

The
Preeminence
of
Christ

The King James Bible versus
the Modern Versions



Psalm 56:10

*In God will I praise his word: in the LORD will I
praise his word.*

John 1:14

*And the Word was made flesh, and dwelt among us,
(and we beheld his glory, the glory as of the only
begotten of the Father,) full of grace and truth.*

Colossians 1:18

*And he is the head of the body, the church: who is
the beginning, the firstborn from the dead; that in
all things he might have the preeminence.*

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John A. Ricci

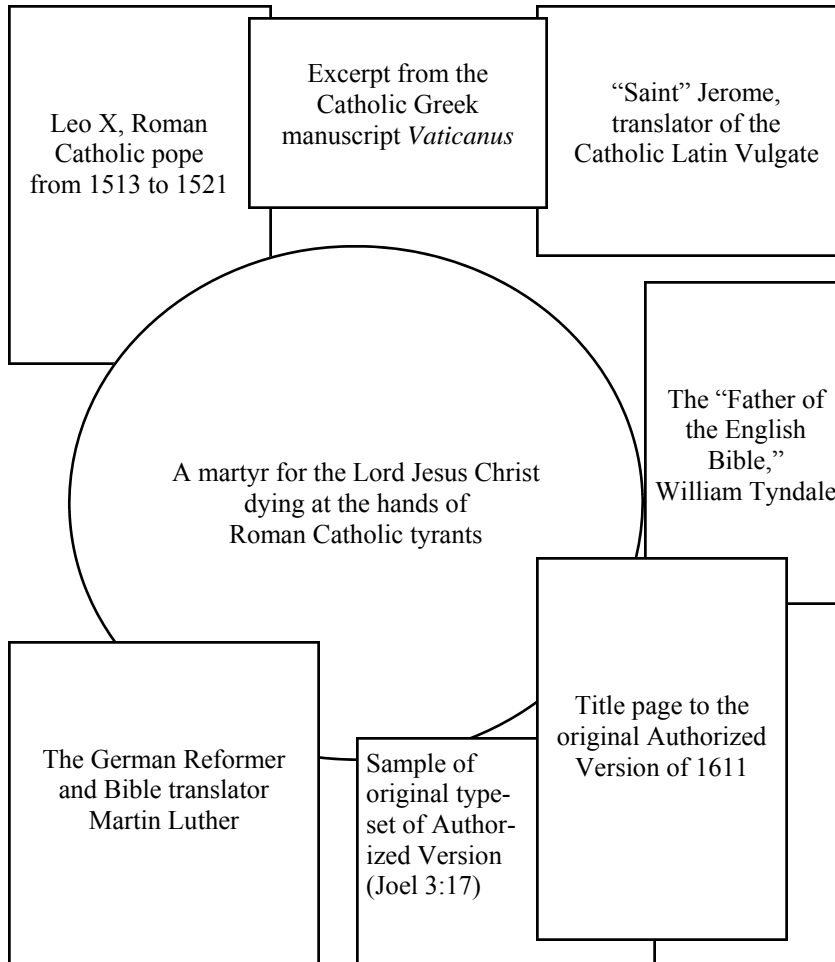
Louis E. DeBoer



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foreword

Our most precious possession is our Bible, the Word of God. We are grateful beyond words for its truth which sets men free, lighting the way to eternal life and rest for our souls in this lost and dying world. We are awed by the love and faithfulness of a God who cares enough for His fallen, sinful creatures to write such a magnificent Book for us. As we reflect on the long history of God's people and God's Book, we remember and honor the prophets, apostles, and other men God inspired to write down His very words, in order that He might speak directly to the hearts of men through the written word. We are also grateful for all His faithful servants whom He has raised up in every age to defend His Book and the truth it proclaims, so often at the cost of their possessions, their freedom, and their very lives. We are so humbled by the testimony of the courageous men of God who stood against religious tyranny and made such profound sacrifices so that God's people could have God's Book. The Bible has always been the object of all the wrath and malice of Satan and this world, yet it still stands, unscathed and invincible, the Written Word revealing the Living Word.

We would like to thank all our brothers and sisters of this generation who have taken a stand for the true Word of God in all its flawless purity and perfect authority. We also wish to thank all those men of God who have spoken out and written in its defense, against all the corruptions and perversions heaped upon it by religious leaders and "educated scholars."

