF 1 PETER AND 2 PETER** must get our attention! Therefore, out of **appreciation** and **respect** for the preservation of God’s truth, in its entirety, and out of a **love** for maintaining truth, we follow the King James Bible, *since it reflects the Received and Majority Texts in the Greek language*. The Authorized Version is safe and reliable for it reflects and maintains the entirety and integrity of God’s preserved Word that has been passed down throughout the church centuries. We must continue to carry the torch! Proverbs 23:23, "Buy the truth and sell it not."

## King James Only or Only King James?

# King James Only

Those who claim that the Elizabethan English is inspired over the Hebrew and Greek Traditional Texts and that there is no need to look past the

English to sometimes gain a better understand of God's Word label themselves as "King James Only" advocates.

Dr. Waite makes a valuable contribution at this point. The quotes are lengthy but indispensable on this subject. "If "King James Only" defines one who believes that God has given infallible Scripture in the original Greek and Hebrew writings and that He has preserved that in the Hebrew Masoretic and Greek Received Text underlying the King James Bible and other Reformation Bibles and that we have an accurate translation of it in the English language in the Authorized Version, call me "King James Only."

"If "**King James Only**" defines one who believes modern textual criticism is heresy, call me "King James Only." I have spent hundreds of dollars to obtain the writings of the men who have been at the forefront of developing the theories underlying modern textual criticism, and I have read them. They are not dependable. They refuse to approach the Bible text from a position of faith in divine preservation. Most of them are unbelievers, and I refuse to lean upon their scholarship. I am convinced they do not have the spiritual discernment necessary to know where the inspired, preserved Word of God is located today.

"If "**King James Only**" defines one who believes that God has preserved the Scripture in its common use among apostolic churches through the fulfillment of the Great Commission and that He guided the Reformation editors and translators in their choice of the Received Text and that we don't have to start all over today in an to attempt to find the preserved text of Scripture, call me "King James Only."

"Similarly, if "**King James Only**" defines one who rejects the theory that the "preserved" Word of God was hidden away in the Pope's library and in a weird Greek Orthodox monastery at the foot of Mt. Sinai (a monastery which has a room full of the skulls of dead monks) for hundreds of years, call me "King James Only."

"If "**King James Only**" defines one who believes it is important to have one biblical standard in a language as important as English and who believes that the multiplicity of competing versions has created confusion and has weakened the authority of the Word of God in this century, call me "King James Only."

**The other side of the issue:**



"If **"King James Only"** defines one who believes that the KJV was *given by* inspiration, I am not "King James Only." The King James Bible is the product of preservation, not inspiration. The term "inspiration" refers to the original giving of the Scripture through holy men of old (2 Tim. 3:16; 2 Pet. 1:20-21). At the same time, I agree with the *Pulpit Commentary* when it says, 'We must guard against such narrow, mechanical views of inspiration as would confine it to the Hebrew and Greek words in which it was written, so that one who reads a good translation would not have 'the words of the Lord.' To say that the King James Bible is the inspired Word of God in the English language because it is an accurate translation of the preserved Hebrew and Greek is not the same as saying that it was *given by inspiration*.

"If **"King James Only"** defines one who believes the English KJV is superior to the Hebrew and Greek texts upon which it was based, I am *not* "King James Only." In fact, I believe such an idea is pure nonsense, as it would mean the preserved Word of God did not exist before 1611.

"If **"King James Only"** defines one who believes the English Authorized Version is advanced revelation over the Hebrew and Greek text that God gave through inspiration to holy men of old, I am *not* "King James Only."

"If **"King James Only"** defines one who believes that we do not need to study Greek and Hebrew today or that it is not proper to use lexicons and dictionaries, I am *not* "King James Only." God's people should learn Greek and Hebrew if possible and use (with much caution and wisdom) study tools. When the Bible says that "holy men of God spake as they were moved by the Holy Ghost," we know that the words they spake were Hebrew and Greek words. I encouraged my youngest son to begin studying Greek in high school, and he is scheduled to have four years of Greek and two of Hebrew when he graduates from Bible College. But foundational to the study of the biblical languages is a thorough understanding of the textual issue. We must study the *right* Greek and Hebrew, and we must also be careful of the original language study tools, because many of them were produced from a rationalistic perspective and with great bias against the Received Text.

"If **"King James Only"** defines one who believes the preserved Word of God is available only in English, I am not "King James Only." The Masoretic Hebrew Old Testament and Greek Received New Testament translated properly into any language is the preserved Word of God in that language, whether it is German, Spanish, French, Korean, or Nepali. There is a list of Received-text based translations in the "Directory of Foreign Language Literature" at the Way of Life web site. (See the Apostasy Database.)

"If **"King James Only"** defines one who believes that translations in other languages should be based on English rather than (when possible) Greek and Hebrew, I am *not* "King James Only." (I also believe that a good translation can be made directly from the

King James Bible when necessary if it is done by men who are capable in the use of dictionaries so that they understand the somewhat antiquated language of the KJV properly.)

"If **"King James Only"** defines one who believes that a person can only be saved through the King James Bible, I am *not* "King James Only." It is the Gospel that is the power of God unto salvation (Rom. 1:16), and even a Bible that is textually corrupt contains the Gospel.

"If **"King James Only"** defines one who believes that the King James Bible's antiquated language is holy or who believes the KJV could never again be updated, I am *not* "King James Only." I doubt the KJV will ever be replaced in this apostate age, but to say that it is wrong to update the language again after the fashion of the several updates it has undergone since 1611 is not reasonable, in my estimation. Having dealt constantly with people who speak English as a 2<sup>nd</sup> or 3<sup>rd</sup> language, I am very sympathetic to the very real antiquation problem in the King James Bible. At the same time, I am not going to trade an excellent Bible with a few problems due to old language for a Bible filled with error due to a corrupt text and/or a corrupt translation methodology.

"If **"King James Only"** defines one who believes he has the authority to call those who disagree with him silly asses, morons, and jacklegs, and to treat them as if they were the scum of the earth because they refuse to follow his peculiar views, I am *not* "King James Only."

### Inspired Elizabethan English?



Certain proponents and other misinformed but sincere believers have muddied the waters for those who follow the King James Version. **Certain believers claim the English of the King James Bible is inspired (over the original God-given languages) and actually corrects or overrides the Hebrew and Greek texts, which the King James Translation was built upon.** This is an extreme and unlearned position. These people have called themselves "King James Only" and for this reason many Westcott and Hort advocates lump everyone together, who believes in using only the King James, under one umbrella, calling them "King James Only." This is an unwarranted conclusion of Westcott and Hort followers. We

reject the teaching of those who claim the KJV is riddled with errors, yet we must also reject the teaching of those "KJV-only" proponents (Peter Ruckman, Gail Riplinger, etc.) who claim that the *English* of the KJV is superior to the underlying Hebrew and Greek texts of the KJV.

This is an erroneous position and error that is rejected by most loyal King James followers, Dr. Waite, being one of them, who stated: "God Himself did not 'breathe out' English, or German, or French, or Spanish, or Latin, or Italian. He did 'breathe out' Hebrew/Aramaic, and Greek" (Waite, *Defending the King James Bible*, p. 246). Of course, Dr. Waite is not saying that our English King James Version lacks inspiration, what he is referring to is that one cannot claim the KJV translators were like the original apostles and prophets, who laid the Biblical foundation of the Church in giving us the Scriptures (Eph. 2:20), nor can one claim that every word in the *English* of the KJV is inspired in the same way, as the *autographs* (without flaw and error), or the *descendent manuscripts* in the original Hebrew and Greek text, which also preserve the inspired text. **The English does not correct the languages; the languages correct the English.** In a similar way, **the Greek at times corrects the translators; the translators do not correct the Greek.**



Inspiration and preservation specifically applies to the Hebrew and Greek texts - not a certain type of English language. **Think of it this way; if the 1611 King James Bible with its English was the ONLY inspired Bible, then the different English Bibles with a Received Text base before 1611 (Tyndale - 1535, Coverdale - 1535, Matthew - 1537, Great - 1539, Geneva - 1560 - the Bible the pilgrims took on the Mayflower, and Bishops - 1568) were not God's Word and the Church did not possess the truth until 1611. Those living in 1610 did not have the**

**Bible.** This is a rather silly and unlearned position, along with some of the proponents of this view, who claim that people can only be saved through the King James Bible. I know of a man that loyally defends the Greek Text behind the King James Bible and loves the KJV who was saved through reading one of the paraphrased Bibles that are out on the market!

**Remember that you cannot have perfect English Bible without a perfect Greek text that is reflected in the English.** This being said, there are basically three positions that are promoted today. There is the **King James Only** position (a perfect translation in the Elizabethan English of 1611 with no errors in the English translation - the translators themselves were inspired), the **Critical Text** position (creating a new Greek text through scientific means while highly favoring two alleged older manuscripts), and the **Preserved Text** position (God has a specific Hebrew and Greek text that He has preserved throughout the generations of Christianity that is accurately reflected in the KJV). This text does not have to be reconstructed but recognized and propagated throughout the ends of the earth. This is done through the proliferation of the King James Bible and other translations in other languages that reflect the same textual base behind the King James Bible.

## Double Inspiration?

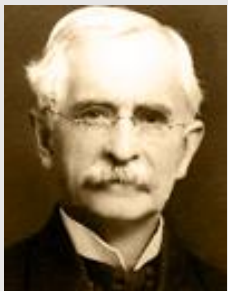
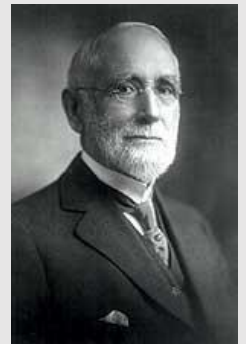


Peter Ruckman earned his PhD from Bob Jones University. He holds to the view that the KJV is separately inspired of God, contains advanced revelation, and thus superior to the original Hebrew and Greek Scriptures. Ruckman's position is erroneous, even heretical, since inspiration in the light of 2 Timothy 3:16 and 2 Peter 1:21 is applicable only to the original writers (OT Prophets and NT Apostles), original writings (66 books of canonical Scripture), and original languages (Hebrew, Aramaic and Greek).

The KJV translators did not claim inspiration nor did they conclude they were writing down uniquely inspired words in their translation work. Only the Biblical writers (e.g. Moses, David, Matthew, Paul etc.) performed this miracle as they were carried along by the Holy Spirit. Translators simply recognize what has been inspired and to the best of their ability seek to bring the words over into the English language or some other language.

The phenomenon of speaking and writing down inspired Words of the Holy Scriptures is limited only to the Biblical speakers and writers (2 Pet. 1:21). Paul categorically affirmed that the things which "I write" are the Lord's commandment (1 Cor. 14:27). In Acts 1:16 Peter said that the Holy Spirit spoke the Scripture "by the mouth of David" (Acts 4:25). In Acts 28:25 Paul said that the Holy Spirit spoke "by Isaiah" unto the fathers. This was a miracle. However, the phenomenon that applies to men like Erasmus, Stephanus and Beza in their choice of readings and editorial work, is *divine preservation*, which is a special work of God's providence. Providence is distinct from God's working by miracles, in that, in providence, God works through ordinary circumstances to accomplish His purposes (Rom 8:28).

In 1910, a wealthy Presbyterian layman, Lyman Stewart, the founder of Union Oil and a proponent of Dispensationalism as taught in the newly published Scofield Reference Bible, decided to use his wealth to sponsor a series of pamphlets to be entitled, "The Fundamentals: A Testimony to the Truth."



In the early 1900's many Christians found themselves fighting against the liberalism that was creeping into the church. This gave men a desire to set forth the fundamentals of the Christian faith. A.C. Dixon (1854-1925) was a Baptist pastor, Bible expositor, and evangelist that was popular during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. With R.A. Torrey he edited this influential series of essays ("The Fundamentals" - 1910-15) that was

originally published in twelve volumes. This series actually gave fundamentalist Christianity its name.



Writing in *The Fundamentals*, a series of articles written in 1910–1915, James M. Gray said, “The record for whose inspiration we contend is the original record—the autographs or parchments of Moses, David, Daniel, Matthew, Paul or Peter, as the case may be, and not any particular translation or translations of them whatever. There is no translation absolutely without error, nor could there be, considering the infirmities of human copyists, unless God were pleased to perform a perpetual miracle to secure it.”

Gray was correct (2 Peter 1:21). However, Peter Ruckman boldly denies this and states: "The A.V. 1611 is necessary to recover the original text and straighten out the corrupt Greek." Of course, this view is far-fetched and erroneous. As stated previously, **the Greek corrects the English, the English does not correct the Greek, since it is the Greek that is inspired by God.** In spite of the conclusions of the King James Only Movement, there is no such thing as double inspiration (the translators of the 1611 King James Version were inspired and the English of the King James Version is inspired over and above the Hebrew and Greek texts). **There is no such thing as re inspiration of the Bible in A.D. 1611.** This is because the Bible was always inspired, ever since God gave it, and God preserved His Word so that we still have the inspired, inerrant Word of God today in the King James Bible.

**Of course, no Bible translation is 100% equivalent to the inspired Hebrew/ Aramaic and Greek Scriptures. No translated words can be better than the inspired Hebrew/Aramaic and Greek words. When using the KJV, it is necessary to go back to the original language Scriptures for clarity and fullness of meaning.** However, we do believe that the Bible teaches and the history of manuscript evidence supports the thesis that the miracle of initial inspiration (2 Tim. 3:16) extends to the divinely superintended preservation of a pure text to this present day (2 Tim. 3:15), as found in the underlying Hebrew and Greek texts of the King James Version. In other words, God kept inspiration intact down through the centuries in the Hebrew and Greek manuscripts. Jesus believed that the Hebrew and Greek copies of the Old Testament Scriptures were inspired and authoritative (Matt. 21:42, 22:29; 26:56; John 5:39; 10:35; 17:12; Luke 4:21). **In fact, only the KJV and its underlying Hebrew and Greek texts preserve that truth and Words perfectly.** We must believe that God has preserved His Word and Words today and have confidence that we possess an inspired Bible that has been accurately copied and passed down to us through the transmission process. At least we should believe this, if we want to be more like Jesus! We should believe this, unless we want to join the modernistic and liberal attack on the Bible.

## Correcting God's Word?



Some King James Bible defenders who support the Received Text position have been charged with changing or correcting God's Word when they give a more literal translation of an English word from the Received Greek Text. For instance, the word "**conversation**" in 1 Peter 1:15 in the King James Bible was an accurate translation during the days when the King James was written, since people understood the full meaning of the word, which applied to both speech and manner of living. Today, we could update this word to mean "**behavior**" or general conduct in life since this is literally what the Greek word "anastrophe" (an-as-trof-ay) means. **Updating some older English word for our present day or giving a more literal understanding of an English Word in the Greek language is not changing God's Word; it's giving us a better understanding of a particular word as we study the Bible.**

Here is another example. In Philippians 3:20 the translators of the King James Bible translated the Greek word "politeuma" as "**conversation.**" This is because the word in that day had the additional meaning of manner of living within a community. The literal rendering of the Greek word is "citizenship" and is referring our citizenship in Heaven, our heavenly destination, when we are finally home. Therefore, the word "citizenship" is an accurate translation of this Greek word that helps us better to understand the Greek Word based upon the Received or Traditional Text. **Once again, this is not correcting God's Word but simply updating some older English words and giving a better understanding of the Greek word.** We should never change the Greek Received Text but we can update the English words where necessary to give us a better understanding and sometimes more literal rendering of a Greek word. Another example would be the word "**power**" which can in some instances mean strength (Rom. 1:4, Matt. 24:30) while in others it means authority (Matt. 10:1; John 1:12). It all depends upon the Greek word being used in the verse. Again, this is not **correcting** God's Word but **clarifying** it in respect to the Greek language.

Another illustration would include the word "**atonement**" in Romans 5:11 which could be better understood as "reconciliation" in this instance. The King James translators were following the ancient meaning and understanding of the English word atonement (at-one-ment - being at one). Atonement was an OT concept connected with animal sacrifice. Today the word "reconciled" is a better understanding of what is being taught and is a more literal translation of the Received Text reading in the Greek language. The word "devils" (Matt. 7:22) is literally translated demons (since there is only one devil this is a more accurate translation). The word "**Easter**" (Acts 12:4) means Passover, and the word "**whale's**" (Matt. 12:41) actually means "a huge fish" (a large aquatic animal). The term "**Ghost**" is "Spirit" as translated elsewhere and the word "**testament**" is a contract or covenant. There are also times when the English word translated "**world**" should be

rendered “age” (Matt. 24:3) to give us a better understanding of the messianic age or period of time (Matt. 13:29, 24:3) and the present Church Age (Matt. 28:20). The English construction “**is given by the inspiration of God**” is translated from one Greek word that literally means “God-breathed.”



Sometimes there can be a variation in the way one can translate a word from the Greek language. Therefore, we should have the opportunity to translate a Greek word more literally, or even use a similar word that might be more up-to-date than the English word the KJV translators used in their day. This is not CHANGING the actual Greek Received text (God’s eternal Word), which is what needs to be embraced and upheld (not the English); it is simply getting a more literal rendering of a word, or even a better understanding of some older English word.

A specific word the translators used in their day may not have been a “bad” translation, as some anti-KJV proponents suggest, but it might simply be an older or outdated Elizabethan English word that had a different meaning in 1611 or even 1769, which can be legitimately replaced by a more up-to-date word in the English language. Again, this is not CHANGING God’s eternal Word, since we are always going back to the proper Greek text upon which the KJV and other previous Received Text Bible Bibles were founded, whether they were German, Spanish, Italian, Norwegian, Turkish or Swedish Bibles. Changing God’s Word occurs when we actually delete Greek Words that are to be included and embraced in the Received Text traditions.

**Assigning a more literal meaning and better understanding to these English words is not an attempt to discredit the KJV or the Greek Text upon which is was founded. This is not the same practice as changing the actual Greek found in the Received Text or replacing phrases and entire sections found in the King James Bible.** It’s simply being honest with the Greek language and declaring God’s Word from the base of the historically accepted Greek Text upon which the KJV was established.

We can also conclude that no person is changing the ancient Received Text (God's Word) when updating some older English words such as "whence," "shew," "anon," "listeth" and such like. Updating older English words is not the same as correcting or changing God's Word since the style or archaisms of 1611 Elizabethan English in itself is not inspired. What is inspired is the Greek text which the English reflects. Seeking the literal rendering in the Greek language and updating some basic English is not correcting and changing God’s Word. **However, a textual critic attempts to correct and override the Word of God, when changing the Received Greek Text upon which it was established, and when deleting certain words, phrases, and texts that should not be tampered with.** Correcting God’s Word involves following the theory of the shorter

readings of Westcott and Hort which eliminates Bible words and texts that should be maintained in the Bible.

### Which King James Version?



There were eight revisions, or should we say, EDITIONS of the King James Version Bible between 1611 and 1769 (1612, 1613, 1629, 1631, 1638, 1717, 1762, 1745) to correct minor printing errors, spelling errors, update the English and some very small textual problems. The King James Version of the Bible in America is in fact the 1769 edition of Benjamin Blaney who modernized the English by permission of the Church of England. There are approximately 75,000 changes (some estimate as high as 100,000 changes) between the 1611 and 1769 versions. Of course, critics latch on to this statistic in order to pass judgment on the King James Version but they fail to understand that the overwhelming majority of these changes were simply modernization of spelling (updated spelling) and punctuation marks.

**A revision implies a wholesale change of a translation. However, this never occurred in the updates of the KJV. The KJV has not undergone any substantial revision of content. Almost all of the changes dealt with spelling.** The English language was changing very rapidly in 1600 and therefore changes in the spelling and language were necessary in the updating process. **The KJV was primarily updated in areas of spelling, punctuation, printing errors, and forms of words.**

F.H.A. Scrivener lists several substantial changes that have taken place in the KJV over the years, including the following:

- Joshua 13:29 - "Manasseh" to "the children of Manasseh";
- Deuteronomy 26:1 - "the LORD" to "the LORD thy God";
  - Psalm 69:32 - "seek good" to "seek God";
  - Jeremiah 49:1 - "inherit God" to "inherit Gad";
- Matthew 16:16 - "Thou art Christ" to "Thou are the Christ";
- Mark 10:18 - "There is no man good, but one" to "there is none good but one";
  - 1 Corinthians 4:9 "approved unto death" to "appointed unto death";
  - 1 John 5:12 - "hath not the Son" to "Hath not the Son of God."

Other textual changes can be seen between the 1611 KJV until the 1769 KJV:

Genesis 39:16 – “Until her lord came home to “Until his lord came home”  
Numbers 6:14 – “And one lamb without blemish to “And one ram without blemish”  
1 Samuel 28:7 – “And his servant said to him” to “And his servants said to him”  
Job 39:10 – “Where the slain are, there is he” to “Where the slain are, there is she”  
1 Peter 2:1 – “And envies, and evil speakings” to “and envies and all evil speakings”



These were obvious oversights by the translators that needed be corrected in later editions. **However, does this destroy our trust in the preservation of the Received Text? Absolutely not. Does this destroy our trust in the accuracy of the King James Bible? Absolutely not. Is the 1611 King James Bible different from those we have today?** No. It is essentially the same text with updated English and spelling, and a few minor corrections in words that were obviously overlooked by the translators.

Regarding the difference or changes in the King James Version of today from that of 1611, Dr. Donald Waite of "Bible for Today" ministry writes: "The question is, how great were those revisions? How much has the wording changed? That is why I compared the present day Old Scofield King James Version with the original 1611. Some say there are 40,000 to 50,000 changes, and if you listened to them, you would think we don't have anything like the original today.

"[The changes, though, are largely related to spelling.] For instance, take John 9, the account of the man born blind. Now, the word 'blind' in verse 1 is spelled 'blinde.' It's a change. But is 'blind' any different from 'blinde'? If that is a change you're talking about, it doesn't affect the ear. Now, in the second verse, 'sin' is spelled 'sinne.' That is a change. Then the word 'born' is spelled 'borne.' But the sound is the same.

"What I did, was to count only the changes that could be HEARD. And from Genesis to Revelation, did I get 30,000? No. Did I get 20,000? No. 1,000? No. I got 421 CHANGES TO THE EAR, that could be heard, out of the 791,328 words. Just 421. That is actually one change out of 1,880 words. As for those 421 CHANGES to the ear--most of them were minor, just changes in spelling.

"There were ONLY 136 SUBSTANTIAL CHANGES that were different words. The others were only 285 MINOR CHANGES OF FORM ONLY. Of these 285 MINOR CHANGES, there are 214 VERY MINOR CHANGES such as 'towards' for 'toward'; 'burnt' for 'burned'; 'amongst' for 'among'; 'lift' for 'lifted'; and 'you' for 'ye.' These kinds of changes represent 214 out of the 285 minor changes of form only. "Thus you're talking about ONLY 136 REAL CHANGES out of 791,328 words. "Many people imply that the KING JAMES BIBLE is completely changed from what they had in 1611, that there are THOUSANDS of differences. You tell them about the MERE 136 CHANGES OF SUBSTANCE plus 285 MINOR CHANGES OF FORM ONLY"

Dr. Waite found ONLY 136 SUBSTANTIAL CHANGES (out of 791,328 words) between the original KJV of 1611 and the contemporary Oxford edition. Most of these changes were made within 28 years after the original publication of the KJV and were the simple correction of printer's errors.

The following are some more examples of these 136 substantial changes:

- 1 Samuel 16:12 -- “requite good” changed to “requite me good”
- Esther 1:8 -- “for the king” changed to “for so the king”
- Isaiah 47:6 -- “the” changed to “thy”
- Isaiah 49:13 -- “God” changed to “Lord”
- Isaiah 57:8 “made a” changed to “made thee a”
- Ezekiel 3:11 -- “the people” changed to “the children of thy people”
- Naham 3:17 -- “the crowned” changed to “thy crowned”
- Acts 8:32 -- “shearer” changed to “his shearer”
- Acts 16:1 -- “which was a Jew” changed to “which was a Jewess”
- 1 Peter 2:5 -- “sacrifice” changed to “sacrifices”
- Jude 25 -- “now and ever” changed to “both now and ever.”

The following list includes ALL changes to the text of 1611 which do not involve the correction of obvious errors of the press, or changes of spelling, capitalization, and punctuation. Most of these changes were made with reference to the text of Estienne 1550, and with a view to greater clarity or accuracy. **The changes marked with an asterisk are all those which are considered improper or unnecessary by F.H.A. Scrivener, as he studied the history of the Received Text.** As previously mentioned, Scrivener was an eminent authority on the text of the KJV. In his book, “The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives” (Cambridge: University Press, 1884) he speaks of the changes listed below.

\* Matt. 3:12 Add “he” before will burn up. Rejected by Scrivener.

Matt. 6:3 Add “hand” after right. Approved by Scrivener.

\* Matt. 9:34 Omit “the” before devils.

\* Matt. 12:23 Add “not” before this the son.

\* Matt. 13:6 Read “had no root” instead of had not root.

Matt. 16:16 Add “the” before Christ.

Matt. 16:19 Add “and” before whatsoever thou shalt loose.

Matt. 26:75 Read “word” instead of words.

Matt. 27:22 Read “Pilate saith” instead of Pilate said.

\* Matt. 27:52 Add “the” before saints.

Mark 2:4 Add “the” before press.

Mark 5:6 Read “he ran” instead of he came.

\* Mark 6:7 Read “he called” instead of he calleth.

\* Mark 6:53 Read “Gennesaret” instead of Genesareth. 1611 followed another source.

Mark 10:18 Read [there is] “none” good but one instead of there is no man good, but one.

Mark 11:8 Read branches “off” the trees instead of branches of the trees.

Luke 1:3 Add “all” before things.

Luke 1:74 Read “hand” instead of hands.

Luke 3:21 Omit “and” before it came to pass.

\* Luke 8:8 Add “had” before said.

\* Luke 11:16 Read “others” instead of other.

Luke 17:34 Add “and” before the other shall be left.

\* Luke 18:9 Read “others” instead of other.

Luke 19:9 Read “a” son of Abraham instead of the son of Abraham.

Luke 20:12 Read sent “a” third instead of sent “the” third.

Luke 23:19 Read cast “into” prison instead of cast “in” prison.

John 5:18 Transpose “not only because he” to because he not only.

John 7:16 Add “and said” after Jesus answered them.

John 8:30 Read “these” words instead of those words.

John 11:3 Read his “sisters” instead of his sister.

\* John 11:34 Read They “said” unto him instead of They say unto him.

John 12:22 Read “tell” Jesus instead of told Jesus.

John 15:20 Read than “his” lord instead of than the Lord.

\* John 16:25 Add “but before the time.” 1611 followed another source.

John 21:17 Read He “saith” unto him instead of he “said” unto him.

Acts 2:22 Add “and” before wonders.

\* Acts 5:34 Add “the” before law.

Acts 7:35 Read by the “hand” instead of by the hands.

Acts 8:32 Read “his” shearer instead of the shearer.

\* Acts 10:9 Add “top” after upon the house.

\* Acts 18:5 Add “the” before spirit.

\* Acts 19:19 Transpose “also of them” to of them also.

\* Acts 24:14 Add “in” before the prophets.