And we must express our appreciation for the members of our assembly, Grace Christian Fellowship, who have realized the present-day attacks upon God's Word and have responded with a faith and trust of their own in our great Old Book, the King James Bible.

And finally, we are grateful for the privilege and opportunity to share this information concerning the text and history of our Bible with our fellow Christians, in order that their confidence in God's Book would be revitalized and firmly established, as ours has.

John A. Ricci

Louis E. DeBoer

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1 Introduction

THE PURPOSE OF THIS BOOK

This book is written to present the reader with information concerning the issue of Bible versions. We write in defense of the King James Bible as the preserved Word of God. This is our confident conviction from which we will not retreat. The KJB is our Final Authority for all matters of faith and practice. We reject the modern version Bibles as corrupt, but we do not reject those who are true believers and use these versions. We understand there are many Christians who do not share our conviction. We harbor no ill will towards them and recognize their liberty to believe as they choose, and would defend with our very lives their right to do so. The fact that they differ with us does not make them our enemies. They are our brethren regardless of their position on the issue of Bible versions. We love them as members of the Body of Christ and applaud their efforts to serve the Lord accordingly, though we disagree with them on this issue.

All too often men have turned the issue of Bible versions into a violent rending of the Body of Christ. There are many on both sides of this issue who have resorted to name calling, ridicule, half-truths, and innuendo to defend their position. We have no desire to enter into such ungodly, mean-spirited methods. Our only desire is to present the facts as God has allowed us to understand them. We acknowledge that God uses modern versions where they agree with the KJB. We believe that there are many men who use modern version Bibles, who are used of God to save and bless souls for Christ. We do not doubt their love for the Lord or their dedication to the Gospel. We accept them fully as brethren and love them as members of Christ's Body. Our strong disagreement with them on

this particular issue does not constitute an attack upon them. Yet the content of this book is designed to take a stand in a major controversy. We write in contention for truth among the Lord's people. When men belittle, mock, and ridicule our Bible, we will not stand idly by and say nothing. We will speak boldly on behalf of our blessed book, and we will write to answer their attacks. We are passionate about this subject, for which we make no apology. God Himself has so commanded us in His Word:

Jude 1:3 *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should **earnestly contend for the faith** which was once delivered unto the saints.*

We have no desire to be divisive, but only to present the facts on this issue objectively. However, we also realize that when exposing lies and deception, it is often impossible to avoid being controversial. We write because we recognize that most of the Christian public is ignorant and unaware of all that is concerned with this issue. We know this to be true, for we were once ourselves in a state of ignorance and darkness concerning the issue of Bible versions. We would challenge our readers to study what we have presented in an objective and diligent manner. Be as the Bereans of old...

Acts 17:11 *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*

We would also caution those who would shrug off the material presented in these pages. Do not allow prejudice to keep you from seeking the truth. Put aside your preconceived notions and the secondhand information you may have received and examine the facts firsthand for yourself. As with all spiritual matters, we cannot afford to blindly accept every word one man says, but rather we must diligently and responsibly seek the truth in

our own Christian walk.

Prov 14:15 *The simple believeth every word: but the prudent man looketh well to his going.*

Here we must ask some hard questions of our reader. Have you heard only one side of this issue? Have you accepted the opinions of big-name ministers as your authority without checking out the information for yourself? Have you allowed prominent men through their “scholarly learning” to become the standard for your convictions? How much confidence do you really have in God’s Book? These are serious questions for every believer to ponder. Dear reader, please remember that no man, no matter how good he is, possesses all truth. And surely no man is always right. A large ministry that has been around for a long time does not indicate that the man behind the pulpit is beyond error.

Job 32:9 *Great men are not always wise: neither do the aged understand judgment.*

Do you feel that you and your circle of fellowship are superior in the understanding of spiritual things and need not learn from others? If so, we would admonish you to beware of the arrogant spirit that Job described...

Job 12:1-2 *And Job answered and said, No doubt but ye are the people, and wisdom shall die with you.*

Those who reject the KJB and its traditional Greek text as God’s pure Word, and promote the modern Greek text with its modern translations, often present themselves as educated and “scholarly” while characterizing KJB believers as ignorant and “unscholarly.” But even if scholarship were a requirement for understanding this issue (which it is not), there are many learned men who have taken a stand for the KJB:

- Dr. D. A. Waite, graduate of Dallas Theological Seminary,

author of *Defending the King James Bible*, and personal student of Dr. L. S. Chafer, the founder of Dallas Theological Seminary.