Acts 24:24 Read “Jewess” instead of Jew.

Acts 27:18 Read “And we being exceedingly tossed with a tempest, the next” [day] instead of And being exceedingly tossed with a tempest the next day.

Rom. 3:24 Read “Christ Jesus” instead of Jesus Christ.

Rom. 4:12 Add “who” before also walk.

Rom. 6:12 Transpose “reign therefore” to therefore reign.

\* Rom. 7:2 Read law of “her” husband instead of law of the husband.

Rom. 7:13 Transpose “Was that then” to Was then that.

Rom. 11:28 Read for your “sakes” instead of for your sake.

Rom. 12:2 Read “and” acceptable instead of that acceptable.

Rom. 14:6 Read regardeth “the” day instead of regardeth a day.

Rom. 14:10 Add “for before we shall all stand.”

- \* 1 Cor. 4:9 Read “appointed” to death instead of approved to death.
- 1 Cor. 7:32 Read things that “belong” instead of things that belongeth.
- 1 Cor. 10:28 Add “for” before the earth is.
- 1 Cor. 12:28 Read “helps, governments” instead of helps in governments.
- \* 1 Cor. 13:2 Read have “not” charity instead of have no charity.
- \* 1 Cor. 14:15 Add “I” before will pray.
- \* 1 Cor. 14:18 Read “than ye all” instead of “than you all.”
- 1 Cor. 14:23 Read “one” place instead of some place.
- 1 Cor. 15:6 Read “After” that instead of And that.
- 1 Cor. 15:41 Read and another “glory” of the moon instead of another of the moon.
- 1 Cor. 15:48 Add “also” before that are earthy.
- 1 Cor. 16:22 Read “anathema, Maranatha” instead of Anathema Maranatha.
- \* 2 Cor. 5:1 Read made with “hands” instead of made with hand.
- 2 Cor. 5:2 Read “groan, earnestly desiring” instead of groan earnestly, desiring.
- 2 Cor. 5:20 Omit “that” before be ye reconciled.
- 2 Cor. 8:21 Add “also” before in the sight.
- 2 Cor. 9:5 Add “and” before not.
- 2 Cor. 9:5 Add “as” before of covetousness.
- 2 Cor. 9:6 Add “also” after reap twice.
- 2 Cor. 11:26 Read :journeyings” instead of journeying.
- 2 Cor. 11:32 Add “of the Damascenes” after the city.
- Gal. 3:13 Add “a” before tree.
- \* Gal. 5:15 Add “that” after take heed.

\* Eph. 1:9 Read “hath” purposed instead of had purposed.

Eph. 4:24 Read “the” new man instead of that new man.

\* Eph. 6:24 Add “Amen” at end of verse. 1611 followed another source.

Phil. 4:6 Read “requests” instead of request.

2 Thess. 2:14 Read “our” Lord Jesus Christ instead of the Lord Jesus Christ.

1 Tim. 1:4 Add “godly” before edifying.

\* 1 Tim. 2:9 Read “shamefacedness” instead of shamefastness.

2 Tim. 1:7 Add “and” before of love.

\* 2 Tim. 1:12 Omit “I” before am persuaded.

2 Tim. 2:19 Read “this” seal instead of “the” seal.

2 Tim. 4:8 Add “all” before them also.

2 Tim. 4:13 Add “and the books” after bring [with thee].

Heb. 3:10 Read their “heart” instead of their hearts.

Heb. 8:8 Add “with” before the house of Judah.

Heb 11:23 Add “were” before not afraid.

Heb 12:1 Omit “unto” before the race.

James 5:2 Add “are” before motheaten.

1 Pet. 2:1 Add “all” before evil speakings.

1 Pet. 2:5 Read “sacrifices” instead of sacrifice.

1 Pet. 2:6 Add “also” after Wherefore.

\* 1 Pet. 5:10 Read “called us unto” instead of called us into.

1 John 2:16 Add “and” before the lust of the eyes.

\* 1 John 3:17 Read “have need” instead of hath need.

1 John 5:12 Add “of God” after hath not the Son.

Jude 1:25 Add “both” before now and ever.

Rev. 1:4 Add “which are before in Asia.”

Rev. 1:11 Add “unto” before Philadelphia.

Rev. 5:13 Add “and before honour.”

Rev. 5:13 Add “and before glory.”

Rev. 12:14 Read “fly” instead of flee.

Rev. 13:6 Read them that “dwell” instead of them that dwelt.

\* Rev. 17:4 Read precious “stones” instead of precious stone.

\* Rev. 22:2 Read “on” either side instead of either side.

Again, many scholars refer to the thousands of revisions made between the 1611 edition to our King James Version of today in order to place the KJV on the same par with the recent Bible versions and their thousands of textual changes and corruptions. **However, this is a smokescreen designed to discredit the superiority of the Received Text over the Critical Text.** We know that the overwhelming majority of the changes in the revisions (or editions) of the KJV are either type style, spelling changes, and printing errors because of the tediousness involved in the early printing process. As seen above, some of these changes involved some minor text alterations.



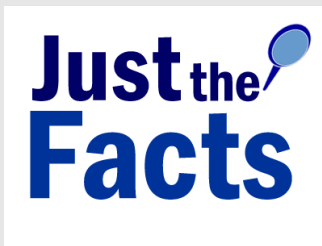
Again, the word “revision” implies a wholesale change of text and the introduction of new significant readings. The KJV never underwent this type of revision. What the revisions or new editions of the KJV mean is that the King James Bible primarily needed updating in relationship to the usage of the English language, spelling errors, printing errors, and in some cases it was updated to more accurately reflect the Hebrew and Greek texts, which underlie the King James Bible. However, this does not discredit the King James Version (nor inspiration) because it does accurately reflect the Traditional and Received Hebrew and Greek texts passed down through the Church. This is what we need to remember and cherish in our hearts today.

Here are some other interesting facts on the KJV. The 1611 edition read “helpes in governments” (1 Cor. 12:28) and was changed to “helps, governments” (1769). The 1611 edition read in Hebrews 12:1, “let us runne with patience unto the race” but was changed to “let us run with patience the race” (1769). In 1629 and 1638 other revisions

took place. In 1 John 5:12 the words “of God” were omitted until 1629, and in 1 Timothy 1:4 the word “godly” was omitted until the 1638 revision. The 1701 revision included Ussher’s chronology.

Yes, after the KJV was published in 1611, it went through a number of revisions (or updated editions), all of which were completed by 1769. Here is some more historical facts. The revisions that occurred between 1611 and 1638 were due to printing errors. The KJV translators themselves, namely, Samuel Ward and John Bois, corrected these errors. In the course of typesetting, the printers had inadvertently left out words or phrases; all such manifest typographical errors had been corrected. For example, Ps 69:32 of the 1611 edition read “good” instead of “God.” This was clearly a printer’s error, and was corrected in 1617. Apart from a slight revision in 1638, there followed several attempts to revise the KJV between 1638-1762, but none were successful. The final revisions of the KJV was done between 1762 and 1769. The 1762 revision had to do with spelling. For example, old forms that had an “e” after verbs, and “u” instead of “v,” and “f” for “s” were all standardised to conform to modern spelling. For example, “feare” is “fear,” “mooued” is “moved,” and “euill” is “evil,” and “alfo,” is “also.”

The year 1769 saw an updating of weights, measures, and coins. This 1769 edition of the KJV is the one popularly in print today. There was an 1805 edition which accidentally printed a proofreader’s note “to remain” in the text of Gal 4:29 that made the verse to read “him that was born after the Spirit to remain ...” The only significant revision in the 1800s was in 1873 when Scrivener worked on the KJV’s marginal notes, orthography, and cross references. There are not two or more KJVs but only one, and the one that is used today is the 1769 edition. **Again, it is important to note that the 1769 edition is essentially the same as the 1611.** The only reason why the Westcott and Hort advocates try and paint the picture of massive amounts of content “revisions” in the KJV is to justify the revisions found in their Bibles that stem from the Westcott and Hort Text, which are actually deletions and departures from the historically received Church Text.



The above observations bring several factual matters to our attention. First, we see that the KJV has gone through a strenuous purification process so that the reader can have complete confidence in its accuracy (Ps. 12:6). Second, even though the KJV is a *formal equivalence* translation (following the form of the original languages - carrying over the precise words and phrases of the original Hebrew and Greek Texts as much as possible), there is still a need to refer back to the original languages and look at the syntax (how words are put together, the literal meaning and tense of verbs, etc.) in order to receive a better rendering and understanding of certain words and what is being taught. Third, any idea that the 1611 KJV translation possessed pristine perfection in the Elizabethan English is disproved. If this were true, the KJV would not have needed any sort of correction or refinement, since



it would have been infallible in every detail (down to the correct spelling of every word). **The changes that were made confirm that the translators of the KJV were not inspired, that the English is inspired only as it reflects the Hebrew and Greek Traditional Texts, and that the English can be confirmed and updated accordingly.**

**While we wholeheartedly believe that God guided the translation of the King James Bible, He did not re-inspire a new Bible, rather He guided the translation process and the result was another translation that reflected the Received Text.** We cannot believe the making of the King James Bible translation was inspired in the same manner like the original manuscripts (2 Tim. 3:16). **The correct way to view inspiration in the King James Bible is that it is inspired in the manner of "Transferred Authority."** When the holy men of old penned the original Autographs under the inspiration of the Holy Spirit (2 Pet. 1:21), those words were inspired by God, but once the Book of Revelation was completed in the Greek, inspiration ended and illumination began. Inspiration was then transferred through a commonly Received Text that had been copied and disseminated throughout the churches and eventually recorded in the English Bibles. God's Word is preserved for us in the King James Bible. **ALTHOUGH WE CANNOT CLAIM INSPIRATION OF THE KJV TRANSLATION IN THE SAME WAY THE ORIGINAL AUTOGRAPHS WERE INSPIRED, IT CARRIES THE SAME AUTHORITY OF THE ORIGINAL MANUSCRIPTS, SINCE IT REFLECTS THE WORDS THAT GOD GAVE IN THE ORIGINAL MANUSCRIPTS.**



Nevertheless, to argue for inspired English over the Greek text is certainly an erroneous assumption and practice, since there is loss of literal renderings when translating from the Hebrew and Greek languages into English. The King James Version English and Bible is inspired, inerrant, and infallible as it reflects the proper Greek and Hebrew manuscripts. Inspiration, inerrancy, and infallibility of the history of all Received Text English Bibles must always be linked to the reliability of the Hebrew Masoretic and Traditional Greek texts. **You can't have inspiration in English without inspiration of properly preserved Hebrew and Greek texts.**



The English of the KJV is inspired, inerrant, and infallible in conjunction with the Hebrew and Greek languages that have been preserved in the commonly Received Text traditions of Hebrew and Greek. Our KJV possesses the AUTHORITY of the original documents because of its reflection of these documents in the properly preserved Hebrew and Greek texts. In the King James Bible we have a "**more sure word**" (2 Pet. 1:19) because of the underlying basis of the Hebrew and Greek texts upon which it was founded. **God did not breathe out English, German, French, Spanish, Latin, or Italian when originally giving our His Word. He**

**did breathe out Hebrew/Aramaic, and Greek (2 Tim. 3:16; 2 Pet. 1:21).** Therefore, as the KJV reflects these traditional and time-tested Hebrew and Greek texts, accepted by the Jewish people and the Church, it **STANDS ABOVE** all other Bible versions as the preserved Words of God, since other Bible versions follow shorter and skewed readings that were never part of the historical Received/Majority Text.

We can say that the King James Version is an accurate translation of what **WAS** given by the inspiration of God (the original manuscripts) and that it also **IS** the inspired Word of God, keeping the inspired Words unblemished and intact that God intended us to possess, while reflecting the historic preservation of the Hebrew and Greek text. As the King James Version **REFLECTS** the pure and God-given Hebrew and Greek manuscripts, we can conclude that the promise of preservation and inspiration is also **REFLECTED** even in the King James Bible.



The originals are **DIRECTLY** inspired by God while the copies are **INDIRECTLY** preserved by God which keeps inspiration intact. **Therefore, as the KJV translation concurs with and REFLECTS these inspired manuscripts, we can dogmatically conclude that our beloved King James Bible is a faithful reproduction of the divine originals and mirrors God's original manuscripts.** This means we can have complete confidence that we are holding in our hands the very Word and Words of God which He has given to His Church down through the passing centuries.

**Think  
about it**

The process of inspiration has **NEVER** been repeated in Hebrew and Greek manuscripts or the KJV Bible translation. **However, it is equally true that the Words originally given by the process of inspiration have been preserved in manuscripts and therefore we possess today God's inspired Words. To state it succinctly, we believe the King James Bible is inspired, inerrant, and infallible when the English aligns with the Hebrew and Greek texts. The King James Bible is an accurate reflection of the original manuscripts and maintains the authority of the original writings above all other translations because of the Hebrew and Greek texts is follows.** However, since only the originals and copies of the Hebrew and Greek text have been preserved by God, it becomes necessary to concur with the original Hebrew and Greek, when studying the English translation of the King James Bible.

The English of the 1611 KJV cannot override the original languages. This is because there are times we must look back to the Hebrew and Greek languages. This is evident for several reasons.



Since the KJV cannot become a second document that is miraculously inspired outside the original documents. This is heretical since God only promised to inspire the original documents (Hebrew, Aramaic and Greek) and not re-inspire another document at a given point in history.



Since the promise of preservation is in the God-ordained Hebrew, Aramaic, and Greek manuscripts (the copies) that God in His providence has chosen to propagate throughout church history. The King James Bible is the product of preservation - not the process of inspiration. The copies of the originals (Hebrew, Aramaic, and Greek manuscripts) maintain inspiration through preservation and therefore must be consulted and aligned with any English translation.



Since it is impossible to always translate in an exact literal way from the Hebrew and Greek without losing something in the translation. This means that sometimes there is a need to gain a more literal translation from the original Hebrew and Greek languages.



Since the Hebrew, Aramaic, and Greek languages (in a Received Text base) were already witnessed in prior Bibles before the printing of the 1611 KJV, such as Tyndale - 1535, Coverdale - 1535, Matthew - 1537, Great - 1539, Geneva - 1560 - the Bible the pilgrims took on the Mayflower, and Bishops - 1568.



Since the King James translators themselves never claimed to be making a perfect and pristine English translation that rises above the Hebrew and Greek texts.



Since the King James translators had multitudes of different types of marginal notes in the 1611 KJV, some pertaining to optional Hebrew, Greek, and textual readings.



Since there have been some textual changes in the KJV from 1611 to 1769, in order to correct some of the translation errors that were missed, when bringing words from the Hebrew and Greek into the English language.



Since there have been differences of opinion in regard to some of the italicized portions of the KJV translation over the years.

9 Since some English words have changed their meaning since 1611, there is a need to update these older English words. We sometimes must reflect the changes in the English language that can give us a better understanding of God's Word.



Since God has in the past and will in the future continue to propagate His Word and Words in other languages – not just English!

On the next page are some examples that prove we cannot dogmatically assert a perfect English translation without looking at the Greek language.

### Examples Where KJV Translates Identical Words and Phrases Differently

Rom 4:3, 9, 22; Gal 3:6 Quotes Gen 15:6	KJV translates identical Greek phrases differently in each NT verse
Rom 12:19, Heb. 10:30 quotes Deut. 32:35	KJV translates identical Greek phrases differently in each NT verse
Heb. 3:11; 4:3 quotes Ps 95:11	KJV translates identical Greek phrases differently in each NT verse
1 Corinthians 3:17	KJV translates identical Greek words into: "defile" & "destroy"
Mk 15:33, Lk. 23:44	KJV translates identical Greek phrases: "whole land" & "all the earth"
Revelation 4:4	KJV translates identical Greek words into: "seats" & "thrones"
Matthew 25:46	KJV translates identical Greek words into: "everlasting" & "eternal"

Of course, the different English words produces a richness in the translation. However, these are just some examples that demonstrate that we need to always examine the ENGLISH of the King James Version with the GREEK text which is behind the English, since this will give the true rendering according to the Received Text. If the English was perfectly inspired there would be a more literal and consistent rendering in each of these cases. This is why we conclude that the English needs to be an accurate reflection of

the Greek. In Matthew 23:24 the 16 KJV translated the phrase “strain at a gnat” while every Greek text renders it “strain out a gnat.” Here is another example that demonstrates there is the need to sometimes look back to the Greek language in order to determine a more literal rendering of a text.

*Italics*

Here is a question for reflection. Why are italics employed by the KJV translators in 1 John 2:23? The words "he that acknowledgeth the Son hath the Father also" were *italicized* because the King James translators initially did not find them in the Majority Text and in earlier editions of the Textus Receptus. The common faith however restrained them from omitting those words since they were found in the Great Bible and the Bishops' Bible. Later research produced evidence that they should be part of inspired Scripture because of the testimony of a good number of Greek manuscripts. The italics should have been removed in the reprints of the KJV but unfortunately escaped the attention of the printers. Italicized words were placed in the English text in order to make a smoother translation. However, it's obvious that in some cases the translators could not agree on some of the words that were represented by the Hebrew and Greek texts.

It's interesting that in the revisions of the KJV there have been some definite changes in the italicized words. For instance, the Gospel of Matthew in the 1611 KJV, which was published in London, had 45 italicized words, but in the 1629 edition published in Cambridge there were 165 italicized words. The Cambridge 1638 edition had 224 words italicized while the 1762 edition had 352 words italicized. The editors of the 1769 Oxford edition undertook the task to regularize the use of italics by italicizing all words of the translation which did not have a counterpart in the text of Stephens 1550. Consequently, modern editions of the King James Version are much more heavily italicized than the original. Here are some examples of the changes in the italics between the original 1611 and 1769 later version which we follow today.

### **Abbreviations Chart**

S - Stephens 1550  
B - Beza 1598  
E - Elzevir 1624  
C - Complutensian Polyglot 1522  
Er - Erasmus 1527  
Vul - Clementine Vulgate 1592  
Tyn - Tyndale 1535  
Gen - Genevan Bible 1560  
Bish - Bishops Bible 1568

- Mark 8:14 Modern editions italicize *the disciples*, in accordance with S E. But the text of 1611 was probably based upon B.

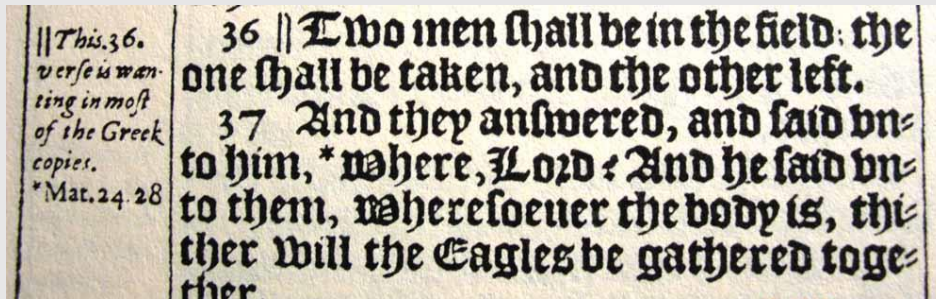
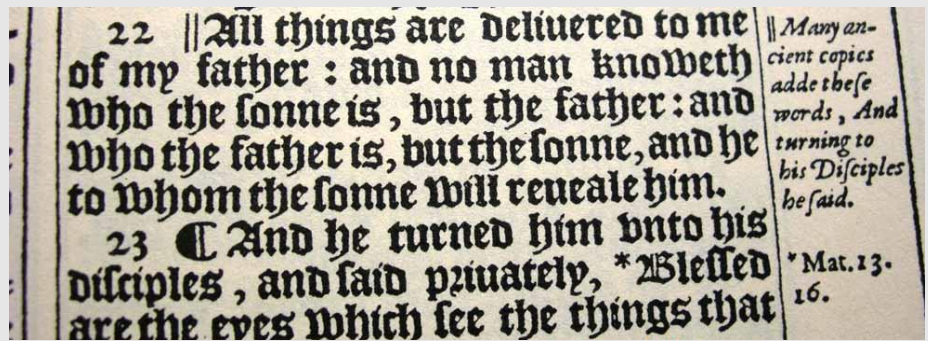
- Mark 9:42 Modern editions italicize *these*, in accordance with S B E. But the text of 1611 was probably based upon C Vul.
- John 8:6 Modern editions italicize *as though he heard them not* at end of verse, in accordance with S B E. But the text of 1611 was probably based upon C S1546 S1549 and the Bishops' Bible.
- Acts 1:4 Modern editions italicize *them* after assembled together with, in accordance with S E. But the text of 1611 was probably based upon B.
- Acts 26:3 Modern editions italicize *because I know*, in accordance with S E. But the text of 1611 was probably based upon B.
- Acts 26:18 Modern editions italicize *and* before to turn, in accordance with S E. But the text of 1611 was probably based upon B.
- 1 Cor. 14:10 Modern editions print the words *of them* in ordinary type, in accordance with S B E. But the text of 1611 had them in italics, in accordance with Vul.
- Heb. 12:24 Modern editions italicize *that of* before Abel, in accordance with S B E. But the text of 1611 was probably based upon Er.
- 1 John 3:16 Modern editions italicize *of God* after love, in accordance with S E. But the text of 1611 was probably based upon C B.
- Rev. 11:14 Modern editions italicize *and* before behold, in accordance with S. But the text of 1611 was probably based upon B Vul.
- Rev. 19:18 Modern editions italicize *both* before free, in accordance with S B E. But the text of 1611 was probably based upon C.

Again, this is another illustration that proves the translators were not inspired and that the 1611 KJV English does not override the Hebrew and Greek texts. There have been slight changes in the English renderings within the KJV throughout the years.

Here are some more questions for consideration for those who teach the English replaces the original languages. If the English passed through a perfect re inspiration in 1611, then why was it revised, the last being in 1769? Were not the copies that Timothy was raised on the Word of God (2 Tim. 3:15)? If we had to wait until 1611 to get God's perfect Word in perfect English, then all copies previous to this could not have been the true Word of God? Jesus taught that the copies He used was the eternal Word of God (Matt. 5:18). Was Jesus wrong in His conclusion if we did not get the preserved Word of God until 1611? Why did the KJV translators use marginal notes showing alternate translation possibilities if the English was perfect?

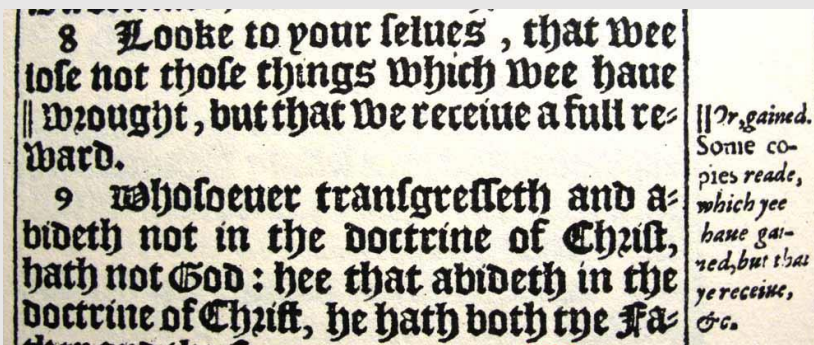
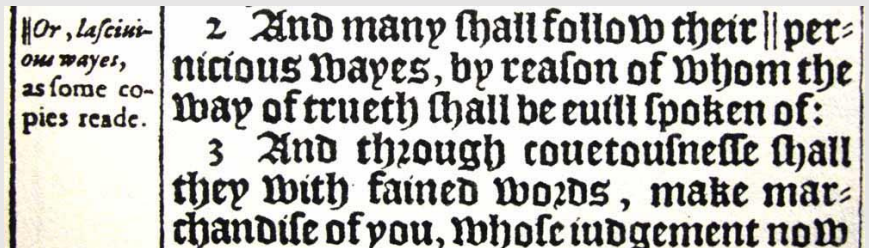
The fact that the translators also placed in the margins of the 1611 edition alternate Greek and manuscript readings proves that they were not guided as the original apostles and writers of scripture. This should prove once and for all that they did not believe they were providing a newly inspired document in English which did away with the Hebrew and Greek languages.

Luke 10:22 is one example.



Luke 17:36 is another example.

2 Peter 2:2 is another example.



2 John 8 is one more example.

The KJV of 1611 had a variety of marginal notes showing alternate translations and readings based on Greek and Hebrew manuscript evidence. Here is a summary list.

- [Judges 19:2](#) - "Or, a yeere and foure moneths. Heb. dayes, foure moneths"
- [Ezra 10:40](#) - "Or, Mabnadebai, according to some copies"
- [Psalm 102:3](#) - "Or, (as some reade) into smoke"
- [Matthew 1:11](#) - "Some reade, Iosias begate lakim, and lakim begat Iechonias"

- [Matthew 26:26](#) - "*Many Greeke copies haue, gaue thanks.*"
- [Mark 7:3](#) - "*Or, diligently, in the originall, with the fist: Theophilact, up to the elbowe.*"
- [Luke 10:22](#) - "*Many ancient copies adde these words, And turning to his Disciples he said*"
- [Luke 17:36](#) - "*This 36. verse is wanting in most of the Greek copies*"
- [John 18:13](#) - a marginal note indicating that this verse, which is identical to verse 24, appears in verse 13 in some manuscripts
- [Acts 1:20](#) - the note in the margin reads, "*Or, office: or, charge*" -- often used in modern translations, a less Anglican translation than "Bishopricke."
- [Acts 13:18, 34](#) - a marginal note containing the Greek text of an alternate reading "*according to the Sept. [Septuagint] and so Chrysost.*" [John Chrysostom, one of the church fathers], as well as a cross-reference to the Apocrypha (2 Maccabees 7:27)... see for yourself!
- [Acts 25:6](#) - "*Or, as some copies reade, no more then eight or ten dayes*"
- [Ephesians 6:9](#) - "*Some reade, both your, and their master*"
- [James 2:18](#) - "*Some copies reade, by thy workes*"
- [1 Peter 2:21](#) - "*Some reade, for you*"
- [2 Peter 2:2, 11, 18](#) - three alternate readings in the margins on the same page...
- [2 John 8](#) - "*Or, gained. Some copies reade, which yee haue gained, but that ye receiue & c.*"

### The KJV of 1611 had verses that are worded differently from today's KJVs.

- [Ruth 3:15](#) - "...and **he** went into the city." Today's KJVs read "...and **she** went into the city."
- [Psalm 69:32](#) - "...and your heart shall liue that seeke **goode**." Today's KJVs read, "...and your heart shall live that seek **God**."
- [Jeremiah 34:16](#) - "...and euery man his handmaide, whom **yee** had set at libertie...."

Today's KJVs read, "...and every man his handmaid, whom **he** had set at liberty...."?

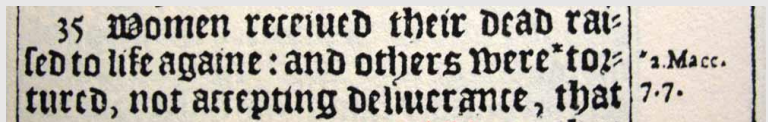
### The KJV of 1611 had marginal cross-references to books of the Apocrypha.