- Dr. Edward F. Hills, *Phi Beta Kappa* graduate of Yale University, Th.B from Westminster Theological Seminary, Th.D from Harvard, and author of *The King James Version Defended* and *Believing Bible Study*.
- Dr. Robert Dick Wilson, professor at Princeton Theological Seminary until his death in 1930 and a man who mastered forty-five languages and dialects.
- Dr. Herman Hoskier, author of *Codex B and its Allies: A Study and an Indictment*.
- Dr. Terrance H. Brown, Secretary of the Trinitarian Bible Society, London, England and contributing author to *Which Bible?*.
- Dr. Peter S. Ruckman, graduate of Bob Jones University, President of Pensacola Bible Institute, and author of *Manuscript Evidence*, *Biblical Scholarship*, and numerous other books defending the KJB.
- Dr. David Otis Fuller, editor of *Which Bible?*.
- Dr. Philip Mauro, former Supreme Court bar attorney, author of *Which Version?*, and contributing author to *Which Bible?*.
- Dr. Samuel C. Gipp, author of *An Understandable History of the Bible*.
- Dr. Jack Moorman, foreign missionary and author of *Forever Settled*.
- Dr. John W. Burgon, the most prominent critic of Westcott and Hort, the men responsible for the modern Greek text published in the 1880's, which became the basis for the modern Bible versions. (Dr. Burgon was a champion of the KJB's traditional Greek text and the author of *Revision Revised*, a monumental work which exposed the problems of Westcott's and Hort's theories.)
- Dr. Zane C. Hodges, author of many theological books and former professor at Dallas Theological Seminary.
- Dr. William P. Grady, author of *Final Authority*.

- And many others we could go on listing, but you get the point.

We once heard a Bible-correcting pastor, who emphasized the “original languages”^{1.1} and the modern versions, defend his position as “scholarly” by quoting big-name scholars and critics who believed in the modern Greek text and its modern translations as he himself did. Yet there was much that was conspicuously absent from his message. He failed to mention the studious, well-educated men who stand for the KJB and its Greek text. Any information about those who defend the KJB was withheld by this man to make his listeners believe that defenders of the KJB are unlearned, ignorant, and foolish. This was very dishonest and one-sided on his part, for there are Godly, educated, scholarly men on both sides of the issue. Scripture warns us about handling the Word of God dishonestly and deceitfully:

2 Cor 4:1-2 *Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*

Before you form your convictions on this issue, we would exhort you to hear the whole matter out with an open and humble heart before the Lord. After examining the evidence, you will be better equipped to weigh the arguments of both sides and draw your own conclusions. Above all else, dear reader, maintain a charitable spirit towards all. We boldly expose the fallacies and weaknesses of those that oppose our position on the KJB, but this does not mean we reject them and the good they have done in the Lord’s name.

We simply reserve the right to declare and defend what we believe to be the truth, as well as recognizing their right to

^{1.1} The Greek (New Testament) and Hebrew (Old Testament) languages in which the Bible was originally written.

do the same. In all things we should exhibit Christian charity and tolerance for those who hold opposing views. This is the spirit by which we approach this subject. We are writing to challenge our common brothers and sisters, but not to question their love for our Lord. It is the scholars, theologians, and pastors who lord it over them that we are exposing and refuting in this book. Yet inevitably there will be those who will be offended by what we present in these pages. We have no control over people's response to what is written here. We will hold no animosity towards them, for our desire is to only get to the truth. Truth has a way of making enemies for men who present it uncompromisingly:

Gal 4:16 *Am I therefore become your enemy, because I tell you the truth?*

We will not mince words but will speak boldly, directly, and above all honestly. We will endeavor to not misrepresent anyone, but will simply expose the deceptions of the enemy of our souls, which has been used to ensnare our brethren. If we seem harsh on some points, be reminded that it is not characteristic of love to hide the truth. Whatever seems to be presented in strong language is done not with malicious intent, but for the sake of driving the points home to the reader that define this subject as clearly as possible. We do not write to please men but to please the Lord who has entrusted us with His Word.