- [Daniel 8:25](#) - the note in the margin reads, "2 Macc. 6:9," a cross-reference to a book of 2 Maccabees in the Apocrypha



- [Matthew 6:7](#) - the note in the margin reads, "Ecclus. 7:16," a cross-reference to a book of Ecclesiasticus in the Apocrypha
- [Matthew 23:37](#) - the note in the margin reads, "Wisd. 2:15,16," a cross-reference to a book of Wisdom in the Apocrypha
- [Matthew 27:43](#) - the note in the margin reads, "4 Esd. 1:30," a cross-reference to a book of 4 Esdra in the Apocrypha
- [Luke 14:13](#) - the note in the margin reads, "Tob. 4:7," a cross-reference to a book of Tobit in the Apocrypha
- [John 10:22](#) - the note in the margin reads, "1 Macc. 4:59," a cross-reference to a book of 1 Maccabees in the Apocrypha
- [Hebrews 11:35](#) - the note in the margin reads, "2 Macc. 7:7," a cross-reference to a book of 2 Maccabees in the Apocrypha

If the KJV translators were inspired, then why did they use a marginal references to the apocrypha?



### The KJV of 1611 had other marginal notes of interest. Here is one example.

- [Isaiah 14:12](#) - "How art thou fallen from heauen, O Lucifer, sonne of the morning?" The marginal note reads, "*Or, O daystarre*"

In all, the marginal notes of different types number over 8,400 with at least 6,637 in the Old Testament, 767 in the New Testament, and 1,018 in the Apocrypha. With notes referring to the Greek and Hebrew, various alternative ways of translating a word, and looking at the text in the original manuscripts or other copies of the English Scripture, there must have been some lively debates among the translators as they prepared the 1611 KJV version English Bible.

The editors of the 1769 edition left all of the original marginal readings and renderings unchanged, but added 87 more notes, of which 17 referred to various readings of the Greek manuscripts. **The following is a list of all notes added to Matthew.**

- 1:20 - Gr. begotten.
- 1:21 - That is, Saviour.
- 5:22 - That is, Vain fellow.
- 6:1 - Or, righteousness.
- 10:10 - Gr. a staff.
- 10:25 - Gr. Beelzebul.

12:24 - Gr. Beelzebul.  
 14:6 - Gr. in the midst.  
 16:22 - Gr. Pity thyself.  
 21:19 - Gr. one fig tree.  
 22:26 - Gr. seven.  
 23:23 - Gr. anethon, dill.  
 24:33- Or, he.  
 28:19 - Or, make disciples, or, Christians of all nations.

Below are listed all of the alternatives added to the margin in 1769 which evidently refer to various readings of the Greek text.

- Matt. 6:1. Read “righteousness” instead of alms. 1769 margin: Vul. Text: S B E.
- Matt. 10:10. Read “a staff” instead of staves. 1769 margin: S B E. Text: C S1546 S1549.
- Luke 22:42. Read “willing to remove” instead of willing, remove. 1769 margin: S B E. Text: unknown.
- John 7:50. Read “to him” instead of to Jesus. 1769 margin: S B E. Text: Tyndale.
- Acts 7:44. Read “who spake” instead of speaking. 1769 margin: S B E. Text: Vulgate.
- Acts 8:13. Transpose “miracles and signs” to signs and miracles. 1769 margin: S B E. Text: unknown.
- Acts 8:13. Add “great” before miracles. 1769 margin: S B E. Text: unknown.
- 2 Cor. 10:10. Read “saith he” instead of say they. 1769 margin: S. Text: B Vul.
- Heb. 10:2. Omit “not” and render For then they would have ceased to be offered. Because. 1769 margin: B E Vul. Text: S.
- Heb. 10:17. Add “Then he said” at beginning of verse. 1769 margin: no editors. The note evidently refers to the reading of the recently discovered Harclean Syriac version. Text: S B E.
- James 4:2. Read ye “envy” instead of ye kill. 1769 margin: Er. Text: S B E.
- 2 Pet 1:1. Read “Simeon” Peter instead of Simon Peter. 1769 margin: S B E. Text: C Vul.
- 2 Pet 1:1. Read “righteousness of our God and Saviour Jesus” instead of righteousness of God and our Saviour Jesus. 1769 margin: S. Text: unknown (B E read of our God and our Saviour Jesus).
- 2 John 1:3. Read “shall” be with instead of be with. 1769 margin: S B E. Text: Vulgate.
- 2 John 1:12. Read “your” joy instead of our joy. 1769 margin: Vul. Text: S E B.
- Rev 15:3. Read “nations” instead of saints. 1769 margin: C. Text: S B E.
- Rev. 15:3. Read “ages” instead of saints. 1769 margin: Vul. Text: S B E.

- Rev 21:7. Read “these” things instead of all things. 1769 margin: C Vul. Text: S B E.
- Rev 22:19. Read “from the tree of life” instead of “out of the book of life.” 1769 margin: C Vul. Text: S B E.

All of the above facts help us to see that the translators down through the years sought to align the English of the KJV to the proper Hebrew and Greek authorities. In short, they did not believe the English was inspired over the original languages.

Here is another interesting fact. The total number of references to the Apocrypha in the margins of the Old and New Testaments of the King James Version as printed in 1611 is 113. Of this number, 102 are in the Old Testament, and 11 in the New. The New Testament passages with references to the Apocrypha are as follows:

Matt. 6:7 - Ecclesiasticus 7:14  
 Matt. 23:37 - 2 Esdras 1:30  
 Matt. 27:43 - Wisdom 2:15-16  
 Luke 6:31 - Tobit 4:15  
 Luke 14:13 - Tobit 4:7  
 John 10:22 - 1 Maccabees 4:59  
 Rom. 9:21 - Wisdom 15:7  
 Rom. 11:34 - Wisdom 9:13  
 2 Cor. 9:7 - Ecclesiasticus 35:9  
 Heb. 1:3 - Wisdom 7:26  
 Heb. 11:35 - 2 Maccabees 7:7

Of course, this fact does not mean that the translators believed the apocrypha was inspired but they must have believed it had some historical value to include it in some of the marginal notes. We also know that the apocrypha is a selection of books which were published in the original 1611 King James Bible. These apocryphal books were positioned between the Old and New Testament (it also contained maps and genealogies). The Church of England, having come out of the Roman Catholic Church, had continued the practice of including the Apocryphal books in the Bible. However, the Church of England has a history of disregarding the Apocrypha as doctrinally instructive scripture. King James himself said, “As to the Apocriphe bookes, I omit them because I am no Papist” (Book I:13, Basilicon Doron). The apocrypha was a part of the KJV for 274 years until being officially removed in 1885 A.D.



A few more questions and facts for those who teach the English is inspired above the Hebrew and Greek. Did the great Protestant Reformation (1517-1603) take place without the Word of God? If the KJV is the only infallible and preserved Word to the English-speaking people, did the English-speaking people have the Word of God from 1525-1610? Was Tyndale's [1525], or Coverdale's [1535], or Matthew's [1537], or the Great [1539], or the Geneva [1560] . . . English Bible not the Word of God? One hundred forty-four editions of

the Geneva Bible were produced between 1560 and 1644. Actually, the examination of the 1611 King James Bible shows clearly that its translators were influenced much more by the Geneva Bible, than by any other source. The Geneva Bible itself retains over 90% of William Tyndale's original English translation. It was the Bible of the Puritans. The Geneva Bible still remained popular even after the KJV's original release in 1611. God's Word existed before 1611. Then too, if God has given His eternal Word in the one language of 1611 English, as some suggest, then the KJV is certainly not that language, since God chose Hebrew and Greek to reveal His Word. Can we conclude that God waited until a king named "James" sat on the throne of England before He would preserve His Word? Should we canonize the KJV and replace the inspired canon in Hebrew and Greek? Did God really supernaturally move His Word from the original languages to English" in 1611?

2 Peter 1:21 says that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." If the KJV was translated in the same manner as the original writings, we would have to conclude: **"For the King James Version came not in 1611 by the will of man: but holy men of God translated as they were moved by the Holy Ghost."** Of course, even the KJV translators themselves admitted their inability to translate everything perfectly into English. *"No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For whatever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand?"* In fact, in the preface to the 1611 the translators tell the readers: "They that are wise had rather have their judgment at liberty in difference of readings than to be captivated to one, when it may be the other." Surely these are not the words of men who are acting as prophets and reinspiring the text of Scripture.



Jesus taught in Matthew 24:35, "Heaven and earth shall pass away, but my words shall not pass away." Here is one promise that God is going to preserve His words for all generations. His words will not pass away! **Notice, Jesus did not say there would be a new translation of inspired writings (the KJV of 1611) that**

**takes precedence over what existed in His own day, which were accurate copies of the original Hebrew. Instead, Jesus taught that what already had been written (in the appropriate Hebrew and Greek languages) would be preserved.** Today, we have this perpetual promise fulfilled in the King James Bible since this Bible reflects the traditionally preserved texts. The two pure and preserved manuscripts are the Masoretic Text (also known as the Ben Chayyim text) of the Hebrew in the Old Testament and the Received Text (Textus Receptus) in the Greek New Testament.

Both of these manuscripts have escaped the ungodly scissors of the textual critics which have butchered the true meanings of Scripture and omitted many words, phrases, and sentences. **Therefore, as the King James Version reflects these pure manuscripts, we can conclude that God has kept the promise of preservation and inspiration, even in the King James Bible.** Nevertheless, to dogmatically argue for perfect preservation and inspiration in the English language is an impossible position to support from the facts of history and what God promised. **If the Word of God was not prior to 1611, then God's promise of preservation up to 1611 was not true.**

The "King James Only" position concludes that it's wrong to update the English since this would result in changing God's Word. However, if one replaces some early modern English in the King James Bible they are not changing God's Word. It is very interesting to note the timing of the King James translation. The English language was going through a major change. If the King James Bible was translated 100 years earlier, we would not be able to understand it. By the early 17th century, the English language had undergone a major revision and was actually simplified. What we have in our possession today is the 1769 4th edition of the KJV. There was no manuscript changes but just an updating of the English wording. The Elizabethan English of Shakespeare and Tyndale, nearly five hundred years from our vantage point, was the beginning of modern English, as we know it. However, it has undergone many changes throughout the years with the need for updates. Today we can still update some of the older language without discrediting God's eternal Words and truth.

### **Below are some examples of where the King James English can be updated.**

1. Abject: Psalm 35:15.
2. Adamant: Ezek. 3:9; Zech. 7:12.
3. Agone: 1 Sam. 30:13.
4. Alamothe: 1 Chron. 15:20.
5. Almug: 1 Kings 10:11-12.
6. Aloes: Prov. 7:17; John 19:39.
7. Ambassage: Luke 14:32.
8. Ambushment: 1 Chron. 13:13
9. Amerce: Deut. 22:19.
10. Angle: Isa. 19:8; Hab. 1:15.
11. Anon: Matt. 13:20; Mark 1:30.
12. Apothecary: Exo. 30:25, 35; 37:29

13. Ariel: Isa. 29:1,2,7.
15. Artificer: 1 Chron. 29:5.
17. Assupim: 1 Chron. 26:15,16.
19. Astonied: Ezra 9:4.
21. Aul: Exo. 21:6.
23. Bald Locust: Lev. 11:22.
25. Beeves: Lev. 22:19; Num. 31:28
27. Bekah: Exo. 38:26.
29. Bestead: Isa. ;8:21.
31. Bewray: Isa. 16:3; Prov. 29:24.
33. Blain: Exo. 9:9,10.
35. Bolled: Exo. 9:31.
37. Botch: Deut. 28:27,35.
39. Breeches: Exo. 38:42; Lev. 16:4.
41. Broidered: Ezek. 16:10; Exo. 28:4.
43. Buckler: 2 Sam. 22:31; Song 4:4.
45. Byword: 2 Chron. 7:20; Psalm 44:14.
47. Calamus: Ezek. 27:19; Exo. 30:23.
49. Camphire: Song of Sol. 1:14; 4:13.
51. Cankerworm: Joel 1:4; Nahum 3:15.
53. Cassia: Exo. 30:24; Psalm 45:8.
55. Castor and Polux: Acts 28:11.
57. Censer: 2 Chron. 26:19; Luke 1:9.
59. Chalkstone: Isa. 27:9.
61. Chamois: Deut. 14:5.
63. Chancellor: Ezra 4:8,9,17.
65. Chapmen: 2 Chron. 9:14.
14. Armhole: Jer. 38:12.
16. Assay: Job 4:2; Acts 9:26.
18. Asswage: Job 16:5.
20. Attent: 2 Chron. 6:40; 7:15.
22. Balances: Lev. 19:36; Jer. 32:10.
24. Bason: 2 Chron. 4:8; Exo. 24:6.
26. Behemoth: Job 40:15.
28. Besom: Isa. 14:23.
30. Betimes: Gen. 26:31; Job 8:5.
32. Bittern: Isa. 34:11; Zeph. 2:14.
34. Bloody Flux: Acts 28:8.
36. Bondman: Gen. 44:33
38. Bray: Job 6:5; Prov. 27:22.
40. Brigandine: Jer. 46:4.
42. Bruit: Jer. 10:22; Nahum 3:19
44. Burning Ague: Lev. 26:16.
46. Cab: 2 Kings 6:25.
48. Calves of our lips: Hos. 14:2.
50. Canker: 2 Tim. 2:17.
52. Carbuncle: Exo. 28:17; Ezek. 28:13.
54. Cast in the teeth: Matt. 27:44.
56. Caul: Isa. 3:18; Lev. 3:4
58. Chalcedony: Rev. 21:19.
60. Chamberlain: Acts 12:20.
62. Champaign: Deut. 11:30.
64. Chapiter: 1 Kings 7:16-18.
66. Chapt: Jer. 14:4.

67. Checker Work: 1 Kings 7:17.
69. Chemosh: 1 Kings 11:7; 2 Kings 3:27.
71. Choler: Dan. 8:7; 11:11.
73. Ciel: Jer. 22:14.
75. Clift: Exo. 33:32.
77. Coat of Mail: 1 Sam. 17:5.
79. Cocle: Job 31:40.
81. Collop: Job 15:27.
83. Concourse: Acts 19:40.
85. Coney: Lev. 11:5.
87. Confectionary: 1 Sam. 8:13.
89. Convocation: Exo. 12:16; Lev. 23:7.
91. Cor: Ezek. 45:14.
93. Coriander: Exo. 16:31; Num. 11:7
95. Couch: Gen. 49:9; Deut. 33:13.
97. Countervail: Esth. 7:4.
99. Creeping Thing: Gen. 1:26.
101. Crookbackt: Lev. 21:20.
103. Cubit: Deut. 3:11; Matt. 6:27.
105. Cummin: Isa. 28:25,27.
107. Cuttings: Lev. 19:28; 21:5.
109. Dragon: Psalm 74:13;; Isa. 27:1
111. Earnest: 2 Cor. 1:22; Eph. 1:14
113. Endamage: Ezra 4:13
115. Engine: Ezek. 26:9; 2 Chron. 20:15.
117. Ensign: Isa. 11:12; Zech. 9:16.
119. Ephod: Exo. 28:6-12.
68. Cheek Teeth: Joel 1:6.
70. Cherub: Ezek. 1:5-11; Psalm 18:10.
72. Churl: Isa. 32:5,7.
74. Clave: Ruth 1:14.
76. Close Place: 2 Sam. 22:46; Psalm 18:45.
78. Cockatrice: Jer. 8:17.
80. College: 2 Kings 22:14; 2 Chr. 34:22.
82. Concision: Phil. 3:2.
84. Concupiscence: Rom. 7:8; Col. 3:5.
86. Confection: Exo. 30:35.
88. Contemn: Psalm 10:13.
90. Coping: 1 Kings 7:9.
92. Corban: Mark 7:11.
94. Cormorant: Lev. 11:17; Isa. 34:11.
96. Coulter: 1 Sam. 13:20,21.
98. Covert: 2 Kings 16:18; Job 38:40.
100. Crisping Pin: Isa. 3:22.
102. Cruse: 1 Sam. 26:11; 1 Kings 14:3.
104. Cumi: Mark 5:41.
106. Curious Arts: Acts 19:19.
108. Discomfit: Judg. 4:15; Psalm 18:14
110. Dulcimer: Dan. 3:5, 10, 15
112. Emerods: Deut. 28:27.
114. Endue: Gen. 30:20; 2 Chron. 2:12.
116. Ensample: Phil. 3:17; 2 Pet. 2:6.
118. Ephah: Lev. 5:11; Ezek. 45:11.
120. Ephphata: Mark 7:34.

121. Espouse: 2 Sam. 3:14; Matt. 1:18.
123. Exactor: Isa. 60:17.
125. Extreme Burning: Deut. 28:22.
127. Fain: Job 27:22; Luke 15:16.
129. Fallow Ground: Jer. 4:3; Hos. 10:12.
131. Familiar Spirit: 2 Kings 23:24.
133. Fast: 1 Sam. 31:13; Esth. 4:16.
135. Fatling: 1 Sam. 15:9; Isa. 11:6.
137. Fetched a compass: Acts 28:13
139. Fining Pot: Prov. 17:3; 27:21.
141. Firkin: John 2:6.
143. Flagon: Isa. 22:24.
145. Fleshpot: Exo. 16:3.
147. Footman: 1 Sam. 22:17; Jer. 12:5.
149. Foreship: Acts 27:30.
151. Foursquare: Exo. 27:1; Rev. 21:16.
153. Fray: Deut. 28:26; Jer. 7:33.
155. Fretting: Lev. 13:51,52.
157. Fuller: 2 Kings 18:17; Mark 9:3.
159. Galbanum: Exo. 30:34.
161. Gallant Ship: Isa. 33:21.
163. Gat: 1 Kings 1:1; Eccl. 2:8.
165. Ghost: Gen. 49:33.
167. Girt: 2 Kings 1:8; John 21:7.
169. Glede: Deut. 14:13.
171. Graff: Rom. 11:17, 19, 23, 24.
173. Greyhound: Prov. 30:31.
122. Euroclydon: Acts 27:14.
124. Exorcist: Acts 19:13.
126. Eyeservice: Col. 3:22; Eph. 6:6.
128. Fairs: Ezek. 27:12, 14, 16.
130. Familiar Friend: Job 19:14; Psalm 41:9.
132. Farthing: Matt. 5:26.
134. Fat: Joel 2:24; Lev. 3:16.
136. Fen: Job 40:21.
138. Fillet: Exo. 27:10,11.
140. Firepan: 2 Kings 25:15.
142. Fitch: Isa. 28:25, 27.
144. Fleshhook: Exo. 27:3.
146. Flote (Floats): 2 Chron. 2:16.
148. Footstool: 2 Chron. 9:18.
150. Foul Spirit: Mark 9:25; Rev. 18:2.
152. Fowler: Psalm 91:3; Hos. 9:8.
154. Freckled Spot: Lev. 13:39.
156. Frontlet: Exo. 13:16; Deut. 6:8.
158. Gabbatha: John 19:13.
160. Gall: Job 15:13; 20:25; Matt. 27:34.
162. Galley: Isa. 33:21.
164. Gerah: Lev. 27:25.
166. Gin: Amos 3:5; Psalm 141:9.
168. Glean: Lev. 19:10.
170. Glister: 1 Chron. 39:2; Luke 9:29.
172. Greaves: 1 Sam. 17:6.
174. Grisled: Gen. 31:10; Zech. 6:3.



175. Habergeon: Exo. 28:32; 2 Chron. 26:14.
177. Hale: Luke 12:58; Acts 8:3.
179. Handbreadth: Exo. 37:12; 1 Kings 7:26.
181. Hap: Ruth 2:3.
183. Hart: Deut. 12:15; Isa. 35:6.
185. Havock: Acts 8:3.
187. Heave Offering: Num. 18:8.
189. Helve: Deut. 19:5.
191. Hindmost: Num. 2:31.
193. Hoar Frost: Exo. 16:14; Psalm 147:16.
195. Hoary: Job 41:32.
197. Holpen: Dan. 11:34; Luke 1:54.
199. Hosen: Dan. 3:21.
201. Hungerbitten: Job 18:12.
203. Ill Savour: Joel 2:20.
205. Inclosing: Exo. 28:20.
207. Issue: Ezek. 47:12; Rev. 9:17.
209. Jacinth: Rev. 21:20.
211. Jeopard: Judg. 5:18.
213. Jot: Matt. 5:18.
215. Kerchief: Ezek. 13:18,21.
217. Kine: 1 Sam. 6:10,12,14; Amos 4:1.
219. Kneadingtrough: Exo. 8:3; 12:34.
221. Lade: Gen. 47:17; 1 Kings 12:11.
223. Lapwing: Lev. 11:19; Deut. 14:18.
225. Latter Rain: Deut. 11:14; Zech. 10:1.
227. Leasing: Psalm 4:2; 5:6.
176. Haft: Judg. 3:22.
178. Halt: Mark 9:45; Luke 14:21; John 5:3.
180. Handstaves: Ezek. 39:9.
182. Haply: Mark 11:13; Acts 5:39.
184. Hasty Fruit: Isa. 28:4.
186. Heath: Jer. 17:6.
188. Heave Shoulder: Lev. 10:14.
190. Higgsion: Psalm 9:16.
192. Hiss: Jer. 19:8.
194. Hoar: Isa. 46:4.
196. Hoise: Acts 27:40.
198. Horseleach: Prov. 30:15.
200. Hough: Josh. 11:6, 9; 2 Sam. 8:4.
202. Husbandry: 1 Cor. 3:9.
204. Implead: Acts 19:38.
206. Infolding: Ezek. 1:4.
208. Jachin and Boaz: 1 Kings 7:15-22.
210. Jah: Psalm 68:4.
212. Jod: 1 Chron. 22:3.
214. Jubile: Lev. 25:8-17.
216. Kindred: Gen. 24:4.
218. Kite: Lev. 11:14; Deut. 14:13.
220. Knop: Exo. 25:31, 34, 36.; 1 Kings 6:18.
222. Lancet: 1 Kings 18:28.
224. Latchet: Isa. 5:278; Mark 1:7.
226. Laver: Exo. 31:9; 1 Kings 7:40, 43.
228. Legion: Mark 5:9, 15; Luke 8:30.

229. Leviathan: Psalm 74:14; Isa. 27:1; Job 41:1.
231. Lien: Gen. 26:10; Psalm 68:13.
233. Lily Work: 1 Kings 7:19, 22.
235. Log: Lev. 14:10, 21.
237. Lucre: 1 Sam. 8:2; 1 Tim. 3:3,8.
239. Magnifical: 1 Chron. 22:5.
241. Malefactor: Luke 23:32,33; John 18:30.
243. Mammon: Matt. 6:24; Luke 16:11,13.
245. Mandrake: Gen. 30:14-16.
247. Maschil: Psalm 32 (Title).
249. Maul: Prov. 25:18.
251. Meat Offering: 1 Chron. 21:23.
253. Meteyard: Lev. 19:35.
255. Milcom: 1 Kings 11:5, 33; 2 Kings 23:13.
257. Mingled People: Jer. 25:20, 24; Ezek. 30:5.
259. Mite: Mark 12:42; Luke 12:59.
261. Mortar: Num. 11:8; Prov. 27:22.
263. Mote: Matt. 7:4; Luke 6:41,42.
265. Muffler: Isa. 3:19.
267. Murrian: Exo. 9:3.
269. Myrrh: Gen. 37:25; Matt. 2:11.
271. Necromancer: Deut. 18:11.
273. Nehushtan: 2 Kings 18:4.
275. Nether: Deut. 24:6; Job 41:24.
277. Nethinim: 1 Chron. 9:2; Ezra 7:7.
279. Nigh: Deut. 22:2; Luke 21:28.
281. Noisome: Psalm 91:3; Ezek. 14:21.
230. Libertines: Acts 6:9.
232. Lign Aloes: Num. 24:6.
234. Lintel: Exo. 12:22,23; Amos 9:1.
236. Lowring: Matt. 16:3.
238. Lunatick: Matt. 4:24; 17:15.
240. Mail: 1 Sam. 17:38.
242. Mallow: Job 30:4.
244. Manch: Ezek. 45:12.
246. Maranatha: 1 Cor. 16:22.
248. Matrix: Exo. 13:12,15;34:19; Num. 18:15.
250. Maw: Deut. 18:3.
252. Mete: Exo. 16:18; Isa. 40:12.
254. Michtam: Psalm 16,56-60 (in title).
256. Mincing: Isa. 3:16.
258. Minish: Psalm 107:39; Exo. 5:19.
260. Mitre: Zech. 3:5.
262. Morter: Exo. 1:14; Nahum 3:14;
264. Moving Things: Gen. 1:20.
266. Munition: Isa. 29:7; 33:16.
268. Musick: 1 Sam. 18:6; Luke 15:25.
270. Naught: Prov. 20:14; 2 Kings 2:19.
272. Neesing: Job 41:18.
274. Nergal: 2 Kings 17:30.
276. Nethermost: 1 Kings 6:6.
278. Nettle: Isa. 34:13.
280. Nitre: Prov. 25:20; Jer. 2:22.
282. Oblation: Lev. 2:4,12; Ezek. 45:1.

283. Occurrent: 1 Kings 5:4.
285. Oil Tree: Isa. 41:19.
287. Omer: Exo. 16:16, 18, 22.
289. Onyx: Exo. 28:20; 39:13; Ezek. 28:13.
291. Orion: Job 9:9; 38:31; Amos 5:8.
293. Ossifrage: Lev. 11:13; Deut. 14:12.
295. Overcharge: 2 Cor. 2:5; Luke 21:34.
297. Overpast: Psalm 57:1; Isa. 26:20.
299. Paddle: Deut. 23:13.
301. Pannag: Ezek. 27:17.
303. Pavement: Esth. 1:6.
305. Pence: Mark 14:5; Matt. 18:28.
307. Peradventure: Gen. 24:39; Rom. 5:7.
309. Phylacteries: Deut. 11:13-22.
311. Plaister: Dan. 5:5; Lev. 13:43,48.
313. Plat: 2 Kings 9:26.
315. Pleiades: Job 9:9; 38:31.
317. Pommegranate: Num. 20:5; Deut. 8:8.
319. Porter: 1 Chron. 23:5; Neh. 7:73.
321. Pottage: Gen. 25:29,30,34; 2 Kings 4:38.
323. Pransing: Judg. 5:22; Nahum 3:2.
325. Prick: Num. 33:55; Acts 9:5; 26:14.
327. Profane: Lev. 21:7; Heb. 12:16.
329. Proselyte: Matt. 23:15; Acts 2:10.
331. Pruninghook: Isa. 2:4; Joel 3:10; Micah 4:3
333. Publican: Matt. 9:11; Luke 18:10; 19:2.
335. Purifying Sores: Isa. 1:6.
284. Offscouring: Lam. 3:45; I Cor. 4:13.
286. Omega: Rev. 1:8, 11.
288. Onycha: Exo. 30:34.
290. Oracle: 1 Pet. 4:11.
292. Osprey: Lev. 11:13.
294. Outwent: Mark 6:33.
296. Overlive: Josh. 24:31.
298. Overrun: 2 Sam. 18:23; Nahum 1:8.
300. Palmerworm: Joel 1:4; 2:25; Amos 4:9.
302. Parbar: 1 Chron. 26:18.
304. Peculiar: Exo. 19:5; Titus 2:14.
306. Penury: Prov. 14:23; Luke 21:4.
308. Pestle: Prov. 27:22.
310. Pill: Gen. 30:37,38.
312. Plaiting: 1 Pet. 3:3.
314. Pleasant Plants: Isa. 17:10.
316. Plummet: 2 Kings 21:13; Isa. 28:17.
318. Pommel: 2 Chron. 4:12.
320. Potsherd: Prov. 26:23; Isa. 45:9.
322. Pourtray: Ezek. 4:1; 8:10.
324. Pressfat: Hag. 2:16.
326. Privily: 1 Sam. 24:4; Gal. 2:4.
328. Propitiation: Rom. 3:25; 1 John 2:2; 4:10.
330. Provender: Gen. 42:27; Isa. 30:24.
332. Psaltery: 1 Sam. 10:5; Psalm 144:9
334. Pur: Esth. 3:7; 9:24.
336. Purrim: Esth. 9:21-32.

337. Purtenance: Exo. 12:9
339. Quarternion: Acts 12:4.
341. Quit: 1 Sam. 4:9; 1 Cor. 16:13.
343. Rampart: Lam. 2:8; Nahum 3:8.
345. Ravin: Gen. 49:27; Nahum 2:12.
347. Redound: 2 Cor. 4:15.
349. Remphan: Acts 7:43.
351. Ribband: Num. 15:38.
353. Ringstraked: Gen. 30:35,39,40.
355. Ruddy: 1 Sam. 16:12.
357. Sackbut: Dan. 3:5.
359. Saffron: Song of Sol. 4:14.
361. Savour: Lev. 26:31; Matt. 16:23.
363. Scall: Lev. 13:30-37; 14:54.
365. Screech Owl: Isa. 34:14.
367. Seethe: 2 Kings 4:38; Job 41:20.
369. Servitor: 2 Kings 4:43.
371. Sheaf: Gen. 37:7; Deut. 24:19.
373. Sheminith: 1 Chron. 15:21; Psa 6 (title).
375. Shewbread: 1 Sam. 21:6; 1 Chron. 9:32.
377. Shigionoth: Habbakkuk 3:1.
379. Shittah Tree: Isa. 41:19.
381. Sith: Ezek. 35:6.
383. Snuffdish: Exo. 25:38; 37:23; Num. 4:9.
385. Sod: 2 Chron. 35:13.
387. Sodpoiler: Judg. 2:14; 1 Sam. 13:17.
389. Sottish: Jer. 4:22.
338. Pygarg: Deut. 14:5.
340. Quick: Num. 16:30; Acts 10:42.
342. Rainment: Gen. 45:22.
344. Ravening: Psalm 22:13; Matt. 7:15.
346. Recorder: 2 Sam. 8:16; 2 Chron. 34:8.
348. Reins: Psalm 16:7; Isa. 11:5.
350. Rereward: Num. 10:25; 1 Sam. 29:2.
352. Rie: Exo. 9:32; Isa. 28:25.
354. Roe: Isa. 13:14.
356. Rude: 2 Cor. 11:6.
358. Sackcloth: Gen. 37:34; 2 Kings 19:1.
360. Satyr: Isa. 13:21; 34:14.
362. Scabbard: Jer. 47:6.
364. Scrabble: 1 Sam. 21:13.
366. Scum: Ezek. 24:6,11,12.
368. Selvedge: Exo. 26:4; 36:11.
370. Shambles: 1 Cor. 10:25.
372. Sheepcote: 2 Sam. 7:8; 1 Chron. 17:7.
374. Sherd: Isa. 30:14; Ezek. 23:34.
376. Shibboleth: Judg. 12:6.
378. Shiloh: Gen. 49:10.
380. Silverling: Isa. 7:23.
382. Snuff: Jer. 2:24; 14:6.
384. Snuffers: 1 Kings 7:50; 2 Chron. 4:22.
386. Sodden: Exo. 12:9; 1 Sam. 2:15.
388. Sojourn: Judg. 19:16; Isa. 52:4.
390. Spikenard: Mark 14:3; John 12:3.

391. Stacte: Exo. 30:34.
393. Strait: Isa. 49:20; Acts 26:5.
395. Supple: Ezek. 16:4
397. Sycomore: Amos 7:14
399. Tache: Exo. 26,11; 36:13,18
401. Tender eyed: Gen. 29:17
403. Trow: Luke 17:9
405. Unicorn: Num. 23:22; Deut 33:17; Job 39:9
407. Visage: Dan. 3:19
409. Wax: 2 Sam. 3:1; Rev. 18:3
411. Wheaten: Exo. 29:2
413. Wimple: Isa. 3:22
415. Wist: Josh. 8:14; Mark 9:6
417. Wizard: Lev. 19:31; 20:27; 1 Sam. 28:3
419. Wreathen: Exo. 28:14; 39:15; 2 Kings 25:27
392. Stomacher: Isa. 3:24.
394. Strake: Gen. 30:37; Lev. 14:37
396. Sycamine: Luke 17:6
398. Taber: Nah. 2:7
400. Target: 1 Kings 10:16; 2 Chron 9:15; 14:8.
402. Thence: Acts 28:13
404. Unction: 1 John 2:20
406. Victual: Exo. 12:39
408. Void place: 1 Kings 22:10
410. Wen: Lev. 22:22
412. Whelp: 2 Sam. 17:8; Ezek. 19:3
414. Winefat: Isa. 63:2; Mark 12:1
416. Wit: Gen. 24:21; Ex. 2:4; 2 Kings 10:29
418. Wot: Gen. 39:8; Rom. 11:2

Those espousing the "King James Only" position conclude that EVERY ENGLISH word in the King James Version of 1611 is without error (replacing the Hebrew and Greek renderings of words). However, this cannot be accurate because the English has been updated, typographical and spelling errors corrected, and even some minor textual readings changed, since the King James Version of 1611. **Again, those who teach that the 1611 KJV English has never changed must show us exactly which edition of the KJV they are referring to since there has been adjustments in the wording and English.**

Below are some more interesting facts that would lead us to believe that the KJV of 1611 could not be perfect in its English presentation. This is because of the revisions that followed it in light of typographical errors and other glitches.



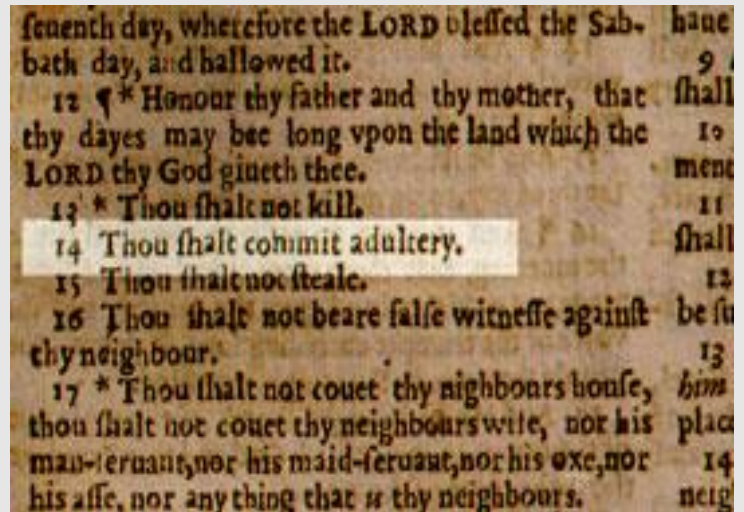
### The "He" or "She" Bible?

Many do not realize that there was a typo in the first 1611 edition of the King James Version. It was found in Ruth 3:15. It read "he went into the city" but it was corrected to read "she went into the

city" in the second edition of the 1611 KJV. Therefore, the two different printed editions were sometimes called the "He Bible" and "She Bible" - both printed in 1611. Many scholars now agree that the much more likely explanation is that the "He" and "She" King James Bible First Editions of 1611 were done at approximately the SAME TIME on two different presses. There is no real evidence that one variant is any older than the other. The main reason "He" variants cost more, is simply because there are fewer of them (fewer than 50 known to exist - priced between \$125,000 - \$400,000). If you want an ORIGINAL 1611 King James First Edition, you can save a lot of money simply by choosing the "She" printing (of which fewer than 150 are known to exist - priced at \$95,000 - \$175,000). Here is the point. We should not place the *English* of the KJV on the same level as the Greek and Hebrew textual foundations of the KJV. This can be seen even in some of the printings of the KJV.

### The Wicked and Unrighteous Bible?

This King James Version Bible is an unspeakably rare collector's item. The printers were fined 300 pounds sterling for their terrible typographical error in printing the Ten Commandments, omitting the all-important word "not" and rendering the verse as, "Thou shalt commit adultery!" The lot of 1,000 copies were ordered destroyed, but only a handful escaped destruction, making them the rarest of rare. This is the only one for sale in the world (\$89,500).



Again, this proves that errors can and do occur in the process of printing and bringing the Greek texts into English.

There was also the "Unrighteous Bible" published in 1653 because it said in 1 Corinthians 16:9, "The unrighteous shall inherit the kingdom of God." There was the Vinegar Bible for Luke 20 is the Parable of the Vinegar instead of the Parable of the Vineyard. Generally speaking, the errors of the printers were filtered out and eliminated by the 1769 edition.

Below is a summary of some of the major printing errors:

- **The Wicked Bible** (1631) read "Thou shalt commit adultery" in Exodus 20:14
- **The Unrighteous Bible** (1653) read "The unrighteous shall inherit the kingdom of God"

- **The Printer's Bible** (1702) read "printers have persecuted me" instead of "princes" in Psalm 119:161
- **The Vinegar Bible** (1717) read "The Parable of the Vinegar" instead of Vineyard
- **The Ears to Ear Bible** (1810) read "who hath ears to ear let him hear" in Matt. 14:43.
- **The Rebekah's Camel's Bible** (1823) read "And Rebekah arose, and her camels [should be damsels]" in Gen. 24:61.

### Cambridge or Oxford?

Lastly, there is a difference between the Oxford Edition of the 1769 edition which is commonly used in the United States and the Cambridge Edition used in England. These two editions differ in their rendering of Jeremiah 34:16 ("whom **ye** had set at liberty" - Cambridge Edition and "whom **he** had set at liberty" - Oxford Edition). It just so happens that the Cambridge is the correct rendering. Which reading is the correct one - "his sin" (Cambridge KJV) or "his sins" (Oxford KJV) at 2 Chronicles 33:19? The Hebrew word used in 2 Chronicle 33:19 is "chattatho," a feminine singular noun with a 3rd masculine singular pronominal suffix (see BDB, 308). The Cambridge KJV, "his sin," is correct. Which reading is the correct one - "ye had set" (Cambridge KJV) or "he had set" (Oxford KJV) at Jeremiah 34:16? The reading "ye had set" in the Cambridge KJV is correct. In Jeremiah 34:16, the Hebrew "shillachthem" is the piel perfect form of the root "shalach" with a 2nd masculine plural suffix. The correct reading is thus "ye had set."



The point of all these historical FACTS mean that the "King James Only" position cannot be supported which means the English of the 1611 could not have been inspired above the Hebrew and Greek readings and become a reinspiration of the original autographs. **Let's clear the muddy waters.** There are tens of thousands of King James Bible defenders that reject Peter Ruckman and his strange ideas about the King James Version: **1) the English is advanced**

**revelation and is inspired over the preserved Greek and Hebrew texts 2) the KJV translators were inspired 3) reinspiration of a new document occurred in 1611.** Most KJV supporters also reject Ruckman's carnal and un-Christlike demeanor. On the other hand, we commend the love that some of these brethren have for the KJV (as I do) **but we cannot advance a position based upon error! We must remember that the translators were not inspired in bringing the vocabulary over from the Hebrew or Greek language; the Word of God is inspired.** What is important is to emphasize and advance the *Hebrew and Greek textual basis* behind the King James Version. Fanciful conclusions and unsubstantiated facts should not enter into the Bible version debate. It

only breeds greater confusion regarding the Received Text base and King James Version.

A quote summarizes the truth about Bible preservation and inspiration: "We believe that "the King James Version (or Authorised Version) of the English Bible is a true, faithful, and accurate translation of these two providentially preserved Texts [Traditional Masoretic Hebrew Text and Traditional Greek Text underlying the KJV], which in our time has no equal among all of the other English Translations. The translators did such a fine job in their translation task that we can without apology hold up the Authorised Version and say 'This is the Word of God!' while at the same time realising that, in some verses, we must go back to the underlying original language Texts for complete clarity, and also compare Scripture with Scripture." (*The Dean Burgon Society, "Articles of Faith," section II.A.*)

**Only King James**

People often ask me, "Are you King James Only?" In light of the confusion behind this label today and the extreme

views of some, I prefer to answer this question in two ways. We are not "**King James Only**" advocates but "**Received Text Only**" advocates. Furthermore, in rejecting the ideas set forth by the King James Only Movement we can best conclude that we are not "**King James Only**" but "**Only King James**," which suggests that we follow the King James Version, since it is the only English version and Bible translation that is based on the foundation of the Traditional, or Received Hebrew and Greek Texts.

### The KJV Superiority Position

We can also conclude that a KJV Superiority Position is the right position to maintain in the midst of the Bible version debate. The KJV translation is superior to all other English translations because of the underlying Hebrew and Greek texts (Traditional and Received Church Texts) upon which it is founded. Of course, this does not mean that the KJV cannot be improved on or



that the original language texts may not be used to shed further light on God's truth found in the English Bible. The KJV-superiority position is merely the logical result of applying the principle that God holds His people in the English-speaking world (just as He holds those in other languages) responsible to use the best translation of the Bible that is presently available and done by the best translators (spiritually and academically qualified) from the best Hebrew and Greek texts (**NOT** the Westcott and Hort text **BUT** the traditional Masoretic Hebrew and Received Greek texts) which possess all the qualities of infallibility and inerrancy since they possess *all* the originally inspired Words that God has continuously preserved without the loss of any word to the jot and tittle (Isa. 40:8; Matt 5:18).



## CONFIDENCE

Are we trying to discredit the KJV? No! Do these facts mean that we should look down upon our beloved King James Bible and lose confidence in the King James Version? Never! Does this mean our English King James Bible of today is not inspired? No! What it means is that our English KJV translation

which we have today is inspired as it accurately REFLECTS the correct Hebrew and Greek texts that God has preserved throughout the Church generations. It maintains the authority of the originals as it reflects the originals.

**The above facts demonstrate there were spelling errors, printing corrections, updated English, and some textual adjustments that were made, and others that could have been made, when creating the translation of the KJV. However, NONE of the translators intentionally tried to corrupt and remake the sacred text.** The history of the KJV translation will prove that those who produced it never attempted, like Westcott and Hort, to *replace* and *eliminate* readings of the beloved Received Text, as the Critical Text of the modern Bible versions do, which results in changing the meaning of God's eternal Word. **It's important to realize that throughout the history of the KJV there has been no intentional eliminations or changes of the Received Text in the Greek language; the desire of the translators and printers has always been to accurately reproduce the Church Text passed down from the days of the apostles.** Nevertheless, this does not mean there were no spelling errors or typographical and printing errors through the process.



### Faith in the King James Version

Of course, the above facts which have been presented is not an effort to tear apart the KJV translation. The author of this study is defending the KJV because of the Hebrew and Greek texts upon which it was founded. What is not being defended is the false notion that the Hebrew and Greek are replaced by the English and that the KJV translators were inspired themselves in making the KJV translation.

**However, after researching the obvious spelling and typographical errors found in the KJV, and some rare textual clarifications based upon the Hebrew and Greek texts, don't believe people when they tell you that our King James Bible is not the same King James Bible of 1611.** It most certainly is the same King James Bible! According to Dr. D. A. Waite, "There were ONLY 136 SUBSTANTIAL CHANGES that were different words. The others were only 285 MINOR CHANGES OF FORM ONLY. Of these 285 MINOR CHANGES, there are 214 VERY MINOR CHANGES such as



'towards' for 'toward'; 'burnt' for 'burned'; 'amongst' for 'among'; 'lift' for 'lifted'; and 'you' for 'ye.' (Waite, *Defending the King James Bible*, 238).

First Edition King James (1611): "For God so loued the world, that he gaue his only begotten Sonne: that whosoeuer beleeueth in him, should not perish, but haue euerlasting life." Yes, the English would be much harder to decipher but when the English is updated we can see that the KJV is essentially the same Bible that was given in 1611. It is simply not true to imply that there are 30,000, 40,000, 50,000, 75,000, or 100,000 important or substantial differences between the 1611 King James Bible and the present King James Bible. If a person means there are differences in spelling, that is one thing; but spelling is not important, as far as meaning is concerned. God's Word is still kept intact by our present King James Bible and our King James Bible today in SUBSTANCE is similar to the 1611 King James Bible. Don't be fooled by those who are seeking to discredit the authority of the King James Version. **The KJV is based upon the proper Hebrew and Greek texts and therefore should be regarded as being superior to other Bible translations. It has not discredited God's Word through deletions and departures from the historic texts.**

### Preservation and the Providence of God

**The King James Bible is the product of preservation - not the process of ongoing inspiration (2 Tim. 3:16). But along with inspiration, preservation is a watershed issue.** The history of the preservation of the text shows how God faithfully kept watch over His Word. The copies of God's Word were always considered to be unchanging truth that had been passed down through the copying process. Copies of God's Word were said to be holy (II Tim. 3:15), true (2 Tim. 2:15), unbreakable (Jn. 10:35), and worthy of belief (Jn. 2:22). The copies of the New Testament were circulated among the churches and deemed as sacred Scripture which had been preserved by God (2 Pet. 3:15-16; 1 Tim. 5:18; 2 Tim. 3:15-17; Col. 4:16; Rev. 1:4). This is why strong warnings (2 Cor. 2:17) and anathemas (Deut. 4:2; Rev. 22:18-19; Gal. 1:9) were placed on those who tampered with the preserved text of truth.



The Church was commanded to "contend" for the truth or the orthodox doctrine handed down to them by the apostles (Jude 3). The deposit of truth was to be guarded by the Church but one cannot guard the truth without guarding the Sacred Text that records the truth. The truth was "delivered" (Jude 3) or handed over to the Church for safekeeping. For this reason, it is both Biblical and logical that we should look to church history and the saint's testimony regarding the text of Scripture, which was guarded and deemed trustworthy. Peter wrote in 2 Peter 3:2, "That ye may be mindful of the **words** which were

spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." Notice the emphasis on the "**words**" - not just the concepts of the Scriptures. Peter also wrote that there were many who sought to "wrest" or pervert the Scriptures (2 Pet. 3:16). It stands to reason that this challenge would include the need to be vigilant over the "words" of the text as the principal protection from error.

The Church is said to be "the pillar and ground of the truth" (1 Tim. 3:15). **The Church has always been responsible for protecting and maintaining the truth of God's Word, which out of necessity, would include the very Words of the Sacred Text.** Charles Surrettsaid: "The most accurate way to preserve the doctrines is to preserve the *words* in which they are expressed." The united witness of Church history is that the God's people have unanimously accepted the Received Text as God's preserved Word and it is this text which they supported, carried, protected, and maintained with accuracy throughout the centuries of Christianity. The pure text is the one that the vast majority of local churches and leaders have possessed and used throughout history. Surretts finishes with these concluding words: "It seems highly illogical to look to the local churches of history for their stamp of approval upon the *books* of Scripture and then reject the *words* found in those books."



Burgon argues: "There exists no reason for supposing that the Divine Agent, who in the first instance thus gave to mankind the Scriptures of Truth, straightway abdicated His office; took no further care of His work; abandoned those precious writings to their fate. That a perpetual miracle was wrought for their preservation—that copyists were protected against the risk of error, or evil men prevented from adulterating shamefully copies of the Deposit—no one, it is presumed, is so weak as to suppose. But it is quite a different thing to claim that all down the ages the sacred writings must needs have been God's peculiar care; that the Church under Him has watched over them with intelligence and skill; has recognized which copies exhibit a fabricated, which an honestly transcribed text; has generally sanctioned the one, and generally disallowed the other."

## PRESERVATION

God's sovereign guidance was seen at work in preserving the sacred Scriptures throughout the passing generations. **Preservation refers to the providential keeping of the original text from loss and alteration, throughout the centuries of time, so the words, meaning, and teaching of the Bible cannot be changed (Ps. 33:11; 100:5; 111:7-8; 117:2; 119:89-90,152,160; Isa. 40:8; Mt. 5:18; 24:35; 1 Pet. 1:25).** The New Testament writers refer to the Old Testament texts of Scripture, as if the text was available at the time of writing

the New Testament (Matt. 22:29; 26:54, 56; Mk. 12:24; 14:49; Lk. 24:27, 32, 45; Jn. 5:39; 10:35; Acts 17:2, 11; 18:24, 28; Rom. 1:2; 15:4; 16:26; 1 Cor. 15:4; Gal. 3:22; 2 Tim. 3:15-16; 1 Pet. 2:6; 2 Pet. 1:19-20; 3:16), indicating their confidence in the preservation of the words and text of Scripture. *These passages provide historical proof that the Old Testament has been preserved into the New Testament period.* Without placing confidence in its accurate transmission, their hope would have been misplaced. **We cannot have inspiration of Words without the preservation of inspired Words.** It should humble us when we see how Scripture has been handed down through the generations. Many scribes spent countless hours copying and checking their work to ensure an accurate text for the generations that would come after them. Theirs was often a behind-the-scenes endeavor that gathered little attention. But, there is little doubt they understood the significance of the Word of God.

**Is Psalm 12:7 talking about God's preservation of His people or of His words?** Psalm 12:6-7 reads, "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." The words "keep them" and "preserve them" in verse 7 can refer or look back to "the words of the LORD" in verse 6. Although the pronoun "them" in verse 7 is in the masculine, and the "words" in verse 6 feminine, there is no irregularity in Hebrew grammar for "masculine suffixes (especially in the plural) which are not infrequently used to refer to feminine substantives" (Gesenius, Hebrew Grammar, 440). Waltke and O'Connor say the same, "The masculine pronoun [i.e. 'them,' v7] is often used for a feminine antecedent [i.e. 'words,' v6]" (Biblical Hebrew Syntax, 302). Of course, preservation does not ride on this one passage of Scripture but the Anti-KJV crowd vehemently denies that verse 7 refers to the "words" of verse 6. They say that the words "them" in verse 7 refer to the "poor" and "needy" of verse 5. While this is possible, it is preferable and only natural to read verse 7 in connection with its nearest antecedent, which is verse 6 is referring to the "words of the LORD." Psalm 12 does indeed teach God's preservation of His people (vv. 1- 5), but it may also teach God's preservation of His words (vv. 6-7). **In fact, God may very well be assuring His people that His preservation of them is as sure and secure as His preservation of His very own Words.**

## God's Providence

We come back to the reality and truth of God's providential working in connection with the preserved text. **If God did not choose to preserve His Words through His providence, we**

**would not have the truth today.** Satan would have certainly corrupted the pure text causing it to keep men from the truth of salvation, the deity of Christ, the virgin birth, and other key doctrines of Scripture. The prevailing attitude of the early church was that God would and did preserve His Word for them and any other attitude was unbelieving, skeptical and critical of God's promise and intended purpose regarding Scripture.

**Without the providence or superintendence of God (Ps. 115:3; 135:6) over the copying and maintaining of a Biblical text (2 Tim. 3:15; 4:13; John 10:35), we could not have the Scriptures in a completed form today.** We would not know what Jesus really taught and said regarding the Gospel and eternal life. God's providence was seen throughout history and in particular phases of history, we see God working behind the scenes, not recreating inspiration, but directing men to record God's preserved words accurately. The preservation of God's sacred text should be included in the study of Bibliology.

Many of those who support the Westcott and Hort theory argue that the verses stated above do NOT teach preservation when examined in their context. They claim such things as follows: “they are not speaking of the exact words”; “they do not guarantee that every word will be preserved”; “they do not mean that the text of God’s Word will remain intact centuries after the Psalmist dies”; and “they do not refer to words.” Why do many demonstrate a prejudiced attitude against preservation and why do they dismiss all of the pertinent Scriptures as irrelevant that teach preservation? After studying this issue over the past several years, I've discovered that there are those who seek to downgrade preservation in order to uphold the theory that God’s Word and Words are not exclusively found in any specific text type such as the Received Text. Instead, they imbibe the Westcott and Hort theory which claims God’s Words are still scattered abroad in many Greek manuscripts and the Bible is in a constant state of flux. **They promote the scientifically rebuilding (reconstruction) of a Biblical text. Therefore, they must argue against preservation, or at least, exact preservation, since God’s Word is still being discovered by man through textual criticism and his scientific efforts to rebuild the text.** Of course, this argument waters down the teaching of verbal inspiration since no one can know what words are inspired and when we will get other inspired words that might replace the previous ones, or if they will remain God’s inspired Words in view of further discoveries.

When examining the texts mentioned above, some of the texts seem to teach more of a direct promise of preservation (Ps. 119:152; 160) while others verses (Isa. 40:8; Matt. 24:35) possess the underlying premise of preservation. Some verses seem more direct in their promise of preservation while others indirectly relate to the promise of preservation. In general, the primary *teaching* of all the verses (Ps. 33:11; 100:5; 111:7-8; 117:2; 119:89-90,152,160; Isa. 40:8; Mt. 5:18; 24:35; 1 Pet. 1:25) is that the Bible is true and therefore can be trusted. The primary *application* of these verses ensure us that God has providentially and supernaturally preserved His Word through the generations of time, so that the Bible we have today is an accurate witness and reflection of the original autographs.

*A Promise  
is a Promise*

In short, God's truth and the integrity of Jesus's Words, or what the Bible teaches would come to pass as promised, since God cannot lie and His Words are forever true. In fact, they are more sure than the very existence of the universe (Matt. 24:35). We can have complete confidence that God's Word is true, reliable, and that all His promises will come to pass. **However, you can't put your confidence in a promise that can't be found or one that has not been preserved! You can't trust a Bible that has not been preserved! You can't have accurate truth without accurate words. You can't have inspired Words without the preservation of inspired Words.** We can be sure that God's Words will not disappear, be destroyed, or be lost. God gives a clear promise that the world would always have His Words from one generation to the next.

Think of preservation from another angle. If God promised to guide His people in truth (John 16:13, 15; 17:17), to help them to know, remember, and keep His Word (John 14:10, 21, 23, 24, 26; 16:4) and show or reveal all the things that belong to them (John 16:14-15) through the Holy Spirit's ministry, then surely this establishes the doctrine of Bible preservation. None of these ministries of the Holy Spirit could take place in our hearts and lives without the preservation of Scripture. We could never possess God's promises nor could we claim the Spirit's ministry of guiding and revealing truth to us without the preservation of God's Words.

**Having confidence in the Bible and Bible preservation are twin truths that are inseparably bound together.** You can't have one without the other. To try and promote confidence in a Bible that is not verbally preserved is like trying to write a check from an overdrawn bank account. It's silly. It's a worthless cause.