Gal 1:10 *For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*

1 The 2:4 *But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.*

This book will encompass many issues. However, it is not an exhaustive study on this subject, as such a comprehensive study

would take many volumes. (For more in-depth study, we refer the reader to the works listed in our Bibliography.) However, we believe that what is presented in the content of this book cuts to the heart of the issue in such a way as to enable the common believer to make a fair evaluation of the value of the KJB over the modern versions. This book is written for the common man. It is written to make what some have tried to turn into a complicated subject, simple and understandable for all who seek truth. We will confront and expose satanic lies and deception, human arrogance and dishonesty, and the ignorance of men that causes them to cling to religious, ecclesiastical tradition. We are not “attacking” those who hold to opposing views. We are boldly, simply, and sincerely presenting **facts**. These are facts that have been withheld from the average believer by those in ecclesiastical authority for too long.

WHY WE HAVE TAKEN THIS STAND

We are simple folks who love God’s Book and the Christ it exalts and reveals. We write as common men to the common man. We make no claim as scholars but as simple Bible believers who desire to convey to our brethren the important issues on this subject of Bible versions as God has given us insight. When Jesus began His ministry to Israel, He did not call the so-called “scholars,” the educated, religious crowd with the Pharisaical credentials bestowed by men. He called the common man. It was said of His apostles that “*when they [the Pharisees] saw the boldness of Peter and John, and perceived that **they were unlearned and ignorant men**, they marveled; and they took knowledge of them, that they had been with Jesus*” (Acts 4:13).

Job 32:21 *Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.*

Men cannot convey spiritual insight by bestowing their educational credentials; only our Lord Jesus can do this work in those

whose hearts are open and teachable. He chooses to use the weak things of this world to speak His truth and to confound the pride of the conceited, self-proclaimed wise men. In the words of Scripture we read:

Isa 44:24a,25 *Thus saith the LORD, thy redeemer...that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish...*

1 Cor 1:27-28 *But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.*

As common men we have sought the truth on the issue of Bible versions. For years we sat by as our leaders tore apart our Bible with constant criticism, corrected translations, and references to the obscure, distant languages of Hebrew and Greek to back up their boasts of superior knowledge that we could not attain. We accepted their authoritarian declarations which they confidently pronounced upon our English Bible, for we were deceived into believing that they were the true scribes that stood between us and God's Book. Our faith in the Bible's power to speak to us was being steadily eroded and replaced with a blind trust in the interpretation of these self-appointed Bible critics. In their educational system, our English Bible was essentially of no use to us without their scholarship. We were intimidated by their "education" and "scholarship," even though there were nagging questions in our hearts concerning the way they handled the Scriptures and the doctrines they formulated.

These unanswered questions were the Spirit's prompting in our hearts, warning us in the "still small voice" that something was not right with the system these men used to handle the Word of God. In order to settle the conflicts and questions

within our own souls, we had to step outside the doctrinal system that held us prisoner and begin reading and studying for ourselves. The authors of this book began a journey of studying the history of the Church and the Bible, and eventually we even dared to pick up our English Bibles and read them, without the aid of our teachers and their Greek analysis. We learned the precious truth of God's promise to preserve His Word throughout human history, and we saw the manuscript evidence testifying to God's faithfulness. In time, the light dawned and our confidence and trust in the Old Book was restored. We were freed from the spiritual tyranny of those who flaunted the "original languages" and their "corrected translations," and told us we could not truly understand the Bible without them. We will no longer bow to their ecclesiastical authoritarianism. We bow to no other authority but God's pure Word, faithfully preserved for us in our own language, in the King James Bible, the Authorized Version of 1611.

The fruit of our personal struggles and studies was that God in His grace gave us understanding and restored our faith in our beloved Old Book, the King James Bible. The evidence amazed us in that it upheld what we had first believed many years ago before we were exposed to the destructive system of the Bible correctors. We now *know* that the KJB is God's preserved Word in English. This is our Final Authority, not the teachings and opinions of "educated" men. We can hold the words of God in our own hands and read them in our own language and hear directly from God. We are not dependent on the professional scribe, for we know with confident faith that we have God's Word in the "Old Black Book," the KJB. We will take a back seat to no one, for by faith we stand in the knowledge of the truth that sets men free. God has honored our seeking hearts with renewed faith in His Word and the Christ whom it reveals. The evidence has condemned the worldly wisdom of the self-proclaimed scribes establishing themselves as Bible correctors, who promote the corrupt modern versions and the corrupt Greek manuscripts on which they are based.

1 Cor 1:19-20 *For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?*

This book is the fruit of our journey back to faith in the true preserved Word of God, the KJB. We are bound by our love for the Lord Jesus Christ and His Word to speak out against the errors and corruptions found in modern “Bibles” such as the *NASV*, *NIV*, *Living Bible*, *Message Bible*, *Amplified Bible*, *NEB*, *NRSV*, *TEV*, *NAB*, and a host of other so-called “new and improved” translations. Our case is plain and discernable to all who will listen. You will not find our presentation to be a mountain of technical terminology, designed as a smoke-screen to cloud the issues (as modern scholars resort to). We have no desire to “bamboozle” the reader with the technical vocabulary of the scholar. We have no intent to try to sway anyone by impressing them with “education.” The tactic used by modern so-called scholars is to complicate the issue with a multitude of technical terms, mixing fact with inference and stating assumptions as proofs. This is all done to establish their word as the authority and to discourage the common believer from examining the evidence and forming his own conclusion. In other words, they make the issue as complicated and vague to the common man as possible, so that he will give up in frustration and accept the opinions of the scholars without question.

As we will see, it is actually a very *simple* issue—it is a *simple* matter of comparing the traditional Greek text behind the KJB with the modern Greek text behind all the modern English translations. Our approach will be to show you the pertinent information that has been buried in the quagmire of the modern scholar’s vocabulary (the “tradesman’s jargon”). We will speak as simply and clearly as we can in plain English. We have no agenda designed to veil anything in a mass of technicality. No, that is not our style. We are simple folks who believe the Old Book. We know that God has not called us to critique it or cor-

rect it, but to read it, teach it, preach it, and above all to believe it! We have no desire to establish ourselves as authorities, only to exalt the testimony of God. We care not for the wisdom of men. We prefer to communicate to all the simple truth of God's Word.

1 Cor 2:1 *And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.*

1 Cor 2:4-5 *And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.*

2 Cor 3:12 *Seeing then that we have such hope, we use great plainness of speech...*

2 Cor 11:6 *But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.*

The Word of God tells us that Christ "in all things" should have the preeminence (Colossians 1:18). The KJB gives the Lord Jesus Christ His proper place of preeminence, and the modern versions based on a corrupt Greek text do not. This we will demonstrate in the following pages. We are confident that the reader will see this point clearly when all the facts are examined objectively. It is with the sincere desire to communicate truth in simplicity and honesty that we offer this material. Dear reader, may God grant you wisdom and discernment as you seek to understand this important issue of the "Preeminence of Christ" in the Bible versions.

2 Which Bible?

WHY WE NEED A PURE BIBLE AS OUR AUTHORITY

Psalm 119:89 *Forever, O LORD, thy word is settled in heaven.*

1 Corinthians 14:33 *For God is not the author of confusion, but of peace, as in all churches of the saints.*

One of us once had a conversation with a Christian brother who used a modern Bible and was trying to witness to a Catholic woman at his workplace. He attempted to point out some of the errors of the Roman Catholic religion, based on the authority of the Bible. In response, his Catholic coworker replied that since there are so many Bibles that all read different, she couldn't trust them, and that she had one pope as her final authority. Our Christian brother with his modern Bible was unsure how to answer her statement, for unfortunately, he did not have *one book* he could trust as his absolute, highest authority. He only had a version he had personally selected from all the different versions she mentioned. Dear reader, this is the predicament in which we will find ourselves when our attention is divided among a dozen different translations and an obscure pile of Greek manuscripts. Modern scholars and the preachers who follow them would have us believe that, out of this hopeless mess, we must try to determine what the Word of God is.