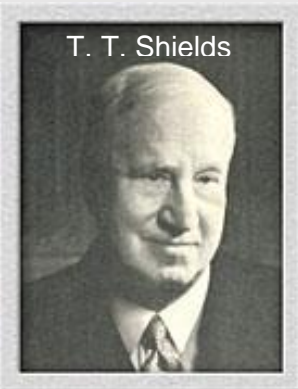
### **Fundamentalists Rejecting Preservation?**

There is a simple summary of inspiration and preservation. **Inspiration** is when God takes a blank piece of paper (papyrus, vellum, etc.) and uses men to write His words. **Preservation** is when God takes those words already written and uses men to preserve them to today. The Bible teaches that inspiration is a direct miracle of God by which human authors and human languages were used by God to give human beings His revelation in written form (2 Tim 3:16; 2 Pet 1:21). It is the original text (words, script, autograph - graphe, 2 Tim. 3:16) that partakes of inspiration proper and it is copies of the autographs which pass on inspiration through providential transmission (Ps. 119:152; 160; Matt. 5:18). The Bible clearly teaches the ultimate indestructibility of the verbal revelation of God (Matt 24:35; 1 Pet 1:25).

## Biblical Fundamentalism

Historic fundamentalism has always stood for inspiration in the original documents and also preservation in copies which pass on inspiration (Matt. 4:4). Fundamentalists have historically held that the inspiration and inerrancy of the Bible pertained to the autographs and that copies, translations, and reproductions of the Scriptures *derived inspiration from the original manuscripts* insofar as they faithfully reproduced these originals. In other words, all other texts, copies, reproductions, translations, and versions partake of inspiration in an indirect, linear fashion to the extent that they reproduce the text of the original manuscripts. Historic fundamentalists also held that God preserved His Word providentially in the various manuscripts, copies, and reproductions of the original Biblical text, and by diligent study and comparison, the original words of the Scriptures are available for translation into the English language.

Even non-Fundamentalists who reject ecclesiastical separation, but who claim to be evangelical in faith, have historically agreed that inspiration applies to the original documents and is replicated in the Bible. In October of 1978, at the International Council on Biblical Inerrancy, 250 scholars signed a document presenting the evangelical position on the inspiration and inerrancy of the Scriptures. Article X reads: "We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translation of Scripture are the Word of God to the extent that they faithfully represent the original."



Some of the early names connected with the fundamentalist movement were R. A. Torrey, John Roach Straton, Billy Sunday, A. C. Gaebelein, W. B. Riley, T. T. Shields, J. Frank Norris, and Bob Jones, Sr., to name a few. Some of the Bible Conferences of the early days were Niagara (ONT, 1876), Northfield (MA, 1880), Winona Lake (IN, 1895), Sea Cliff (NY, 1901), and Montrose (PA, 1908). Some of the Bible Institutes and Training Schools in the early part of the movement were Moody (1886), Gordon (1889), Practical Bible Training (1900), Northwestern (1902), Bible Institute of Los Angeles (1907), Northern Baptist Seminary (1913), Philadelphia

School of the Bible (1916), and Bob Jones (1927). The stream of literature included *The Scofield Bible*, *The Fundamentals*, *Our Hope*, *The Watchman Examiner*, *The King's Business*, *The Sunday School Times*, and publications put out by individual fundamentalists such as *The Baptist Beacon* and *The Pilot* (W. B. Riley), *The Searchlight* (J. Frank Norris), and *The Gospel Witness* (T. T. Shields). These men believed in the inspiration and inerrancy of their Bible and made no bones about it!

# MODERNISM

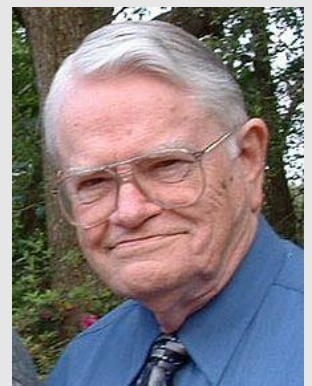
All of these men, movements, historic conferences, and institutions fought against the invasion of modernism. They taught the Fundamental doctrines that were being denied

by the modernists and had a high regard for the inspiration, inerrancy, and preservation of Scripture which to this day can still be reflected in the Westminster Confession of Faith. It reads that the original language of Scriptures “**being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic.**” However, in a mad attempt to support the Westcott and Hort theories, today’s Fundamentalism is lapsing into a state of leniency in regard to inspiration and preservation of Scripture, DENYING that even the copies of the original documents are inspired, inerrant, and infallible.

It would seem that in their fight to maintain historic doctrines, the early Fundamentalists were not engaged in refuting the different text types and matters pertaining to textual criticism. The issue of the text and theories of translation were never a real issue in early Fundamentalism. In fact, the October 17, 1952 ad in *The Sword of the Lord* expressly said that “inaccuracies and errors of older versions have been corrected in the light of ancient manuscripts.” This statement brought no notice whatsoever, much less objection. Over time, the issue of text types and apostasy within the RSV began to surface. In the November 28, 1952 issue of *Sword of the Lord* (p. 12), John R. Rice advertised a pamphlet by Carl McIntire titled: “The New Revised Standard Version - Why Christians Should Not Accept It.”

Later on the *Sword* published numerous articles “denouncing and showing the perversion of the RSV” (as so stated in the *Sword*, June 4, 1965, p. 7). Eventually a movement within Fundamentalism began to question the faulty research of Westcott and Hort’s shorter readings which deleted and defamed historic Received Text writings. Since 1967, thousands of fundamentalists have turned away from the Westcott and Hort position and away from the Critical Text. Many Fundamentalists eventually abandoned Westcott and Hort theories. In the past 40 years, as the subject of the text and translations has been studied more, thousands of Fundamentalists have come to the position that God has preserved His Word in the superiority of the Traditional Hebrew and Greek Texts which are accurately reflected in the KJV.

Robert L. Summer's booklet on "Bible Translations" is an attempt to disprove that the original Fundamentalists had little regard for inspiration and inerrancy in their Bible translations. He gives various quotes to try and counter the claims of those Fundamentalists who adhere to only the KJV as a superior translation because of its textual base. Although some Fundamentalists did promote the Westcott and Hort Greek Text they still did not disavow their Bible translation, stand



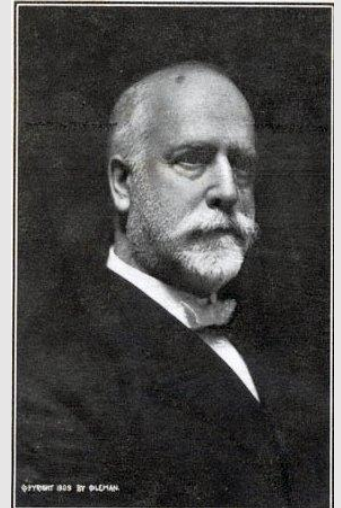


up and say, “**This is not the Word of God, it’s not inspired, and we can’t trust it.**” Show me a quote to this effect? If you can find one, then this person is not a Fundamentalist. In fact, many of the quotes given by Summer prove that the Fundamentalists did not shoot holes in their Bible translations and make them void and empty of the original manuscripts. Their stress was on the autographs and this can be seen in some of their quotes. However, they did not defend the originals to the point where they had no confidence in their Bible.



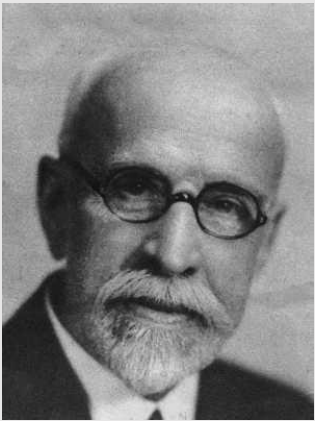
**John R. Rice**, the well-known famous evangelist and soul winner of Fundamentalism, in his book, “Our God-Breathed Book – The Bible,” wrote a chapter titled: “God Preserved His Eternal Word.” On page 360, in seeking to defend the Critical Text, quotes Matthew 5:17-18 and then makes this comment: “The Lord here guarantees even the verbal accuracy of the translations and copies – not in one particular copy not of one particular translation but of the inspired Word in all overruled the wrath of men, the errors of the copyist, the bias of translators, we can still know that He does overrule them. And not altogether, perhaps, in copy or in one translation, but in them all collectively God has His perfect Word, never to be destroyed, never to pass away.”

Although I do not agree with preservation of God’s Words in the *deletions* and *departures* of the Critical Text, this summary does illustrate that Fundamentalism historically believed that God preserved His Words in copies and Bible translations. Many Fundamentalists can stand on record as supporting the copies and the Bible translations that support the originals. **R. A. Torrey**, Moody Bible Institutes second president, a godly man that was greatly used of the Lord and who stood for Fundamentalism, tackled the problem of identifying translations as the Word of God: “I have said that the Scriptures of the Old and New Testaments as *originally given* were absolutely inerrant, and the question of course arises to what extent is the Authorized Version, or the Revised Version, the inerrant Word of God. The answer is simple; they are the inerrant Word of God just to that extent that they are an accurate rendering of the Scriptures of the Old and New Testaments as originally given, and to all practical intents and purposes they are a thoroughly accurate rendering of the Scriptures of the Old and New Testaments as originally given.”



Although Torrey accepted the critical readings as also representing the Word of God, we agree with Torrey’s general thesis, reflecting the founders of Fundamentalism, which states that the Bible *is inspired, inerrant, and infallible in the Hebrew and Greek texts*

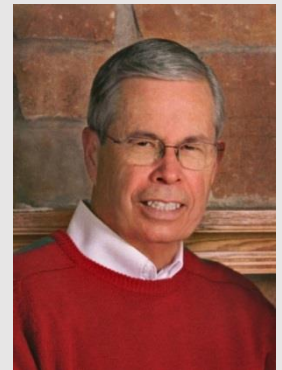
*that is represents.* Again, R. A. Torrey is on record as saying, "By the Bible I do not mean any particular English version of the Scriptures - the Authorized Version, the Revised, or any other version - but the Scriptures as originally given. Furthermore, all versions are a substantially accurate rendition of the Hebrew and Aramaic." Dr. William Bell Riley said, "The accepted versions of the Bible are all substantially correct." On page 1213 in the Old Scofield Bible, the note at the bottom of the page says, "The writers of Scripture invariably affirm, where the subject is mentioned by them at all, that the words of their writings are divinely taught. This, of necessity, refers to the original documents, not to translations and versions but the labours of competent scholars have brought our English versions to a degree of perfection so remarkable that we may confidently rest upon them as authoritative."



Another Father of Fundamentalism, **James M. Gray**, is on record as stating: "Nor is the original parchment so remote a thing as some suppose. Do not the number and variety of manuscripts and versions extant render it comparatively easy to arrive at a knowledge of its text, and does not competent scholarship today affirm that as to the New Testament at least, we have in 999 cases out of every thousand the very word of the original text? Let candid consideration be given to those things and it will be seen that **we are not pursuing a phantom** in contending for an inspired autograph of the Bible. The **Bible as we now have it**, in its various translation and revisions, when freed from all errors and mistakes of translators, copyist and printer, (is) the very Word of God and consequently wholly without error."

We can see that the Fundamentalists did not harp on the fact that we do not possess the originals but believed that God did preserve the original documents for us in the Greek text and the Bible translation that they used.

More recently, Doug McLachlan speaks of the inspiration of the Bible by saying, "The end result was a book which manifests the imprint of both God and man and which was both inerrant and infallible in the autographs." Nobody (except the liberals) is arguing the point about inspiration and inerrancy in the autographs. However, McLachlan and others today are pressing the claim that inspiration and infallibility only pertain to the original manuscripts. It's something that occurred in the past (the originals) but cannot be claimed in the present. Pettegrew says, "Because the Scriptures were God breathed in their original form, they are without error, or inerrant." He then adds, "Translated documents cannot be God-breathed in the same sense as the original documents" and that "translations do partake of derivative inspiration."



Again, no one (except the liberals) is arguing about inspiration in the original documents. However, we must be careful that we do not argue for verbal inspiration in the originals at the expense of denying *verbal* inspiration in the Greek texts and our Bible today. **The term “derivative inspiration” (inspiration passed down from the originals) is used by many today to mean that everything else (manuscript copies and Bible translations) has a lesser or lower degree of inspiration than the originals and that nothing else can claim to be verbally inspired.** In other words, nothing is inspired in the same sense as the originals and certainly not in any absolute sense. This mentality or thinking undermines verbal and plenary inspiration in manuscripts and our Bible. *The idea of a lesser or lower degrees of inspiration is not consistent with plenary and verbal inspiration.* We must be careful when speaking in this manner. This is because many teach today that only the “concepts” of the Bible are inspired but not the actual Words and that truth is maintained without verbal inspiration. Of course, this is ludicrous for how can you communicate inspired thoughts and truth apart from inspired words?”

**Yes, our English Bible is inspired to the DEGREE that it was accurately translated to reflect the original Hebrew and Greek words which are inspired and preserved by God. And yes, we can believe that our Bible has a “derived inspiration” (inspiration passed down from the originals) simply because it DOES reflect the very inspired Words that God gave.** However, the EXTENT of inspiration in our Bible should not be an issue since we have copies of the originals in the Hebrew and Greek languages that support the KJV. The REASON for inspiration is what is important - our Bible came from inspired Words. The QUANTITY of inspiration should not be questioned since we have copies of the originals in the Hebrew and Greek languages that support the KJV. The QUALITY of inspiration is what is important – our Bible was translated from a preserved text of God-breathed Words. Our Bible is verbally inspired because it was translated from words that were breathed out by God and therefore reflects the originals. God’s original breathed out words did not lose their inspiration when they were translated. This does not mean that the writers themselves were inspired and a miracle of re inspiration occurred in 1611 (the KJV translators themselves were miraculously inspired and the English language overrules the Hebrew and Greek languages forever). However, we can most assuredly believe that the preserved Words of Scripture were inspired in the manuscript copies which appear in our Bible today through the process of translation.



D. Ian Paisley, the Free Presbyterian fundamentalist from Ulster, once said: **“The inspiration of the Bible did not evaporate”** when referring to translation work. Anyone who believes that God-breathedness evaporated when the last autographs disappeared need to reread how the copies of the Scripture in Timothy’s day were viewed as being inspired (2 Tim. 3:15-16).

McLachlan and others seem to be teaching that the Greek Text is being reconstructed and never will be fully restored; therefore, they CANNOT believe in preservation and the verbal inspiration and inerrancy of Scripture, not even in the copied manuscripts, and certainly not in a Bible translation, since there is no inerrant, perfect Word of God anywhere on planet earth! However, McLachlan and others really can't even claim the autographs as their final authority because they do not have them, if indeed, the text is continually being reconstructed. How can we have a Bible that is our final authority in faith and practice, a Book that can be trusted as being true, when it does not contain the verbally inspired Words of God? It's difficult for me to understand how anyone can preach and teach with authority and passion when he does not have a Bible that is verbally inspired and the final authority.

**Once again, historic Fundamentalism did not advocate the position that God's Word was not preserved in copies and translations.** Their final authority was not merely in the autographs, Westcott and Hort, or some other scholar. It was in the Bible! **It is also an overwhelming fact of history that most fundamentalists taught from the KJV for this was the translation that historic Fundamentalism used prior to the 1881 Revised English Version of the King James Bible and also following the plethora of other Bible versions that were designed to replace the KJV.** Therefore, when the neo-Fundamentalists say that we can't be sure that God preserved all His Words in the manuscripts, they go too far and depart from historic Fundamentalism, even among those who were Critical Text friendly, who believed in the preservation of Scripture in the manuscripts and translations that reflected them.



Strangely enough, Edward J. Young, who is hailed as having a high regard for Scripture (and no doubt did in relation to the original writings), argued against any copies having inspiration. He summarized that if holy men spoke when they were borne along by the Spirit (2 Pet 1:21), “then only that what they spoke under the Spirit's bearing is inspired. It would certainly be unwarrantable to maintain that copies of what they spoke were also inspired, since those copies were not made as men were borne of the Spirit.” This is an absurd conclusion that brings death to inspiration in Hebrew and Greek texts and our Bibles. The idea that they would speak truth

does not undermine the fact that the recording of sacred Scripture was also superintended by God since “all scripture (graphe – a document or recorded words) is given by the inspiration of God” (2 Tim. 3:16). **What value would inspired words be if they were immediately and forever lost and could not be regained?** God had speaking prophets proclaim His Word but He also had writing prophets which recorded His Words. When God wanted His exact Words to be preserved, He had them written down and recorded by the Holy Spirit (2 Tim. 3:16).

Samuel C. Gipp wrote: “It is somewhat confusing and unexplainable that a person could claim that God could not use, sinful men to **preserve** His words when **all** fundamentalists believe that he used sinful men to write His **inspired** words. Certainly a God who had enough power to **inspire** His words would also have enough power to **preserve** them. I highly doubt that He has **lost** such ability over the years. Why would God inspire the originals and then lose them?”

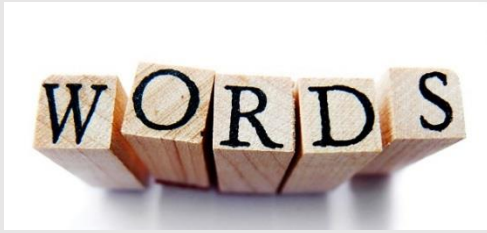


It is sad but true that various fundamentalist universities and seminaries are today undermining the good old KJV by saying that it is NOT God’s preserved Words in English. They are also DENYING that God has preserved every jot and tittle of His Word even within the copies of the original languages underlying the KJV. Generally speaking, there is a new type of *neo-fundamentalist philosophy* that is being witnessed in many institutions and organizations. The philosophy jettisons preservation and inspiration in a specific text type, or any text type, and normally follows three lines of reasoning.

**(1) Inspiration Yes, Preservation No:** They believe in the inspiration of Scripture in the *autographs* (the first writings) but not the preservation of it in the *apographs* (copies). According to them, one can only be sure that every vital doctrine in the Bible is preserved, but not every inspired word. Of course, the Bible never teaches this regarding itself (Matt 4:4, 5:18). Many today follow the famous advice of Rene Pache whose position on preservation who claims the text is “essentially preserved in all, but perfectly preserved in none.” In other words, we can’t be sure that the words of God are all perfectly preserved anywhere among all of the witnesses. W. Edward Glenny admits that “we do not believe that God has preserved His Word perfectly and miraculously in any one manuscript or group of manuscripts, **or in all the manuscripts**” (“The Bible Version Debate” - page 361). This certainly is going too far! Glenny says something he DOES NOT KNOW nor could he POSSIBLY KNOW this as a matter of fact. Of course, most King James defenders or advocates would agree that God did not preserve all of His words, with no omissions, in one manuscript. God has preserved His Word in the many Received Text witnesses. However, when Glenny argues for many witnesses he shoots himself in the foot, since the Critical Text position primarily follows the Vatican Manuscript in its readings!

**(2) KJV Yes, Received Text No:** They may use or allow the use of the KJV as their classroom text, but their teachers generally undermine the Preserved Hebrew Masoretic Text and Greek Textus Receptus on which the KJV is based. They allow for the Westcott and Hort view that such precious passages as the last 12 verses of Mark, the woman taken in adultery (John 7:53-8:11), and John’s Trinitarian statement (1 John 5:7-8) are not part of inspired Scripture.

**(3) KJV Yes, Modern Versions Yes Too:** They may adopt the KJV as their classroom text, but they also approve of and recommend such versions as the New International Version (NIV), New American Standard Bible (NASB), and the English Standard Version (ESV) which are all based on the corrupt Westcott and Hort Text.



Many writers today who claim to be fundamentalists define "Word" of God and "Words of God in the following manner. God's "**Word**" is defined as only God's "message, thoughts, ideas, concepts, truth, or revelation," but not His actual **Words**. A few writers say that God's Words are in all of the Hebrew and Greek

manuscripts all over the world. However, there are over 5,600 manuscripts. If God's "Word" is "in our hands," as they claim, then how can it be both "in our hands" and also all over the world in these 5,600 manuscripts? This is impossible and makes no sense whatsoever.

It is sad that one rarely hears those of the Critical Text position talk about the "Words of God" (Ps. 12:6; 119:103; Prov. 30:5-6). Instead, they talk about the Word of God, thoughts, revelation, and autographs, but neglect the great truth of the verbal preservation of God's Words for us today. The Critical Text position often deemphasizes and downplays the truth that we have the precise Words of God today. Of course, this emphasis becomes perilously close to the view that the Bible only *contains* the Word of God (the Neo-orthodox position). Again, many fundamentalists will boldly proclaim that all of the words of the Bible are inspired in the original manuscripts but fall short of espousing the position that they are all inspired and preserved in a certain Greek text type. This position produces what has been termed by David Sorenson as the "quicksand of uncertainty" in relationship to possessing all of God's Words today in our Greek text and the inerrancy of the Bible.

**There are three preservation views that are being taught:** 1) God has in a general or specific verbal way preserved His Word in all the available manuscripts (Westcott and Hort Greek Text, Received Text, and Majority Text); 2) God's Word is verbally preserved in the historic Received Text; 3) God never promised to preserve His Word anywhere.



Glenny champions the no preservation view. W. Edward Glenny, former professor at Central Baptist Seminary, Minneapolis, Minnesota, and actually denied preservation in an article that appeared in *The Bible Version Debate: The Perspective of Central Baptist Theological Seminary* (1997). We quoted part of this already. The article is titled "The Preservation of Scripture." Consider the following plain statements: "The doctrine of the preservation of Scripture was first included in a church creed in 1647. As we have argued above IT IS

NOT A DOCTRINE THAT IS EXPLICITLY TAUGHT IN SCRIPTURE, nor is it the belief

that God has perfectly and miraculously preserved every word of the original autographs in one manuscript or text--type. It is a belief that God has providentially preserved His Word in and through all the extant manuscripts, versions and other copies of Scripture. ... not only does no verse in Scripture explain how God will preserve His Word, but THERE IS NO STATEMENT IN SCRIPTURE FROM WHICH ONE CAN ESTABLISH THE DOCTRINE OF THE PRESERVATION OF THE TEXT OF SCRIPTURE. ... it is also obvious from the evidence of history that GOD HAS NOT MIRACULOUSLY AND PERFECTLY PRESERVED HIS WORD IN ANY ONE MANUSCRIPT OR GROUP OF MANUSCRIPTS, OR IN ALL THE MANUSCRIPTS" (Glenny, The Bible Version Debate, pp. 93, 95, 99).

Many today deny that we have the original Hebrew, Aramaic, and Greek Words preserved to this day in an inerrant fashion. They claim there are errors in these Words today and therefore, we do not have an inerrant Hebrew, Aramaic, and Greek texts and certainly not a Bible. For many the Bible only "contains" some of the Words of God here and there, but they cannot tell which Words these are and which are not the Words of God. Many believe that only the ideas, thoughts, concepts, message, truth, or teachings of the original Words are preserved rather than the "Words" themselves.



**Why would Fundamentalist institutions, in one way or another, reject preservation and the verbal inspiration of God's Words in the copied Hebrew and Greek texts?**

The "no preservation" position is held so man can preserve the Scriptures – not God (and there are those who actually believe and teach this!). In other words, God left preservation of His Word to natural processes without any providential working on His behalf. *The claim is made that God never promised to preserve His Words and therefore man must find and preserve them.* In essence, man preserves the Word by reconstructing the Bible by his own wisdom and scientific procedures, in order to determine what the Bible is.



The no-preservation theory of Westcott and Hort was to *reconstruct a Greek text without assigning inspiration to any specific text, since the text is in constant flux or change.* **As a result, many have imbibed this reconstruction theory and teach that the Greek Text is being reconstructed and never will be fully restored; therefore, they cannot believe in preservation and the verbal inspiration of Scripture.** In addition, they really can't even claim the autographs as their final authority because they do not have them, if indeed, the text is continually being reconstructed. In short, the theory of no preservation is used to prop up the Critical Text position that man is in the process of finding God's Words and this process will never end.

**3** The “no preservation” position is followed because it is hailed as the scholarly position, which Westcott and Hort adopted. Many today agree with the unscientific theories of the German rationalists of Westcott and Hort who categorically rejected preservation and inspiration, while producing a Greek New Testament in 1881 based on the findings of Tischendorf. In rejecting inspiration in copied texts, we are actually siding with heretics and modern scholarship. Consequently, we are also following a Greek text that is corrupted by heretical Gnostics, which is a text that should be discarded and avoided from the standpoint of Biblical separation (2 Cor. 6:14-17).

**4** The “no preservation” position must be held by many today in order to advocate or defend the Minority Text, which does not have the backing of multiple thousands of Greek texts, as the Received Text does. Since there are so few Greek witnesses behind the Critical Text Bibles an argument must be maintained that God has not promised to preserve His Words in any specific text type, or He has decided to preserve them in all text types, *without the possibility of accessibility*, or ever being able to discover all of the preserved words. This argument allows the Critical Text readings to be maintained even when there is overwhelming manuscript evidence against these readings.

**5** The “no preservation” position is supported to advocate that no English Bible translations are inspired (especially the KJV!). The originals were verbally inspired but verbal inspiration cannot be dogmatically maintained in any English Bible translation.

**6** The “no preservation” position is maintained so one can adopt a weaker view of inerrancy. If the Bible is not the preserved Word of God (consisting of inspired Words) then a strict and conservative approach to inerrancy cannot be maintained. As a result, men talk about errors of fact in the Bible, historical errors, scribal errors, genealogical errors, interpretive errors (Jonah, creation, the Flood, etc.), discrepancies, contradictions, and mistakes. The truth is this; many professors in what are deemed as conservative Bible colleges and seminaries have a very weak view of inerrancy. We should boycott their schools, until they weed them out and fire these guys, and let them go to schools that are not conservative. They would fit in well!

Lloyd L. Streeeter made an excellent observation: “When they teach that God did not perfectly preserve His Word, it makes us wonder, ***what else do they think God did imperfectly?*** God promised to preserve the Jews as a nation; will He not preserve them perfectly? God promised to preserve our souls; will He not do so perfectly? The very idea that God did something imperfectly is next to blasphemous. To say that God preserved His Word but that He did not do a very good job is to impugn the power and ability of God. However, ***God not incept!***”



## ● name

I might add that if God “can keep that which I have committed unto him” (2 Tim. 1:12) then surely He can keep His word! Psalm 138:2 says, “I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.” The Bible is God’s Word, He is zealous over the Words He has given and holds the Scriptures higher than His own name. Surely, if this is true, and it is, God would certainly preserve these precious Words and keep them from one generation to the next.

Yes, there have been challenges and problems that God’s people had to overcome throughout the years in relation to preserving His Word. And yes, there have been some obvious errors in the transmission process but God overruled these obvious errors and maintained verbal inspiration. However, there were errors related to the ear (hearing). Sometimes one person would read from a manuscript and several would make simultaneous copies as they listened and wrote. This could cause an error. For example, the difference between the possessive “your” (hemon) and “our” (humon) in the Greek is very slight and could easily be confused. There were also errors in memory. A copyist would read a manuscript and then write. Depending upon his short recall of memory, he could make an error. Some copyist may have concluded that a manuscript had some grammatical problem that was in need of correction. Most of the variant readings originated unintentionally within the Traditional Text and Received Text tradition.