2 Cor 5:20 *Now then we are ambassadors for Christ, as though God did beseech you by us...*

As Christians we are called to bear witness to the saving

Gospel of Christ. We are to proclaim the lost condition of unbelieving men, eternal judgment in the lake of fire for the lost, the atoning work of Christ on the Cross providing forgiveness of sins, His resurrection, the saving grace of God through faith alone in Christ alone, and the Second Coming of Christ to establish His Kingdom. We are to go to a lost and dying world with these great truths. When we witness to sinners, they want to know on what authority we make these claims for Christ. "Well, on the authority of the Bible, of course!" we would respond. Yet our informed agnostic, atheist, Hindu, Muslim, ritualist, and infidel can reply to us, "Which Bible? They are all different. They all contradict. Therefore none of them can be trustworthy!" This flood of conflicting versions gives the unbelieving skeptic plenty of ammunition for his arrogant boast that the Bible is full of contradictions. They can now tell us that there is no Final Authority that speaks for God on earth. Is there a pure Bible that speaks for God to which we can appeal as the Final Authority? We believe there is only one English Bible today that speaks with final authority from God, and we believe we can know for certain which one by examining the evidence.

This book is about the inspiration and preservation of the Word of God. We are certain that the Word of God for the English-speaking world is found today in only one book, the King James Bible. This Bible was given to the world in 1611 and is based on the purest line of Greek manuscripts. In our day there are many new translations and modern versions that claim to be Bibles. All modern New Testaments are based on a handful of notoriously corrupt manuscripts, riddled with omissions of words, verses, and entire passages of Scripture. These changes of the text consistently undermine the deity and atoning work of our Lord Jesus Christ. With all these corruptions, these modern versions cannot be the words that God promised to preserve. Their corruptions prove they have no claim to authority for the Christian. The KJB alone speaks with final authority because only the KJB and its Greek text contain all the words of God and never low-rate the Lord Jesus Christ's person and work.

Our position on the KJB is simple. We believe that the KJB is the preserved words of God intact in the English language. We do not claim it was inspired as the original autographs^{2.1}; we believe it is the *preservation* of the original autographs *intact* in English. We believe that the Hebrew text and the Greek text from which the KJB is translated are the *very words of God* preserved throughout the centuries. The words of the manuscripts behind the KJB are the *inspired words of God*; they are *inerrant and infallible words*. These inspired words are found intact in the English of the KJB. The manuscripts from which the modern versions are translated are corrupted, with thousands of changes from the true text of Scripture, therefore they are *not* the preserved Word of God.

When we read the KJB in English, we have total confidence we are reading the very words of God in English as He would have them come to us. The translators of the KJB were led by the Holy Spirit *providentially* in their translation at the perfect *time* in history, in the wake of the great Protestant Reformation, and at the dawn of the worldwide domination of the English language. We recognize that the Holy Spirit *did not stop working* with the original autographs, but continued working throughout the history of the Church to *preserve* God's words. As the nation of England rose to its pinnacle of power and influence, God used the English language to give His Word to the world. The KJB has been blessed and used by God throughout the world for four centuries. It cannot be denied that the Old Black Book bears God's divine approval. Therefore, it is the standard by which all translations should be judged.

As the Holy Spirit used Hebrew to inspire the Old Testament and Greek to inspire the New Testament, the Spirit later used English as the world's predominant language to give His preserved Word intact to the world. If God can use Hebrew and Greek, ancient languages that very few people speak anymore, He certainly can use English, which is universally known and spoken across the globe. God in His omniscience knew that

^{2.1} The actual documents physically penned by the apostles and prophets.

England and the United States would come to dominate the world, and He provided a Bible in English to accommodate the predominant influence of these English-speaking nations. The KJB in English, based on the true uncorrupted “originals,” is the result of the providential workings of God’s wisdom, power, and perfect knowledge of all events of human history. Are we to believe that our God is so weak and impotent that He is limited to the use of only two languages, Greek and Hebrew, to bring His precious Word to the world? Two manmade languages that fell into decline centuries ago? Is the infallible, eternal truth of God’s Word subject to human language barriers? God forbid!