Yes, there were, and are, variants in the manuscripts. However, we do know that at all times the true Words of God were in the manuscripts in a Received and Traditional Text. In almost every case, the correct Word was there in overwhelming numbers. Usually when an error would creep in it was corrected in scores of other manuscripts or hundreds of other witnesses. There are many positive reasons we can focus on that brings us to the conclusion that we have a verbally inspired Bible, such as the methods the Jews used when copying the Scriptures to prevent errors (Rom. 3:2) and how God providentially worked in confirming His Word through the ages (Matt. 5:18), especially prior to the Reformation Period and missionary expansion throughout the world. We should focus on God and not man when we discuss Bible preservation (1 Cor. 10:31). To God be the glory great things He hath done!

### Percentage Preservation?

Kevin Bauder, writing in "One Bible Only?" promotes this foggy uncertainty: "If preservation does not really have to include every word, than the whole controversy is no more than a debate over percentages." He stated elsewhere "that no two manuscripts, no two editions of the Masoretic Text or Textus Receptus, and no two



editions of the King James Version share all of the same words. Reasonable people ought to admit that the whole dispute is an academic quibble over percentages."



**Actually, it's not a debate or game about percentages; it never has been! It's about heretical and erroneous readings that were introduced into the text of Scripture and which have been incorporated into the modern Bibles. It's about deletions and departures from the historic text.** *Christians of every century were given all the words that God intended for them to possess at their particular phase of history.* Admittedly, there was a *progression* of

the propagation and promotion of the Received Text. In the beginning, during apostolic days, Christians were given piecemeal revelation, since the original texts of Scripture were being recorded and then passed among the churches.

At other times throughout the course of church history, there were entire Bibles printed, which were based upon the canon of the Bible and the Received Text tradition. Of course, the words recorded in these Bibles were the words of God, since they reflected the Common Text. The people believed that God had preserved His Word for them as they read and studied their Bibles. **They were not Bible doubters but Bible believers!** They did not look at their Bibles as containing only a percentage of God's words but all of His words.

**If God is powerful enough to inspire His Word to the jot and tittle without error, surely He is powerful enough to preserve all of His inspired words, so that today His people can say they have the very same inspired words the Apostles and Prophets had!** Surely, we have 100% of God's Scripture today! God Himself used the word "perfect" to describe His Word: "The law of the LORD is perfect, converting the soul" (Ps 19:7). By "perfect" we mean the Bible is infallible (incapable of error) and inerrant (without mistakes).

As stated earlier, the editions of the Received Text all present substantially the same text and the variations are not of great significance and rarely affect the sense. **The Received Text manuscripts were virtually identical and the differences that existed were only differences in *degree* and not a difference of *kind*.** Of course, this could no longer be said with the introduction of the Critical Text in spite of what its defenders might say. The Critical Text actually changed the words and meanings of God's Sacred Text in many places which substantially effected what God wanted to convey. In addition, the argument that there were many different Received Texts (like the Critical Text) is simply not true. This is another straw man argument designed to steer people away from the central issue which is the preservation of God's words in a Received Text tradition.

Edward Glenny adds to the disbelief in perfect preservation by asking: "How can it be the perfectly preserved Word of God if even a few of the readings in it never existed before 1516?" Of course, Glenny *assumes* that these readings never existed before 1516 but he has no proof that they did not exist, since he does not possess the originals! Furthermore, the Received Text advocates argue for preservation in the Received Text tradition (95% of some 6,500 manuscripts) and not in one or two specific manuscripts. In creating his Greek text, Erasmus was simply drawing from the previous Traditional manuscripts, which followed in the same textual stream of Received Texts.

In doing this Erasmus was not RECREATING the inspired Word but RECONFIRMING what God had originally given. In spite of what Glenny says or thinks, neither the previous Greek texts were partially inspired, nor was the text of Erasmus partially inspired. **This is because God in His providence confirmed His Word and Words progressively and perfectly, by a process of purification and refining, as silver is tried in the fire seven times (Psalm 12:6), which occurred down through the centuries in a commonly received Hebrew and Greek text tradition (John 16:13).** It was no different just prior to the printing and propagation of God's Word. We can certainly believe that the words of the Received Greek and Masoretic Hebrew text that underlie the King James Bible are the very Words which God has preserved down through the centuries, being the exact words of the originals themselves, through God providential transmission and purification of the text.

**Are there textual discrepancies and mistakes in the original language Scriptures underlying the KJV?** Jeffrey Khoo appropriately answers: "There are no textual discrepancies in the Hebrew and Greek Scriptures underlying the KJV. Whenever we see differences, contradictions, or discrepancies in the Bible, we should not call them "errors" (scribal or otherwise). Such differences, contradictions, or discrepancies are merely apparent and not true errors at all. Principles of harmonization should be employed to reconcile the differences and offer possible solutions. **The Apostle Paul offers a safe hermeneutical approach to the alleged discrepancies in the Bible: "let God be true, but every man a liar" (Rom 3:4).** We should never in any way say the Bible contains errors or mistakes. The Bible God has given us is infallible (i.e. incapable of error) and inerrant (i.e. without mistakes)..."

"Francis Turretin explained how we ought to look at copyist or printing errors in the light of providential preservation: "Although we give to the Scriptures absolute integrity, we do not therefore think that the copyists and printers were inspired (theopneustous), but only that the providence of God watched over the copying of the sacred books, so that although many errors might have crept in, it has not so happened (or they have not so crept into the manuscripts) but that they can be easily corrected by a collation of others (or with the Scriptures themselves). Therefore the foundation of the purity and integrity of the sources is not to be placed in the freedom from fault (anamartesia) of men, but in

the providence of God which (however men employed in transcribing the sacred books might possibly mingle various errors) always diligently took care to correct them, or that they might be corrected easily either from a comparison with Scripture itself or from more approved manuscripts ... "As regards contradictions in Bible passages, Turretin said, "... it will be wiser to acknowledge our own ignorance than to suppose any contradiction."

**As time passed, God in His oversight or providence superintended the process of preservation by directing various men (Erasmus, Stephanus, Beza, Elzivers) to clarify and confirm the Greek Text from the ancient apostolic days and prepare the world for the propagation of a Received Text, which would be used to spread the Gospel and God's words throughout the earth.** This was not a *re-inspiration* but a *re-confirmation* of the accepted Church Text and became another step in the preservation and propagation of the Received Text.

Now let's return to Bauder's percentage argument once again. **Christians have never viewed their Bible on a percentage basis, nor should we.** In every age, God's people possessed His words, the Traditional Text words, and God revealed and confirmed His words to them throughout the course of history without any substantial change and alteration. Of course, Bauder still concludes that this would be a "percentage preservation" throughout history but "reasonable people" (using Bauder's term) would conclude that it was a *progressive revelation of all the Words that God intended His Church to possess, at any given point in history, without effecting the meaning and message of the text of Scripture.*

Historic Christianity always accepted their Bibles and believed that they possessed the very Words of God, since these Words reflected the Received Text; however, the critical readings were never accepted as Scripture and were abandoned. Why was this?



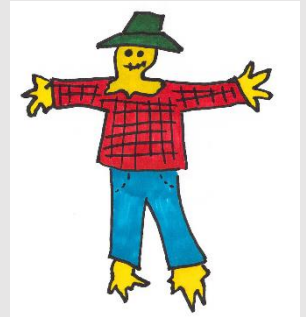
It's because **the Church knew what the honey was and discarded the vinegar! They also separated the wheat from the chaff!** We should do the same today when it comes to the spurious readings of the modern versions.



Kevin Bauder reflects a skeptical attitude in relationship to the preservation of *all* the Words of God and yet it is the prevailing attitude among many New Evangelicals and Neo-Fundamentalists alike. They seem to universally agree that God has never made the promise to preserve all His words in any Bible translation, or even within a witness of surviving manuscripts; therefore, although no meaning or doctrine has been lost, both camps (Received and Critical Text traditions) can only promote "percentage preservation" and "percentage inspiration." We respectfully, but without apology,

disagree with this unbelieving mindset that is prevailing in most Fundamental schools and colleges today. **God has perpetuated His Word and Words through a commonly Received Text throughout the generations. As it was preserved in previous Bibles, so it is today in the King James Version, since the majority of all Bibles were based upon a Greek Received Text.**

The percentage argument is simply a *straw man* argument created to deny that God has a specific Traditional Text that He wants to convey to His people and is designed to open the door to accepting the Critical Text readings. **In every generation God has promised to provide His saints with His preserved Word and the Words that He has given to them would follow a Received Text tradition. This is good enough for me and it was good enough for Christians down through the centuries of church history!**



They believed their Bible had authority because they possessed inspiration. We can believe that we have God's Word and "Words" in our Bible, as all previous Christians believed, and that our Bible is inspired. Nobody had to wait for Westcott and Hort to rediscover God's Word nor are we waiting to discover God's Word today!



**Like this lost puppy, has God's Word really been lost for over 18 centuries and only recently been rediscovered by Tischendorf, Westcott, and Hort?** Many who reject the idea of preservation in one specific text type promote an ongoing process of scientifically comparing manuscripts in order to rediscover God's Word. It's as if they are saying, "**The Word of God is still out there.**" Edward Glenny, an advocate of this position, concludes: "Therefore, the only honest alternative left for us is to study all the manuscripts available to us for the purpose of compiling a text better than the best found in any one manuscript or group of manuscripts." This is rather absurd reasoning. Who really has done this and can do this?

- Since the extant (existing) manuscripts are located in various countries of the world and primarily appear as museum artifacts, must one travel the world and compare approximately 5,656 documents every time they want to translate a verse from the Greek New Testament?
- Does any professor, preacher, or student follow such a rigid procedure as this?
- By this criterion, how many Bible students could be considered honest with the Greek and God's Word?

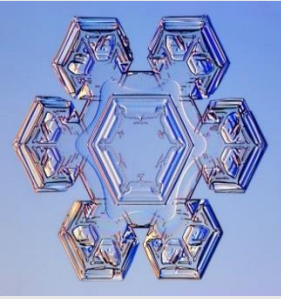
Here is the point; without a commonly-accepted text believers are left with "partial preservation" and they can never possess the assurance that they have all of God's words. This approach of constantly searching for God's Word and words weakens

exegesis of Bible texts and the authoritative preaching of God's Word. Here is something else to consider. If a new discovery was made that would rival the impact of Sinaiticus and Vaticanus, would it become necessary for those who embrace the Westcott and Hort text to create an entirely new Critical Text, which would expose the corruption in the 1881 text? Again, without an authoritative and traditional witness, there is no assurance that God's words will remain on the pages of your Bible!

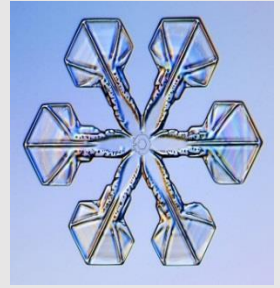
"THE BIBLE" "Majestic, eternal, immutable BOOK,  
Inspired, inerrant, complete.  
The Light of my path as I walk on life's way,  
The Guide and the Lamp to my feet.  
Its writings are holy and verbally true,  
The unalterable Statute of Light,  
For profit, for doctrine, for correction, reproof, Infallible Guide to the right.  
My Treasure, my Comfort, my Help, and my Stay, Incomparable Measure and Rod,  
Each page is replete with its textual proof,  
The Bible, the exact WORD OF GOD!

Let's restate our thesis and conclusions, as a result of this study, and never doubt the preservation and inspiration of God's Word and words. **Both inspiration and preservation are found in a text tradition (Masoretic, Received, Majority, Byzantine, Antiochan, Traditional, Ecclesiastical, Historical, Reformation, and Preserved Text) and it's from these gathered Hebrew and Greek texts, passed down through the centuries, that we possess God's inspired Word.** These texts, as they are accurately recorded and reflected in the King James Version, represent God's inspired, inerrant, and infallible Word and Words. Therefore, we can conclude that the King James Bible is God's Word and Words for us today, since it reflects the Received Greek and Hebrew (Masoretic) text traditions. We can hold our King James Bible in our hand with absolute confidence and say, "Thus saith the Lord" without mumbling under our breath, "Only in the original manuscripts" or "Only in the oldest manuscripts - Vaticanus and Sinaiticus."

Although we acknowledge there were various errors and glitches in the transmission process over the centuries (spelling, accents and breathing marks, word order, and other minor changes and differences in words), this in no way negates the fact that God providentially made sure that none of His words were lost. **God has preserved His Word (New Testament) in and through many thousands of manuscripts that are of the Traditional and Received text (Byzantine) type. God has providentially perpetuated His Word by means of approximately 5,650 manuscript copies, which follow a Received Text tradition.**



**Like snowflakes, there are no two exact manuscripts, but like snowflakes, which join together to make a beautiful blanket of snow, so the Greek witnesses of the Received Text combine together to give an accurate witness and reflection of God's preserved Word.**



The preservation of Scripture is seen in the continuing witnesses of the Received Text and the inspiration and infallibility of Scripture in the majority of manuscripts represented. God had providentially preserved His Word in multiple manuscripts throughout history so that none of its doctrinal content or words have been lost. This conclusion is based on the promise of Scripture, the evidence of history, and faith.

Rene Pache said that it's our responsibility "to reconstruct from all the witnesses available to us the text *essentially* preserved in all, but *perfectly preserved* in none." We reject this notion, since God has preserved His Word in the Received Text tradition and to look elsewhere, the Critical Text tradition, results in losing many of God's words, which He intended to share with us for our learning and profit (2 Tim. 3:16). Kevin Bauder makes this mindboggling statement: "**we can know what God said, even if we do not have every single word with which He said it.**" Sounds kooky to me! Men will go to great lengths to try and deny a preserved text tradition. Many people are saying today that God abandoned the pure Hebrew and Greek Words rather than preserving them in a perfect Traditional Text. Dean Burgon disagreed. He wrote: "There exists no reason for supposing that the Divine Agent, who in the first instance thus gave to mankind the Scriptures of Truth, straightway abdicated His office; took no further care of His work; abandoned those precious writings to their fate." [Dean Burgon, *The Traditional Text*, p. 11]

### **Preservation and the Inspiration of God**



Yes, the Scriptures in the "original autographs" were inspired and inerrant. But does this mean they are not inspired and inerrant today in the copied manuscripts that we possess and the King James Bible that we read and love? However imperfect the scribes and process of copying might have been, it still does not negate inspiration, since this initial inspiration is evident in the thousands of surviving manuscript witnesses, which agree with one another. **If we reject applying inspiration to manuscripts and our Bibles, we might as well join the liberal and modernist club!** We are no better than the liberals. The alleged scholarly conclusion of many today goes something like this:

**"Pristine autographs, flawed copies, flawed Bibles, incomplete inspiration and preservation, but no doctrine lost, close enough, no harm done!"** I must admit, this is a rather bizarre way to view God's eternal truth. I am not a member of the "Doubting Thomas" club for I am certain that God has preserved His Word, as He promised, in thousands of surviving manuscripts that present the same witness.

Dr. Waite, when commenting on the inspiration of the Hebrew and Greek words, conveys these thoughts: "Let's be very careful about this. It is true that the process of inspiration applies only to the autographs and resulted in inspired Words, the original Words of Hebrew, Aramaic, and Greek being given by God's process of breathing out His Words. The process has never been repeated; the manuscripts that we have today were not the result of the process of inspiration. However, it can be said that the Words given originally by the process of inspiration if they have been preserved exactly in manuscripts we have today are inspired Words. If, then, they are the same Words that God gave by the process of inspiration, we can refer to them as inspired Words. **To say it another way, I believe that words in the apographs (the copies of the original manuscripts) that are accurate copies of the original Hebrew, Aramaic, and Greek words can be referred to as inspired Words. In this sense, therefore, (since they have been preserved Word for Word), I refer to the Hebrew and Greek Words that underlie the King James Bible as inspired Words.** This is a major point that needs to be kept clear."

Many believe today that the only place the perfect Word of God ever existed was in some verbally inspired original manuscripts without inspiration being preserved and carried along in the copies of the originals. Where does this shall belief and weakened view of inspiration take us? First, since no person has ever seen the autographs how can we know for sure that what we have today is the Word of God and the original Words that God intended us to possess? Second, if God has not preserved His Word and Words through the copying process then the conclusion of Jesus was wrong about living "by every word" (Matt. 4:4) and "jot and tittle" (Matt. 5:18) when speaking of the preserved copies – not the originals. Isaiah and Peter were wrong (Isa. 40:3; 1 Pet. 1:25) and the Psalmist was wrong (Ps. 119: 89; 152; 160) who all viewed the copies of Scripture as God's preserved Words.

Third, how can you trust a Bible that has not been preserved? You can't be sure that you have accurate truth without accurate words. Fourth, partial inspiration or concept inspiration casts doubt upon everything – the miracles, historical accuracies, factual statements, and doctrines of the Bible, etc. To conclude that one can reject verbal inspiration in the copies while accepting and defending doctrinal truth is similar to rejecting the truth about gravity but jumping off a cliff anyway, believing that in the end everything will be okay. It just does not work this way. **There is a necessary and logical linkage between inspiration and preservation. Verbal inspiration in the originals**



**means absolutely nothing unless copies of the originals are maintained to substantiate the originals and provide us with unwavering assurance that God has preserved His truth.** The copies are not ghosts of the originals; they are the originals passed down from generation to generation. This is what gives us confidence in the Bible. Without copies the originals would be senseless and we would have no assurance that we possess God's timeless Words out of which flows eternal truth.

**We must continue to believe in the Biblical doctrine of providential preservation which means the inspired Words of the Hebrew OT Scriptures and the Greek NT Scriptures are “kept pure in all ages.”** What was the purpose for expressing original purity in inspiration within the divine originals (2 Tim. 3:16)? The purpose was to spawn our faith in God keeping His Word and Words for us down through the ages as Paul believed (2 Tim. 3:15). We should embrace the sound belief that the pure Texts that represent the autographs of the Bible are the Traditional Masoretic Hebrew Text of the Old Testament and the Traditional Greek Text for the New Testament underlying the King James Version. We should believe that the purity of God's words has been faithfully maintained in the Traditional/Byzantine/Majority/Received Text, and fully represented in the Textus Receptus that underlies the KJV. As mentioned above, we should believe that God's providential preservation of the Scriptures concerns not just the doctrines but also the very words of Scripture to the jot and tittle (Matt 4:4; 5:18, 24:35, Mark 13:31, Luke 21:33, Rev 22:18-19).

**How were the Scriptures preserved?** Dr. E. F. Hills answers: “First, the Old Testament text was preserved by the Old Testament priesthood and the scribes and scholars that grouped themselves around that priesthood (Deut. 31:24-26). Second, the New Testament text has been preserved by the universal priesthood of believers, by faithful Christians in every walk of life (1 Peter 2:9). Third, the Traditional Text, found in the vast majority of the Greek New Testament manuscripts, is the True Text because it represents the God-guided usage of this universal priesthood of believers. Fourth, the first printed text of the Greek New Testament was not a blunder or a set-back but a forward step in the providential preservation of the New Testament. Hence the few significant departures of that text from the Traditional Text are only God's providential corrections of the Traditional Text in those few places in which such corrections were needed. Fifth, through the usage of Bible-believing Protestants God placed the stamp of His approval on this printed text, and it became the Textus Receptus (Received Text).”

**As previously mentioned, Jesus taught that the Old Testament would be preserved forever in the Hebrew language.** This preservation must logically apply to the NT as well which was written in Greek. The OT and NT are inseparable for they together make up the complete Scripture and Jesus taught that “the scriptures cannot be broken” (John 10:30). The jot and tittle of the divinely inspired words of the original language Scripture Jesus promised (Matt. 5:18) would be preserved until the very end of time. This is a

strong proof text for the doctrine of Biblical preservation or as the Westminster theologians taught, “**kept pure in all ages.**” Once again, the New Testament writers refer to the Old Testament texts of Scripture, as if the text was available at the time of writing the New Testament (Matt. 22:29; 26:54, 56; Mk. 12:24; 14:49; Lk. 24:27, 32, 45; Jn. 5:39; 10:35; Acts 17:2, 11; 18:24, 28; Rom. 1:2; 15:4; 16:26; 1 Cor. 15:4; Gal. 3:22; 2 Tim. 3:15-16; 1 Pet. 2:6; 2 Pet. 1:19-20; 3:16), indicating their confidence in the preservation of the words and text of Scripture.



Matthew Henry likewise believed in the jot-and-tittle preservation of the Scriptures: “Heaven and earth shall come together, and all the fulness thereof be wrapt up in ruin and confusion, rather than any word of God shall fall to the ground, or be in vain. The word of the Lord endures for ever, both that of the law [i.e. OT], and that of the gospel [i.e. NT]. ... for whatever belongs to God, and bears his stamp, be it ever so little, shall be preserved.”

Yes, the Bible has been preserved for us today and maintains inspiration, inerrancy, and infallibility. Therefore, we can conclude that the *King James Version is inspired, inerrant, and infallible in the Hebrew and Greek texts that it represents*. Furthermore, we believe that the KJV accurately reflects these textual readings and therefore can be trusted, while other translations cannot be trusted in thousands of readings, since their translation is based upon inferior manuscripts. In summary, when the Hebrew and Greek witnesses are accurately brought together and translated into a Bible, such as the King James Version, we can be assured that we have God's timeless truth and inspired words, even within a translation. This is because they are accurately recorded and reflected in the transmission of the commonly Received Texts of Hebrew and Greek words. The originals are *directly* inspired by God, the copies are *indirectly* preserved by God which keeps inspiration intact, and the historic English Bible translations based upon the Received Texts of Hebrew and Greek are inspired by God as they accurately reflect these inspired texts.

Even those who accept preservation of Scripture will sometimes argue against any miracles occurring during the preservation process. However, no person can really make this statement in any factual or absolute sense. God has proven His miraculous providence in preserving His Word in the past. It was not a coincidence that the Word of God was rediscovered by the high priest at the right time for King Josiah to lead his people to repentance and revival (2 Kings 22:8-13). It was not an accident that a copy of the Law was hidden and kept safe in a time when evil men were destroying all the copies they could find ... It seems this can be seen as a miracle of providence.

Matthew Henry said this about God's work to preserve His Word in the episode of 2 Kings 22:8-13: "Whoever were the instruments of its preservation, we ought to acknowledge the hand of God in it. If this was the only authentic copy of the Pentateuch then in being, which had (as I may say) so narrow a turn for its life and was so near perishing, I wonder the hearts of all good people did not tremble for that sacred treasure, as Eli's for the ark, and I am sure we now have reason to thank God, upon our knees, for that happy providence by which Hilkiah found this book at this time, found it when *he sought it not*, Isa. 65:1. If the holy scriptures had not been of God, they would not have been in being at this day; God's care of the Bible is a plain indication of his interest in it."



Lloyd Streeter (pictured with his wife) comments: "The very fact that Satan hates the Bible and wants to destroy it leads us to believe that it is not at all unreasonable that God miraculously preserved His Word. Satan brings all of his supernormal power against the Word of God in the translating of it, in the keeping of it, and in the teaching of it, but God protects His Word. Why would He not do supernatural, miraculous things in this spiritual battle? It is difficult for us to see how God could keep His promises to preserve His Word without doing some miracles along the way" (Matt. 5:18; 24:35).

**All of the various copies (manuscripts) of the Received Text tradition are a chorus of witnesses to the autographs of Scripture. When joined together, they create a beautiful symphony and sing the same song - God has preserved His Word!** Can we say that the King James Version of the Bible is the inspired Word



of God and that we possess God's words today? Yes, we can. Of course, this does not mean that God's Word was reinspired in the 1611 King James Version, since the translators were not the apostles, the Elizabethan English (without the Hebrew and Greek) was not inspired, the italicized portions were not inspired, the inclusion of the apocryphal books in 1611 were not inspired, and since spellings and updated words were necessary since 1611. However, the KJV was correctly translated from the right set of manuscripts. **Therefore, we can say that the King James Version is an accurate translation of what was given by the inspiration of God (the original manuscripts) and that it is the inspired Word of God, keeping the inspired Words intact that God intended us to possess as a result of preservation.**

This will raise the eyebrows of many and they will begin to argue with you by asking some questions. Let's walk through these arguments and give some answers to those who criticize the King James Version and play the game of "Doubting Thomas" with regards to God preserving His inspired Word and Words.



**Argument #1** - "You can't possibly mean that we possess all of God's Words?" Yes, we have all of them. The united witness of the manuscripts is overwhelming even among the few variants within the Received Text readings. **God in His providence confirmed His Word and Words progressively and perfectly, through a process of purification and refining, as silver is tried in the fire seven times (Psalm 12:6), which occurred down through the centuries in a commonly received Hebrew and Greek text tradition (John 16:13) and in spite of typographical, printing, and recording errors.** God has always preserved His Word for His people through the ages in Bibles that reflected the proper Hebrew and Greek. To boldly deny that we have all of God's Words in a commonly Received Text breeds skepticism toward God and His ability to preserve and keep His Words down through the ages. We can possess MAXIMUM CERTAINTY in regards to the preservation of God's Words when looking at the ancient transmission of the Received Text.

What about the KJV English of 1611? Are all the Words of God preserved for us in the exact English translation of 1611 or can we update an English Word and look at the Greek and Hebrew for a more literal rendering of an English word?



**The Elizabethan English of 1611 and today is not inspired over and above the Greek and Hebrew Traditional Church Texts which are perfectly inspired through God's providential hand of preservation (1 Pet. 1:23).** Since our King James Bible is based upon these inspired and preserved texts, it means that the English in our King James Bible is inspired, *as it reflects the accuracy of the Hebrew and Greek texts.* **God promised to inspire the original Hebrew and Greek languages (2 Pet. 1:21; 2 Tim. 3:16) and preservation (which includes inspiration) pertains to the accurate copies and transmission of the Hebrew and Greek texts. Therefore inspiration, as it pertains to the English in the KJV, always works in conjunction with the Hebrew and Greek texts, which have been passed down to us through preservation.**

This means that we can say our King James Bible is the Word of God and that we possess the very Words of God, since it is a reflection of the original autographs that have been preserved in the proper Greek and Hebrew texts. We can conclude that the

King James Bible is inspired as a result of the authority transferred upon it from the original manuscripts which are represented in the Masoretic and Greek Received Text traditions. **THE KING JAMES BIBLE CARRIES THE AUTHORITY OF THE ORIGINAL AUTOGRAPHS, SINCE IT REFLECTS THE WORDS THAT GOD GAVE IN THE ORIGINAL MANUSCRIPTS.** Dr. Timothy Tow says, "The original text may be likened to ginseng, and its translation ginseng tea."



Since God's Word and Words have been preserved in the Hebrew Masoretic Text and thousands of Greek Received Text witnesses, and since the King James Bible is based upon these united witnesses, we can confidently conclude, "All scripture is given by inspiration of God" (2 Timothy 3:16) and this inspired Scripture is found in our King James Bible. Yes, the King James Bible is the inspired Word of God today, since it remains true to the Received Text tradition. **Once again, we can hold our King James Bible in our hand and say, "This is God's inspired, inerrant,**

**infallible Word because it is an accurate reflection of the original manuscripts and maintains the authority of the original writings."** It's inspired "verbally" (in words) and in a "plenary" (equal) manner, since it follows the inspired and preserved manuscripts, which are a reflection of the originals and therefore carries with it the authority of the original writings.

**Argument #2** - The argument continues: "But you can't possibly mean that you have all of God's Words in the King James Bible?" Indeed, we have all of God's words. History has shown that God's Words have been preserved within the Masoretic and Received Text traditions (a common text), and as these Hebrew and Greek manuscripts are accurately translated in our Bible, we can say with confidence, "Yes, we have God's words." We believe that we do have all of God's Words in our King James Bible *to the extent that they accurately reflect the Hebrew and Greek traditional texts.* **In other words,**

**we can believe that any time the proper Greek/Hebrew texts are accurately translated, we have the Words of God in English. We do believe an accurate translation CAN and DOES preserve the inspired words in the English language. PRESERVE, PROTECT, AND PROMOTE.**

This has certainly been the belief of the early church and all sincere Christians down through the centuries, since God's words have been preserved within the Received Text manuscripts.

**Argument #3** - The argument then concludes with these questions: "**What about an improper recording of an English word in your King James Bible? What about the**



**earlier revisions of the King James Bible and the Bibles that people possessed before 1611? Didn't they have the Word of God in 1610? How could the KJV have contained spelling or printing errors that needed to be changed or updated through a revision process, if it is God's perfect Word in the English language? Which edition of the KJV is inspired?"**

Of course, these questions are not issues, nor do they raise insurmountable problems, **since the KJV English is not inspired over and above the Greek and Hebrew texts.** The English should always be compared to the underlying Hebrew and Greek texts that are perfectly preserved in the manuscript evidence. The questions raised are not problems since the **translators** were not the apostles and prophets who gave us the original Scriptures (2 Pet. 1:21). However, we can conclude that we have God's words in our beloved King James translation, *as it reflects the Hebrew and Greek texts* God has in His providence preserved for us. **The King James Version is God's preserved Word (and words) in English but this does not mean the English overrides the Greek and Hebrew texts upon which it was based. However, the King James Bible carries the authority of the original writings because of its reflection and faithfulness to the originals.**

**If we can preserve food, God can certainly preserve His Word!** Once again, we can believe that we have ALL OF GOD'S WORDS and possess a BELIEVING ATTITUDE toward possessing God's Words, since the MAJORITY OF CHRISTIANS down through the centuries of church history have always believed they possessed all of God's words. **Their rock solid belief was that they possessed God's Word and the words that He had preserved and chosen to give to them**



**during their generation.** As we will see in another point, this is more than just a *fact* issue; it's a *faith* issue rooted in God's preservation promise. Even the early church believed they had "all" of the Scriptures while passing them around and reading them in the local churches (Col. 4:16; 2 Tim. 4:13). Timothy was raised on copies of the originals and he certainly believed that he possessed the words of Scripture (2 Tim. 3:15-16). It should be no different today.

**Of course, the preserved Received Text manuscript evidence is our final authority and not a certain type of English found in our King James Bible. Nevertheless, we trust our KJV to preserve God's words because of its accurate reflection of the Received Text. We do not doubt that we have God's inspired, inerrant, and infallible preserved Word in our hands today. This is our believing attitude toward Scripture.** As the English reflects the Received Text tradition, we embrace a Bible that

has preserved God's words accurately without changing God's words with thousands of deletions from the Received Text, as the Critical Text does.

**Do we have the pure and perfect Word of God today?** The answer is again a resounding yes. God not only inspired His Word 100%, He also promised to preserve His inspired words 100%, to the last jot and tittle. Jesus said in Matthew 5:18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 24:35, Mark 13:31, Luke 21:33 say, "Heaven and earth shall pass away, but my words shall not pass away."



Tertullian presents the third century attitude toward preservation: "I hold sure title-deeds from the original owners themselves, to whom the estate belonged. I am the heir of the apostles. Just as they carefully prepared their will and testament ... even so I hold it" (Roberts and Donaldson, Ante-Nicene Fathers, 3:261). The Westminster Confession of Faith (chap I, para VIII) states, "The Old Testament in Hebrew ... and the New Testament in Greek, ... being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic.".

The Dean Burgon oath is worth repeating at this is point of our study: "The Bible is none other than the voice of Him that sitteth upon the Throne! Every Book of it, every chapter of it, every verse of it, every word of it, every syllable of it, every letter of it, is the direct utterance of the Most High! The Bible is none other than the Word of God: not some part of it more, some part of it less; but all alike, the utterance of Him who sitteth upon the Throne; faultless, unerring, supreme!" Amen!

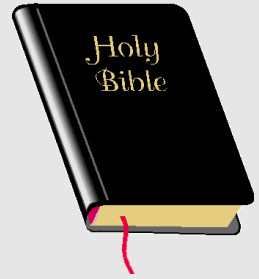
Charles Wesley, one of the founders of Methodism, wrote:

"The bible must be the invention of either good men or angels, bad men or devils, or of God. Therefore:

1. It could not be the invention of good men or angels, for they neither would or could make a book, and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.
  2. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity.
  3. Therefore, I draw this conclusion, that the Bible must be given divine inspiration.
- (Robert W. Burtner and Robert E. Chiles, *A Compendium of Wesley's Theology*, p. 20.)

## The Perfect Thing and Preservation

The Lord has not only inspired His Holy Word absolutely perfect and completely without error through His prophets and apostles during Biblical times, He has also preserved it for His people down through the ages. There is no single time in history that the Church did not have the Word of God. Although originally written in Hebrew and Greek, the Lord has raised faithful men to translate His Word into English so that we may know Him and make Him known. Of course, Paul the apostle looked forward to the day when "that which is perfect is come" (1 Cor. 13:10). Of course, when reflecting upon the "perfect thing" Paul was no referring to the King James Bible. However, he possessed the future hope of having God's Word completed in the sense that there would be no more ongoing revelation and God's Word would be finalized as one unifying witness.



In contrast to partial revelation given by prophets, Paul was looking forward to the completed revelation of God's Word in the canon of Scripture, which we have and possess today, and which is supported by an undeniable number of manuscripts that concur together. God has always given His people His words and they have always believed they possessed all of His words through the manuscripts they possessed or the Bible that they were reading. He expects us to have this same believing attitude toward the Scripture today.

“Holy Bible, Book divine,  
Precious treasure, thou art mine;  
Mine to tell me whence I came;  
Mine to teach me what I am.”

Through His **PROVIDENCE**, God has always made His words available to His saints down through the years, sometimes in piecemeal revelation, prior to the formation of the canon, while at other times in the form of Bibles. Also, in His act of providence, prior to the great printing era and the propagation of the Bible throughout the entire earth, God moved in a special way to bring the substantial Greek manuscripts together (representative of the Received Text) which had been fragmented through the passing years, **RECONFIRMING** a standard Greek New Testament that would be used to disseminate His Word to the ends of the earth. This was another step in the propagation and proliferation of God's words among mankind.





Today, we have God's words in one completed revelation, called the Bible, which is supported by a united witness of Greek manuscripts. Furthermore, all of God's words have been maintained in the King James Version and not removed as in the modern versions. Many leading fundamentalists will no longer say that they possess "ALL" of God's Word (and words) today while holding up their translation of the Bible. The conclusion by many is that we have "most" but not "all" of God's words. Westcott, Hort, Kurt-Aland, and Bruce Metzger may cast doubt on historic readings and push for a lost text in need of restoration. However, the Bible believer should never cast doubt on God's promise to keep His Word and that we possess God's words, not only in the thousands of Greek manuscripts available to us, but also in the King James Bible, since it reflects the correct Received Text manuscripts. Of course, this does not mean that other Bible versions do not possess God's words, since they also do reflect Received Text readings in many places. However, they are *deficient* of God's words because of the deletions and changes that do not reflect the common Received Text readings.



Believers that use other Bible versions must come to their own conclusions on the way God has chosen to preserve His Words in the Greek texts and their Bibles but any person who rejects inspiration, inerrancy

and preservation is liberal and should not be considered as a fundamentalist. A person who holds up their Bible and says, "This is NOT God's Word, these are NOT the Words of God, the Bible is NOT inspired and inerrant" should not be part of true Christian fellowships, since they are following historic Modernism and Liberalism, which categorically rejected the inspiration and inerrancy of Scripture. If the Bible is not inspired, inerrant, and infallible, then it cannot be trusted, which ultimately places every miracle and doctrine in question. Therefore, the inspiration, inerrancy, and infallibility of the Bible is the underlying doctrine that props up all other doctrines as being true, reliable, and accurate. God wants us to be a Bible believer!

### Facts and Faith



Facts and faith work hand in hand when it comes to the preservation of God's words. The FACTS of God blessing and using a Received Text down through the centuries is very clear; therefore we should possess FAITH in God preserving this original text in its accurate form



throughout the generations. **Since the originals do not exist today (only copies of them) and since no person now living on the face of the earth has seen the originals, Christians that are on different sides of this issue (Received Text or Critical Text) must adopt a general faith principle to God's**

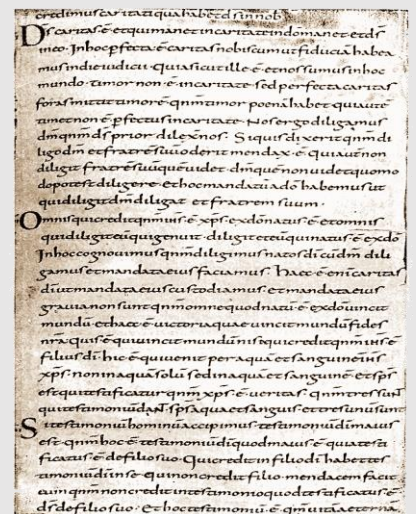
**superintending work of preservation.** All *Bible believing Christians* must eventually come to grips with the fact that God has in some form and in some way preserved His Words, whether in a Traditional Text or the Westcott and Hort Alexandrian text. Admittedly, for both positions, there is an element of faith that must be adopted in God's work of providence and preservation.

**When all of the facts are studied regarding manuscripts - faith will still be the final answer!** God had to do it, since left to the whims of man, it could never happen. Those who accept a Received Text position believe that God in a unique way, prior to printing this text for the Reformation era and its proliferation to the ends of the earth, intended to record and confirm this sacred text. God used various men from this era in promoting and preserving that which was passed down through the church centuries. This was not an act of inspiration but providence.

**Where a few readings in the King James Version have no Traditional or Received Text support, from the collected manuscripts we possess today, we can still accept these readings as being an accurate recording and preservation of God's Word, not naively, but in good faith, knowing that the *alleged* disputed readings are found in a few Greek manuscripts, other ancient versions, lectionaries, or early church fathers, which evidently reflect early copies of the Received Text, still unbeknown to us.** Facts and faith must intersect together (Heb. 11:1-2). They are two peas on the same pod. Faith is not a blind leap into the dark but it is based upon God's underlying promise of preservation (Isa. 40:8) and the river of Greek manuscripts and Bibles that have preceded the King James Version, which have reflected similar readings throughout the history of the Church era. Therefore, our faith stands upon God's promise and a particular family of manuscripts used by the Church for the first eighteen centuries of its existence. The fact of God's promise to preserve His Word and God demonstrating this by giving us over 5,600 manuscripts, most of them in agreement, should generate an abundance of faith in our hearts that God has indeed preserved His Word and Words for us, through the Received and Majority Text.

### Erasmus, the Latin Vulgate, and God's Providence

We must possess faith in God's providence in the copying and bringing together of manuscripts which form the Bible. This process did not happen by chance! **Although men are fallible in copying and compiling Hebrew and Greek texts, in His providence, God has chosen to preserve His Word accurately, equally, and to the very words (verbal and plenary inspiration), in the majority of manuscripts, which are represented in the Received Text of Scripture.** This would also include those few portions of Bible texts that



were eventually added to the Received Text by Erasmus which many believe were from the Latin Vulgate readings (Matt. 10:8; 27:35; John 3:25; Acts 8:37; 9:5-6; 20:28; Rom. 16:25-27; 1 John 5:7; Rev. 22:19). However, we must remember that these same readings were also found in other Greek manuscripts (4 Greek manuscripts verify 1 John 5:7), Versions, and in some cases were mentioned by the early Church Fathers or Christian leaders. 1 John 5:17 is favorably quoted by Jerome, Augustine, Cyprian, and Tertullian.

It's well known that Bruce Metzger in his textbook "*The Text of the New Testament*" declared, "Erasmus promised that he would insert the *Comma Johanneum*, as it is called, in future editions if a single Greek manuscript could be found that contained the passage. At length such a copy was found or was made to order!" For decades, Metzger's story has been repeated by anti-preservationists, as if it was Gospel truth. Erasmian expert, Henk J de Jonge of Leiden University, in his paper on "Erasmus and the *Comma Johanneum*" has convincingly proven that Metzger's story on Erasmus is utterly baseless. This was no small embarrassment to Metzger and all his followers. Metzger, however, did not remove his misleading story about Erasmus in subsequent editions of his book, but placed a corrigendum in a footnote on a distant page (p291) in his third, enlarged edition confessing that what he had written on page 101 about Erasmus and 1 John 5:7 "needs to be corrected."

Here is another instance of accurate recording of allegedly disputed texts. During the 3rd-century Church father Cyprian (died 258), in writing on the Unity of the Church, Treatise I section 6, quoted John 10:30 "The Lord says, 'I and the Father are one' " and added: "and again it is written of the Father, and of the Son, and of the Holy Spirit, 'And these three are one.'" Also, there is dispute over another reading which the "book of life" in Revelation 22:19. Greek manuscripts read "tree of life" instead of "book of life" as in the Textus Receptus. Where did the reading "book of life" come from? When Erasmus was compiling his text, some suggest he had access to only one manuscript of Revelation, and it lacked the last six verses, so he took the Latin Vulgate and back-translated from Latin to Greek. But the reading "book of life" is found in a few Greek manuscripts. It is the main reading among the Latin witnesses. The phrase *book of life* is also the reading of the Old Bohairic version. Finally, it is the reading found in the writings of Ambrose (397 AD), Bachiarius (late fourth century), Primasius (552 AD) and Haymo (ninth century).

H.C. Hoskier spent a lifetime collating every edition of Erasmus's Greek New Testament, several other printed Greek New Testaments, and almost all of the known Greek manuscripts of Revelation. In fact, Hoskier collated every known Greek manuscript of the Apocalypse up to 1918. It took 30 years for him to do this and resulted in a work that was published in 1929 (Concerning the Text of the Apocalypse). His study and collation of Revelation in Codex 141 surprised him, because it contained substantially the same

text that appears in Erasmus's Greek New Testament. In Hoskier's own words: "Upon reaching the end [of Revelation] and the famous final six verses, *supposed to have been re-translated from the Vulgate into Greek by Erasmus* when Codex I was discovered and found to lack the last leaf: the problem takes on a most important aspect. For if our MS. 141 is *not* copied from the printed text, then Erasmus would be absolved from the charge for which his memory has suffered for 400 years!" [Emphasis in the original].

Hoskier suggests that Erasmus used other Greek manuscripts such as 2049 (which Hoskier calls 141) for his finding, and the evidence could support this conclusion. In short, the Greek manuscript manuscript 2049 contains the reading found in the Textus Receptus. In an effort to nullify the testimony of Codex 141, most "scholars" claim that it is a copy of Erasmus's (or Aldus's or Colinaeus's) printed Greek New Testament. But based on study of the penmanship of the scribe who composed it, Hoskier determined that Codex 141 was executed in the 15th century well before Erasmus's Greek New Testament was printed; and based on his study of its contents (and the collation of same), Hoskier determined that MS 141 "has no appearance of being a copy of any printed edition of the Greek New Testament." There is manuscript and historical evidence to support the much disputed "Erasmian readings."



**Did Erasmus really translate the Latin back into Greek to insert these alleged disputable verses? Is there a resolution to this?** As we have seen, the textual scholar Herman C. Hoskier argues that Erasmus did NOT do this in light of his research on various texts. The bottom line,

we can't be absolutely sure that Erasmus did use the Latin for these particular readings; however, even if Erasmus introduced a few "unique" Greek readings into his text from the Latin Vulgate, this does not override the faith analogy principle (Hebrews 11:1) that **God in His providence confirmed His Word and Words progressively and perfectly, by a process of purification and refining (Psalm 12:6), which occurred down through the centuries, resulting in the confirmation of the Hebrew and Greek text tradition (John 16:13).**

Once again, this seems especially evident, prior to the printing of God's Word, which would then be scattered throughout the world. It's possible that some of these readings were lost in antiquity and were reconfirmed to be part of the Received and Traditional Text prior to the printing of the Bible and the proliferation and advancement of God's Word throughout the earth. **It's evident that God guided the Church to reject all non-canonical New Testament books and in a similar way guided the Church to reject false readings and receive into common usage the true New Testament text. Is this not a reasonable faith?** In any event, it



was this common text that Erasmus confirmed along with Stephanus, Beza, and the Elziver editions of the New Testament.

Edward Hill observes: **“For it is inconceivable that the divine providence which had preserved the New Testament text during the long ages of the manuscript period should blunder when at last this text was committed to the printing press.** According to the analogy of faith, then, we conclude that the Textus Receptus was a further step in God's providential preservation of the New Testament text and that these few Latin Vulgate readings which were incorporated into the Textus Receptus were genuine readings which had been preserved in the usage of the Latin-speaking Church.”

We need to possess faith today, not blind faith, but a faith that has substance, which results in a solid conviction regarding the providential preservation of Scripture. The findings of Erasmus did not result in the *reinspiration* of a new text but were once again the *reconfirmation* of the Traditional Text in the workings and providence of God.

## Simple FAITH

Randolph Shaylor was right when he stated: "The days of simple faith have faded into distant memories." He is correct. Whatever happened to God's people just believing God, not blindly, but believing that God could and did preserve His Word and Words, and in so doing, also preserve inspiration, inerrancy, and infallibility in the recording, reconfirmation, and resemblance of a sacred text of Scripture that had been passed down through the centuries of the church? We should all be able to say, "Lord, I believe."

At one point, the preservation of Scripture, along with the subjects of inspiration and inerrancy, become a *faith issue* instead of only a *fact issue* that is linked to historical texts and information. Once again, this is true for those who fall on both sides of the text issue. However, it need not be an unreasoned faith, but one that is based upon what the Bible says about itself, certain historical facts, and logic. God wants us to possess a reasonable faith that is built upon a strong factual basis (1 Pet. 3:15). **The fruits of this study have revealed that faith, would lead us to conclude, that God providentially worked to bring together a confirmed Greek text and a new version of the Bible (the KJV), which is based upon this Greek text, a text that was originally used by the early Church and which He intended to disseminate throughout the entire world.**

Remember: faith does not refer to that which is *uncertain*, but that which is simply *unseen* ("the evidence of things not seen" - Heb. 11:1). We can't see all the small links between the autographs and the Bible we have today but we can believe in good faith, a reasonable faith, backed by the witnesses of history, that the King James Bible stands heads and shoulders



above the other translations, since it follows a commonly Received Text that was handed down by God and preserved through the centuries of Christianity.

"The Bible stands like a rock undaunted  
'Mid the raging storms of time;  
Its pages burn with the truth eternal,  
And they glow with a light sublime.

The Bible stands though the hills may tumble,  
It will firmly stand when the earth shall crumble;  
I will plant my feet on its firm foundation,  
For the Bible stands."

### Some Notable Quotes



**M.R. DeHaan** (1891-1964) was the well-known and very popular founder of the Radio Bible Class. In 1962, two years before his death at age 73, he published a little booklet against the modern versions suitably titled *Bible Versions and Perversions*. He shared his own heart on the matter of new Bible versions. We share his own heart on this matter. He states: "**There are times in one's life when silence is not a virtue, and failure to speak out against an evil becomes a sin.** When one is convinced of something which is having an evil effect upon men, and neglects to sound a warning and an alarm, he becomes an accessory to the crime. This has somewhat been my position ...

"For a long time I have watched with alarm and increasing misgivings the rash of new versions, translations, and editions of the Bible being dumped on the market and recommended to the unsuspecting Christian public as a great step forward, and an almost indispensable aid to the correct understanding of the Scriptures. I had hoped that this epidemic might subside, but instead it has increased until I can no longer keep silence; I must speak out against what to me has become a most dangerous trend, and threatens the sanctity, the authority and the power of the Word of God itself. I am speaking of the veritable rash of new Bible translations (so called), versions and interpretations. ...

"This trend has finally blossomed forth in two of the most infamous efforts to discredit the Word of God ever tried in all history. The publication of two recent translations (the Revised Standard Version and The New English Bible), one in this country and the other overseas, has so convicted and disturbed me that to keep silence would be a betrayal

of my trust. The gravity of the danger lurking in this growing evil will not let me rest until I have unburdened my heart on this babel of the versions and translations ...

**“Let the chips fall where they may, I dare not betray the Book any longer by keeping silent when it is being threatened.** I have carefully examined a good number of the new translations which have been published recently ... We have no quarrel with some of these versions of earlier years which should be considered as helpful commentaries, but should not be designated or elevated to a place equal with the Bible” (pp. 18,19).

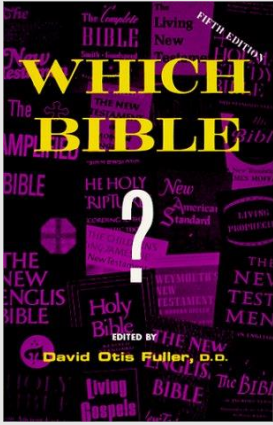
**Dr. Alfred Martin**, former vice president of Moody Bible Institute, in his doctoral thesis at Dallas Theological Seminary in 1951, wrote: "In spite of the notable work of Burgon, Hoskier, and others who supported them, the opponents of the Westcott-Hort theory have never had the hearing which they deserve. How many present-day students of the Greek New Testament ever heard of the two men just mentioned, and how many ever saw a copy of *The Revision Revised* or *Codex B and Its Allies*, to say nothing of actually reading these works? ... **THE PRESENT GENERATION OF BIBLE STUDENTS, HAVING BEEN REARED ON WESTCOTT AND HORT, HAVE FOR THE MOST PART ACCEPTED THE THEORY WITHOUT INDEPENDENT OR CRITICAL EXAMINATION.**

“To the average student of the Greek New Testament today it is unthinkable to question the theory at least in its basic premises. Even to imply that one believes the Textus Receptus to be nearer the original text than the Westcott-Hort text is, lays one open to the suspicion of gross ignorance or unmitigated bigotry. That is why this controversy needs to be aired again among Bible-believing Christians. **There is little hope of**



**convincing those who are unbelieving textual critics, but IF BELIEVING BIBLE STUDENTS HAD THE EVIDENCE OF BOTH SIDES PUT BEFORE THEM, INSTEAD OF ONE SIDE ONLY, THERE WOULD NOT BE SO MUCH BLIND FOLLOWING OF WESTCOTT AND HORT”** (Alfred Martin, *A Critical Examination of the Westcott-Hort Textual Theory*, Th.D. Thesis, Dallas Theological Seminary, May 1951, pp. 4,46,47).

This was the condition that Alfred Martin witnessed in Christian education in the late 1940s and early 1950s. It is much worse today! The reason why most students at colleges and seminaries are not presented with both sides of the Bible text-translation issue is because of men like James White and others who discredit the Received Text. Furthermore, they do everything in their power to make the defenders of the Received Text and the King James Bible look like fools.



The late David Otis Fuller, editor of three very influential books in defense of the King James Bible (*Which Bible? - True or False? - Counterfeit or Genuine?*) and many other defenders of the Received Text and King James Bible have been widely maligned by those who promote the modern versions. I believe these men will have a lot to answer for when standing before God because of their attitude toward the Received Text and proliferation of the Critical and corrupted Text (James 3:1). Of course, God will have the final say on all of these matters. God will set things right in connection with all of our lives (2 Cor. 5:10).

### Scholarship Smokescreen

We must be careful to never hide behind liberal scholarship and allow biased scholarship to determine what should be in our Bibles. Dr. David Otis Fuller uses the expression 'scholarolatry.' Beware of this! Today, many today have advanced the argument that the "Received Text" position is not backed by learned scholars and therefore the whole premise is unreliable



and should be dismissed. Again, this is a smokescreen designed to discredit the Traditional Text followers. For instance, Dr. Williams, the general editor of "From the Mind of God to the Mind of Man" (a Bob Jones publication supporting the Westcott and Hort text) ignores the fact that many King James Bible defenders have scholarly credentials, at least equal, if not far greater, than the contributors of their book. This is not an attempt to compare scholars that support the Critical Text with those who support the Received Text. However, we need to nullify and put to rest the "non scholarly" argument that is often pitted against those who accept, support, and follow the Received Text.

Next is a partial list of those who were associated with the Received Text. Some of these people are outstanding linguists and textual scholars, others possess advanced theological degrees, while others are Christians who have studied the issue of Bible preservation for years, and which have espoused the Received Text Position: **Erasmus, Stephanus, Beza, Elzivers, Scrivener, Reformers**, Oswald Allis, Robert Barnett, David Blunt, Clinton Brainine, James Brookes, Terrance Brown, Mark Buch, **John Burgon**, E.L. Bynum, John Cereghin, Donald Clark, Frederic Cook, Bruce Cummons, Robert Lewis Dabney, William De Jonge, Russell Dennis, Nielson DiVietro, David Engelsma, Robert Flanigan, Everett Fowler, Paul Freeman, David Otis Fuller, Denis Gibson, William Grady, Jay P. Green, Sr., G.R. Guile, Herman Hanko, Robert Harbach, Samuel Hemphill, Lee Henise, **Edward F. Hills, Zane Hodges, Herman Hoskier**, William Hoste, Steven Houck, Kevin James, Don Jasmin, Ken Johnson, Jeffrey Khoo, Lebaron Kinney, Bruce Lackey, Gary LaMore, Theodore Letis, Alfred Levell, W. MacLean, D.K. Madden,

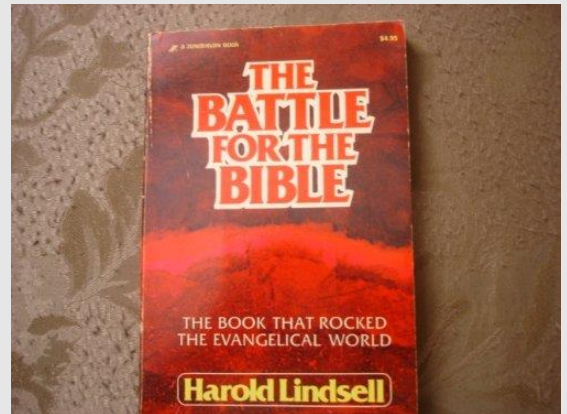


Solomon Malan, Homer Massey, Philip Mauro, Michael Maynard, Alexander M’Caul, Alexander McClure, **Edward Miller, Jack Moorman**, Timothy Morton, Goebel Music, **Frederick Nolan**, Ian Paisley, Michael Penfold, J.C. Philpot, Jasper James Ray, Perry Rockwood, Chick Salliby, George Samson, Robert Sargent, John Wesley Sawyer, Stephen J. Scott-Pearson, Ron Smith, Skip Spencer, Russell Standish, Bob Steward, Thomas Strouse, Robert G. Taylor, J.P. Thackway, D.A. Thompson, John Henry Todd, Timothy Tow, Charles Turner, Peter Van Kleeck, Oscar Von Rohr, Donald Waite, Robert J. Williams, B. Wordsworth, Ralph Yarnell, Gary Zeolla, and Samuel Zwemer. The list could go on!

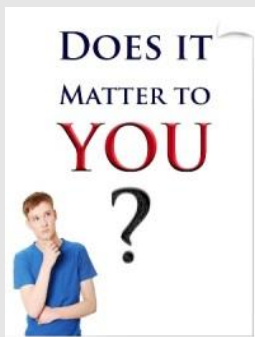
### The Battle for the Bible



Harold Lindsell wrote a book in 1976 that defended the inerrancy of Scripture. Of course, defending inerrancy (the Bible is without error and accurate) and inspiration (the God-breathed words of the Bible) is of utmost importance. If the Bible is not inspired or inerrant, then it



cannot be trusted, which ultimately places every miracle, doctrine, historical record, genealogy, geography, science, the creation account, and all the facts found and stated in the Bible in question. Therefore, the inspiration, inerrancy, and infallibility of the Bible is the underlying doctrine that props up all other doctrines as being true, reliable, and accurate. **When we begin to DENY that inspiration, inerrancy, and infallibility are carried over or passed along (preservation) in the copies of the Hebrew and Greek texts, which in return are reflected in our Bibles, we CAST DOUBT on God’s Word, while at the same time we cast a dark shadow over God’s Word, instead of promoting maximum certainty that we have God’s eternal truth.**



Does the version debate REALLY matter? Why is the Bible version issue and the words of God so important? **It is simple: if two Bibles say different things, or if two Bibles say inherently contradictory things, they cannot both be God's Word.** This is simple, basic logic. To say otherwise is to accuse the Holy Spirit of creating confusion. The whole issue revolves around a battle for the Bible - keeping God's words which were originally given to His Church.

Dean Burgon wrote, giving Westcott and Hort the benefit of the doubt, remarked: "It is, however, the systematic depravation of the underlying Greek which does so grievously offend me: for this is nothing else but a poisoning of the River of Life at its sacred source. Our Revisers (with the best and purest intentions, no doubt,) stand convicted of having

deliberately rejected the words of Inspiration in every page, and of having substituted for them fabricated Readings which the Church has long since refused to acknowledge, or else has rejected with abhorrence, and which only survive at this time in a little handful of documents of the most depraved type." [Dean John W. Burgon, Revision Revised, pp. vi-vii]. Of course, he is referring to "B" and "Aleph," the Vatican and Sinai manuscripts.



**Here is a fiery summary on the importance of omissions in the Bible by Chick Salliby:** "Getting back to the omissions again, some defend them by pointing out that while a text might be missing from one place in Scripture, it is sometimes found somewhere else in Scripture. In other words, in some cases, essential writings were not removed from all passages. 'So,' they exclaim, 'what is all of this fuss about?' Beyond question, this has to be one of the most

reckless attitudes toward Scripture in the Church, and can only belong to those so dulled by compromise and backslidden in heart that they have lost all sense of reality ...

"The Bible is not simply another publication out there on the open market of religious books. It is the very Word of God, which God deliberately placed above His own name (Ps. 138:2), and of which even He Himself, will not alter one word (Ps. 89:34). How then can a God fearing Christian justify even the slightest omission from its page? Are they not as much as saying that men have as much right to discard Scriptures as God did to write them down?

"To justify an omission because it can be found somewhere else does not answer the question of why it was removed in the first place. Instead, such a slight of hand explanation openly insults the declared infallibility of God's Holy Word, creates alibis for its corrupters, and instructs the saints that they can live without all of God's counsel. It plainly lowers the Bible in status to just 'another book' that we can do with as we please.

"However, while the Church's tolerance for blemished Scripture is high--God's is not. If He forbids, under the severest penalty, the adding or taking away of a single word of Scripture in Rev. 22:18,19, will He be lenient with those who support translations that have clearly tampered with the Scriptures? Or, will they stand as guilty on the day of judgment for their rationalizing, as the ones who did the tampering in the first place?

"Satan does not have to do much from without when such indifference lies within. It is this very spirit of nonresistance that the spoilers of God's Word had hoped for and that will encourage them to do even further damage to Scripture. With the unchangeable Word of God now subject to the changeable views of men, what will the next generation of Bibles be like? If we today are willing to give up our most for less, will saints of tomorrow be willing to give up this less for nothing? Surely, paganism lies at the door"

(Chick Salliby, *If the Foundations Be Destroyed*, Fiskdale, MA: Word and Prayer Ministries, 1994, pp. 88,89).

**Does it really matter? Yes! The Words of God do matter!** Edward Hills concludes: Has the special providence of God over the New Testament text done no more than to preserve the true readings somewhere, that is to say, in some one or other of the great variety of New Testament manuscripts now existing in the world? If Christ has done no more than this, how can it be said that He has fulfilled His promise always to preserve in His Church the True New Testament Text? How can His people ever be certain that they have the True New Testament Text?"

### **Recant! The Testimony of Frank Logsdon**

Dr. S. Franklin Logsdon (1907-1987) was a respected evangelical pastor and popular Bible conference speaker. He pastored Moody Memorial Church in Chicago from 1950 to 1952. Prior to that he pastored Central Baptist Church in London, Ontario (from 1942-50). He also pastored churches in Holland, Michigan (Immanuel Baptist from 1952-57), and Eerie, Pennsylvania. He taught at London Bible Institute in Ontario, Canada. He preached at Bible conferences (such as Moody Founder's Week) with well-known evangelists and pastors such as Billy Graham and Paul Smith of People's Church in Toronto. In the 1950s Logsdon was invited by his businessman friend Franklin Dewey Lockman, to help launch the venture, which led to the production of the New American Standard Version (NASV).



Logsdon wrote the Foreword which appears in the NASV. The Preface to the New American Standard Bible, published in 1963, states that, "In most instances the 23rd edition of the Nestle Greek New Testament was followed." After its publication, questions by friends caused Dr. Logsdon to examine the translation closely. The following is his renunciation of every attachment to the NASB. This renunciation takes on added meaning since the NIV and NASB used the Nestle/Aland Text in the revision process and many changes are common to both.

"I must under God renounce every attachment to the New American Standard Version. I'm afraid I'm in trouble with the Lord...We laid the groundwork; I wrote the format; I helped interview some of the translators; I sat with the translator; I wrote the preface...I'm in trouble; I can't refute these arguments; it's wrong, terribly wrong; it's frighteningly wrong and what am I going to do about it...When questions began to reach me at first I was quite offended... I used to laugh with others... However, in attempting to answer, I began to sense that something was not quite right in the New American Standard Version. I can no longer ignore these criticisms I am hearing and I can't refute them... the deletions are absolutely frightening... there are so many... Are we so naïve that we

do not suspect Satanic deception in all of this? ... "Upon investigation, I wrote my very dear friend, Mr. Lockman, explaining that I was forced to renounce all attachments to the NASV. The product is grievous to my heart and helps to complicate matters in these already troublous times...I don't want anything to do with it..." (Frank Logsdon)

Slowly, Logsdon became aware that there was something wrong with the NASV. He eventually rejected it, and promoted the KJV. This was a major defection for the modern version crowd, but it goes to show you that people can change their position and accept the Received Text readings behind the KJV, instead of blindly following and worshipping Egyptian manuscripts and the Westcott and Hort theory.

Logsdon is not lying about his involvement with the NASV Bible. He would have no reason to lie. However, many "Critical Text" supporters consistently deny that this quote is true, calling it fraudulent and a "King James Only" ploy to make the Westcott and Hort Text look bad. Since there seems to be so much controversy surrounding this statement, I've decided to insert a recorded document of Frank Logsdon mentioning his friend (Mr. Lockman), his involvement, and renunciation of the NASB. This is a good testimony to many questions given to this man of God. [Frank Logsdon's Testimony on Bible Versions.mp3](#).

### Formal or Dynamic Equivalency?

God in His providence has ordained that the original manuscripts (autographs) should not survive, since mankind would likely worship them as ancient religious relics and artifacts, instead of believing and obeying His Word. However, the King James Version is based on these original manuscripts and accurately reflects them. The King James Bible is a consistent, literal (word-for-word) translation of the Hebrew Masoretic Text and the Greek Textus Receptus. It follows these texts as much as is possible when translating from one language to another. The King James Bible is based upon the translating approach of formal equivalency which means that the translators attempted to translate what the text actually says in the original languages. It is called "**formal**" because it follows the same form as the original language, where possible.

On the other hand "**dynamic equivalency**" describes what the translators think a text means. It is considered "**dynamic**" because it gives latitude to change the wording in order to convey the perceived sense by the translator. This approach results in more of an editorial commentary than a true translation. Some might conclude that the NASB is a good word-for-word or "formal equivalency" translation. **Maybe so, but a good translation of a flawed Greek text will be automatically flawed!** Let us not forget this. This is why we need to start with the right base in order to get a pure and good translation that is based upon the Received Text tradition.



Most people have a “Burger King” mentality when it comes to accepting and using different Bible versions. You can "have it your way" in relationship to almost any Bible version. However, we must remember that what is most important is "God's way" on this matter of choosing a Bible version. In short,



we must choose to follow the accepted readings of church history, the Received Text readings, as found in the King James Bible and the other English Bibles that preceded the King James Version.

### Only in the Original Manuscripts?



This was the famous conclusion and line of Benjamin Warfield. The famous Benjamin Warfield comment regarding inspiration. Most modern evangelical and fundamentalist scholars have mistakenly followed B. B. Warfield to say that only the original autographs were absolutely infallible and inerrant. However, today, there are scholars who are beginning to question this idea. Professor Richard Muller of Calvin Theological Seminary, for instance, rightly observed, “The Protestant scholastics do not press the point made by their nineteenth-century followers that the infallibility of Scripture and the freedom of Scripture from error reside absolutely in the autographa and only in a derivative sense in the apographa; rather, the scholastics argue positively

that the apographa preserve intact the true words of the prophets and the apostles and that the God-breathed (theopneustos) character of Scripture is manifest in the apographa as well as the autographa. In other words, the issue primarily addressed by the seventeenth-century orthodox in their discussion of the autographa is the continuity of the extant copies in Hebrew and in Greek with the originals both quoad res, with respect to the thing or subject of the text, and quoad verba, with respect to the words of the text” (Dictionary of Latin and Greek Theological Terms, s.v. “autographa”).

**Many come to a similar conclusion because Jesus and the Scriptures expressly teach that the inspired autographs are providentially preserved in the apographs (Matt. 5:18; John 10:35).** By the time the prophets of the Old Testament stated things like “the word of our God shall stand for ever” (Isa 40:8), the original autographs were no longer existing and the Word of God was found only in the manuscript copies many generations removed from the autographs. The same can be said of the time when Jesus said, “the scripture cannot be broken” (John 10:35). It was also true in Timothy’s day who was raised on copies of the Scripture and not the autographs (2 Tim. 3:15). **This implies**

**that infallibility and inerrancy are applicable not only to the originally given autographs, but even to faithfully copied apographs.**

Although there were occasional copying mistakes in the transmission process, God providentially ensured that the majority of the copies reflect the original readings. These copying mistakes were also gradually corrected as they were spotted, and eventually removed at the time of the great Protestant Reformation from the Traditional Hebrew Masoretic Text and the Greek Textus Receptus underlying the KJV. That is why we can confidently say today, "We believe in the divine, verbal, plenary inspiration of the Scriptures in the original languages and also in the providence of preservation within the Traditional Hebrew and Greek Texts. We also assign verbal and plenary inspiration to the KJV as it faithfully represents these inspired texts in accordance with proper English translation."



**If we cannot draw from the source or stream of inspiration, inerrancy, and infallibility (the autographs) and apply it to the thousands of manuscripts that we possess today (which agree with each other) and to our Bibles (which do unanimously agree with the manuscript evidence), then we cast an ominous shadow over the Bible, our message is worthless, we have become as sounding brass, or a tinkling cymbal, and we are of all men most miserable!**

The famous phrase "Only in the original manuscripts" is misleading and tends to cast doubt upon the inspiration of our Bible today. Warfield himself, when writing in "An Introduction to the Textual Criticism of the New Testament" (New York: Thomas Whittaker, 1886, page 12) spoke about "God preserving for His Church in each and every age a competently exact text of the scriptures" and "marvelously correct" while in the same breath speaks about them being "extremely corrupt." It escapes my understanding of how both of these conclusions can be true! This sounds like preservation doubletalk.



Jeffrey Khoo states: "Providentially speaking, the NT Autographs were neither "lost" nor "destroyed." The purity of God's Word has been faithfully maintained throughout the whole transmission of the Traditional/Byzantine/Majority Text, and fully represented in the Textus Receptus underlying the KJV. 17th century Calvinist theologian—Francis Turretin—himself affirmed: "By the original texts, we do not mean the autographs written by the hand of Moses, of the prophets and of the apostles, which certainly do not now 23 exist. We mean their apographs which are so called because they set forth to us the word of God in the very words of those who wrote under the immediate inspiration of the Holy Spirit." Turretin was no ordinary theologian. His

Systematic Theology textbook was used in Princeton Seminary until Warfield came into the scene with his new and radical “autographal” view of the original text which opened the door to liberal textual criticism that has spawned a whole new generation of critical texts and modern perversions of the Scriptures that seek to displace the time-tested and time-honoured TR and KJV.”

Over one hundred years ago the Greek scholar **John Burgon** wrote "If you and I believe that the original writings of the Scripture were verbally inspired by God, then of necessity they must have been providentially preserved through the ages." We not only believe in the inspired ancestor texts (the originals), we also believe in inspired present-day texts. We have, therefore, an inspired King James Bible today in the sense that it is an accurate translation of the Hebrew and Greek texts, which were once and forever inspired by God, when recorded in the "original autographs," but this original inspiration continued to be reflected in the traditional text that was passed down through the centuries of church history ...



Our young preachers training for ministry today are caught up in this mindset ("only in the originals") and they are lacking faith in the inspiration and accuracy, not only of the Hebrew and Greek Scriptures, but in their own Bible. We must stop this trend and start promoting not only *facts* regarding the Westcott and Hort theories and the Received Text tradition but *faith* in the perseveration of God's Word, so the next generation of preachers can hold up their Bible and say, "This is God's inspired Word and also His inspired Words given to us today."

If the next generation of preachers continue to imbibe the Westcott and Hort theories, devaluing preservation and inspiration in the copies of the Hebrew and Greek texts, and questioning their Bibles, the next generation is on a *slippery slope* that can lead to greater departures from Biblical truth, which include questioning the statements of the Bible, Creationism, and the miracles of the Bible. Satan greases the tracks when we begin to doubt God's eternal Word and Words (Gen. 3:1) have been preserved for us, as we follow the unsound conclusions of liberal and biased scholarship. **Stick the clear road markers that God's saints have followed for centuries!**



N.M. Wheeler of Lawrence University challenged Benjamin Warfield on the subject of the textual reconstruction of the Critical Text. He remarked: "Must we ask the critics every morning what is the latest conclusion in order to know what is that Scripture inspired by God?" No! Not if we believe in a traditional text handed down to us though church history. We won't leave inspiration in the hands of Bible critics who are following

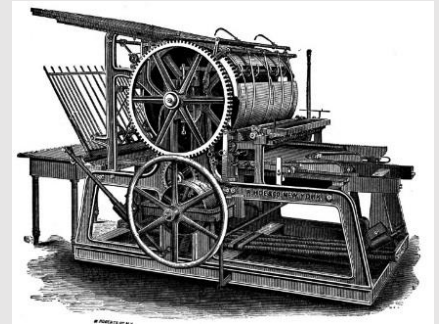
a polluted textual base. Instead, we will believe in the *providence* of God (Ps. 115:3) and the *promise* of God (Ps. 119:89) in keeping (preserving) a traditional, common, unadulterated, Church text intact for His saints of all generations.

### Weighing the Evidence



Looking at the evidence of church history and the overwhelming abundance of manuscripts would lead us to believe that there has always been a Traditional Text that was deemed inspired and accurate. **God in His providence confirmed His Word and Words progressively and perfectly down through the church centuries through a common Church Text (Ps. 12:6).**

Also, in the working of God's providence, He reconfirmed the entire Received, Greek New Testament in the works of Erasmus, Stephanus, Beza, and the Elzivers during a crucial time of history, which was the Reformation, the printing of Bibles, and the proliferation of God's Word throughout the earth. A Received Text reproduced and propagated throughout history produces *maximum certainty* in regards to inspiration and a preserved text, while a Critical Text created in the last 120 years, casts doubt upon historic readings and produces *maximum uncertainty* in regards to inspiration and a preserved text. *We believe that the King James Version is also inspired, inerrant, and infallible to the extent that it accurately reflects the Hebrew and Greek traditional texts.* To deny that the KJV is not inspired is to deny God's promise to preserve a pure text which has been historically reflected in the transmission and translation process of Received Text Bibles.



**I believe it is wrong and an outright lie to advance a position in error.** Therefore, I've tried to present facts regarding the Bible version issue and the manuscripts upon which the Bible versions were founded. It's very clear that the KJV is established upon the great majority of manuscripts which have been passed down through the church centuries in a Traditional Church text of both Hebrew and Greek. It's also factual to state that the other Bible versions are established upon some Old Testament readings that do not match the Hebrew Masoretic Text.



The New Testament readings of the modern versions are established upon a few Greek manuscripts that the Church deemed spurious and never used, the only exceptions being those directly linked to Alexandria Egypt and the Catholic Church, which followed Jerome's Latin Vulgate (A.D. 382). God propagated His Word *before* the Reformation, *during* the Reformation, and *after* the Reformation without the use of the manuscripts presented by Westcott and Hort in their 1881 English Revised Version (and the other Bible versions that followed in this train). **The whole idea that the true Word of God was on a large scale hidden from the Church for 18 centuries of its existence, and then suddenly appeared in a few manuscripts found in a monastery wastepaper basket and in the archives of the Vatican, and that these same minority manuscripts should replace historic Church readings that have existed for centuries, is an incredible hoax played upon the modern church era.** The Church, along with Erasmus, certainly knew of these readings but rejected them as being spurious and not part of the traditional Received Text readings.

### A More Sure Word



Of course, these factual conclusions do not mean that all the words in the Critical Text and newer Bible versions are without inspiration. A great portion of the words still reflect the Received Text tradition in spite of the noticeable, critical, and textual deviations in various books and specific verses of the Bible. What this means is that when using the King James Bible and the Greek Received Text behind it, we have a "**more sure word of prophecy**" (2 Pet. 1:19). This is because God's text is the Traditional Text which is not being rediscovered today but a Church Text that has been universally used, propagated, and blessed throughout the centuries of church history. **It's a text that contains all of God's inspired words and has preserved His Word and Words accurately. God had only one text and in confirming this pure text we must go to the right source - the Greek Received Text and the King James Bible which is an accurate reflection of this text.** The completion of the King James Bible was in accord with the plan of God for the English speaking people. In fact, church history confirms that the greatest period of revivalism and missionary activity prevailed, when the Authorized Version reigned supreme in this country and throughout the world.

I would rather follow the KJV of the Bible since it has the stamp of the historic Church Text rather than read for all practical purposes the Vatican manuscript which was translated into English. *When reading other Bible versions, you are not stepping closer to the originals but further away.* **The person who is reading the King James Bible is reading a more accurate representation of the autographs than is a person who is**

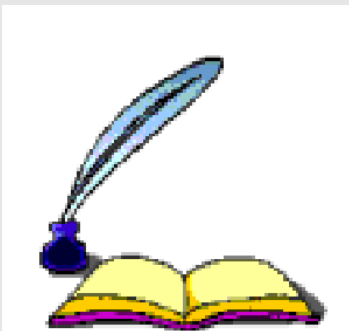
**reading the Vatican manuscript!** Yes, the KJV translation of the Bible can be our final authority since it reflects the originals. I've not known many people who can fluently speak Hebrew, Aramaic, and Greek (even seminary professors!); therefore, for all practical purposes we rely upon our English translation as our final authority. The whole idea that we are not as close to the autographs and do not have a very high degree of authority unless we are fluent in all the languages is an absurdity.

### **Touch Not the Unclean Thing!**

The Bible commands us to “**touch not the unclean thing**” (2 Cor. 6:17). I think we need to apply Bible separation to the modern versions. As we have observed, the Minority or Critical Text was associated with apostasy at every stage of its long history. The liberal minds and hands of Egyptian heretics such as Clement, Origen, Eusebius, and Egyptian, Gnostic Scribes, who initially corrupted the precious text.

**The  
“UNCLEAN”  
THING**

Later, men like Griesbach, Lachmann, Tregelles, and Tischendorf, Brooke Foss Westcott, Fenton John Anthony Hort (German rationalists), Bruce Metzger, Mathew Black, Allen Wikgren, Cardinal Carlo M. Martini (Nestle-Aland Greek Text), who were all liberals, sought to change, discredit, either knowingly or unknowingly, God's Word(s), by *reconstructing* a new Greek text that was not used and propagated for the first eighteen centuries of Christianity. David Cloud is correct when saying: "Most of the key textual critics of the 19th century rejected the doctrine of biblical inerrancy. This category includes J.L. Hug (1765-1846), Carl Lachmann (1793-1851), Johann Griesbach (1745-1812), Friedrich Tischendorf (1815-1874), B.F. Westcott (1825-1901) and F.J.A. Hort (1828-1892)." This is something to be reckoned with!



**The textual corruption was certainly planned and penned by the early defectors (Origen, Eusebius and the Constantine connection, Gnostic scribes) and was then propagated by the more modern liberals of our time.** Birds of the same feather flock together! Many fundamentalists need a reality check! They must come to grips with the fact that the Critical Text has been created and promoted almost entirely by liberals and apostates, whose goal was to change and discredit God's Word, as found in

Traditional or Received Text. The Critical Greek text was produced, promoted, and propagated by theological liberals and the Bibles produced from this textual base must be viewed as watered-down and dumbed-down versions of the Scriptures. They are FALSE WITNESSESS rejecting many historic and traditional readings (words), some of which impact meaning, dilute doctrine, and eliminate the precious names of Jesus, Christ, and Lord.

When contemplating the history and unfair treatment of the Sacred Text represented in the more modern Bible versions, we should be ready to follow some good advice. In fact, the best advice is the Biblical advice – **“touch not the unclean thing”** (2 Cor. 6:17).

Dr. Waite concludes: "The King James Bible's Greek text is worth fighting for! The Greek Text of the New Testament is truly a BATTLEGROUND! Someone might say to you that there is really very little difference in the two Greek texts. They may tell you that you shouldn't be fighting about these differences. It seems to me that almost 46 pages of the Greek N.T. ARE worth fighting about. 9,970 Greek words are worth fighting about. 7% of the Greek N.T. is worth fighting about. This is a BATTLEGROUND! We must not retreat."



Jeremiah 15:16 records: **"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts."** When we find God's words (all of them) our heart should express rejoicing! When we study our King James Bible our hearts can rejoice knowing that it is based upon a Received Text tradition that promotes all the **"words"** that God had given to His Church through the course of 18 centuries of **Church history**. It is important to recognize that the text and version issue (the very words of God) is not a "fundamentalist," "Baptist," or any other "ist" issue. This is a personal *heart issue* every Christian must settle for themselves. What is your final authority? I stand upon the King James Bible because it is a faithful translation of the Received Text traditions in Hebrew, Aramaic, and Greek. I make no apology for it and stand upon God's providence in keeping the historical text together and confirming this text once again in the King James Version.

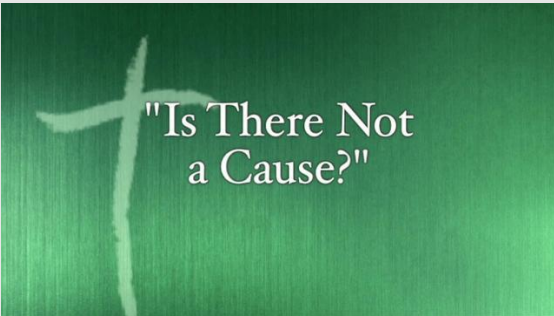


When Luther stood before the Diet of Worms in 1521, he was asked to give a plain answer to the question: "Will you recant?" His classic answer has been quoted for almost 500 years. "If the emperor desires a plain answer, I will give it to him. It is impossible for me to recant unless I am proved to be wrong by the testimony of Scripture. My conscience is bound to the Word of God, It is neither safe nor honest to act against one's conscience. Here I stand. God help me. I cannot do otherwise." I apply this to my position on the Bible and the manuscript evidence.

Once again, the Bible states, in the King James Version, "**Thou shalt not bear false witness**" (**Romans 13:9**). As we've learned, the phrase "thou shalt not bear false witness" is missing from the modern Critical Text and the modern versions. Christians need to retrace their steps and contemplate whether their acceptance of altered texts and the absence of thousands of words and phrases in their Bible is really glorifying to God (1 Cor. 10:31). A Maxim of Law states: "It is better to retrace your steps than to proceed wrongly."



### Is There Not a Cause?



Polycarp (A.D. 69-155), who was a personal disciple of John the apostle, and who passed into the second century, retained the fiery zeal of the apostolic period when declaring: "**Whosoever perverts the oracles of the Lord ... is the first-born of Satan.**" Whew! I think the apostles and Polycarp, the Bishop of Smyrna, knew there was a cause!

In 1 Samuel 17:29 David asked this question: "**Is there not a cause?**" There is a cause, reason, and purpose for defending the King James Bible and more specifically the Hebrew and Greek texts behind the KJV Bible. The cause is clear - preserve and protect God's eternal Word! **The issue before us is a matter of words, important words, God's Words! Proverbs 30:5 says, "Every word of God is pure."**

We must never forget this and always seek to defend and maintain all the words of God. We are called upon to contend for the truth (Jude 3). Out of necessity, this would also involve saving God's words, which declare truth. Our motto must be: "**God said it, I believe it, and that settles it with me!**" The line must be drawn in the sand. We cannot overlook what God has recorded for us and intended to share with His people. We cannot lose any of this precious treasure. Instead, we should fight for them, and if necessary, go down fighting! Dean Burgon wrote: "If all this does not constitute a valid reason for descending into the arena of controversy, it would in my judgment be impossible to indicate an occasion when the Christian soldier is called upon to do so:--the rather because certain of these who, from their rank and station in the Church, ought to be the champions of the Truth, are at this time found to be among its most vigorous assailants." [Dean John W. Burgon, Revision Revised, pp. xxxi-xxxii].

Notice what Burgon said about some of the preachers of his day. The situation is similar today. Some claim to be “champions,” and “Fundamentalists,” yet they are not seeking to defend God's Words. When "God-breathed" Words are at stake (2 Tim. 3:16), we must not only contend with the enemies of Christ over the truth but at times contend with even our own Christian brethren. Let us remember that our loyalty is not with institutions or personalities; our loyalty must be to God and His precious words. If our brethren are wrong in assessing the words of God, and don't want to preserve these words, then we must stand up as David did and ask: "**Is there not a cause?**" To this we gladly reply, "**Yes, there is a cause!**"