A PURE TEXT AND A CORRUPT TEXT

Dear reader, please think objectively for a moment and apply some sanctified common sense to this issue of, “Which Bible is God’s preserved Word?” Today there are over a hundred versions of the Bible in English, all claiming authority. All these Bibles read differently. Some do not have words, verses, and whole passages that other versions contain. *No two read the same.* They are all different in many places, though they may agree in many others. Only one Bible can be the words that God promised to preserve. Observe the following differences between the King James Bible and the *New American Standard Version* (generally accepted as the “most accurate” modern version):

John 1:18 (KJB) *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

John 1:18 (NASV) *No one has seen God at any time; the **only begotten God** who is in the bosom of the Father, He has explained Him.*

Now note that the KJB reads, “the only begotten *Son*,” referring to the eternal Son-ship of the Lord Jesus Christ. The NASV

reads “the only begotten *God*,” making the Lord Jesus Christ a lesser god. This is the Jehovah’s Witness heresy that teaches that the Lord Jesus Christ was not the eternal Son of God but a created being, a lesser god. The NASV is in agreement with the *New World Translation* of the Jehovah’s Witness cult, which reads, “No man has seen God at any time; the only-begotten god who is in the bosom [position] with the Father is the one that has explained him.” A “begotten God” is an impossibility. Deity is eternal and cannot be “begotten.”

In this critical passage, modern versions like the NASV stand shoulder-to-shoulder with the perverted “translation” of the Jehovah’s Witnesses, who outrightly deny the deity of our Lord Jesus Christ. The excuse of, “Well, you can find the deity of Christ in other places,” can never justify such a blatant perversion of God’s Word. Satan is the most subtle deceiver of all time, and he is patient and persistent enough to chip away at the Word of God, piece by piece, until he has corrupted it enough to sow a seed of doubt in the minds of those who are seeking truth. This we cannot tolerate.

Dr. D. A. Waite has noted correctly on this passage:

*This is pure HERESY! It is not possible to have an “Only Begotten God.” This is an example of the Gnostic error that teaches Christ was only one of the many “gods” that were mere “emanations.” You must have an “Only Begotten Son” to be doctrinally correct. This is certainly a matter of doctrine and theology. At this point, these Greek texts and English versions are **theologically deficient**, whereas the *Textus Receptus*^{2.2} and the KJB are **theologically superior**.^{2.3}*

Let us note another example of the discrepancies in readings between the KJB and the modern versions.

^{2.2} Latin for “Received Text.” This is the Greek text from which the KJB New Testament is translated.

^{2.3} Dr. D. A. Waite, *Defending the King James Bible*, p. 165.

1 Tim 3:16 (KJB) *And without controversy great is the mystery of godliness: God 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.*

1 Tim 3:16 (NASV) *By common confession, great is the mystery of godliness: **He who was revealed in the flesh**, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.*

The KJB boldly upholds the **deity** and **incarnation** of the Lord Jesus Christ. It reads, “*God* was manifest in the flesh,” which is a powerful declaration of the deity of the Lord Jesus Christ as the second person of the Trinity. The NASV removes this clear statement of our Lord’s deity by substituting “*He* who was revealed in the flesh.” The NASV has stripped the Lord Jesus Christ of His deity in this passage. The NASV calls into question the deity of our blessed Lord Jesus and plants a doubt as to who He really is in the mind of the reader. Which Bible would you want in your hands if you were trying to convince a Jehovah’s Witness from Scripture that Jesus was indeed God in the flesh? Are you content with a Bible that only *sometimes* low-rates the Lord Jesus Christ, because you buy the typical justification that you can “find it in other places”? Or do you want a Bible that *never* low-rates our Lord and Savior? The Word of God is the Sword of the Spirit, and when we march onto this spiritual battlefield, we must have in our hands the sharpest sword that can inflict the most damage on our enemy. A sword with a chipped, broken blade simply will not do.

Now we can see from these examples (and many more that we will note) that *these Bibles read differently*. The NASV reads differently than the KJB because the Greek text used to translate the NASV is a corrupt text and the Greek text used to translate the KJB is the pure text. You see, dear reader, the issue of Bible versions is an issue of *purity of doctrine*. Which one of these Bibles speaks with authority for God? Which one of these Bibles exalts the Lord Jesus Christ’s person preeminently? Is it

the NASV that compromises with the Jehovah Witnesses' teaching that denies the eternal deity of the Lord Jesus Christ, or is it the KJB that dogmatically and uncompromisingly declares this great truth? Only one Bible can truly be God's preserved Word. Any open, objective heart will have to admit that it is the KJB that exalts the Lord Jesus Christ preeminently in these passages. These are only two of the numerous conflicting readings between the modern versions and the KJB that we will present, which clearly demonstrate that the KJB is God's Book.

We know that God is not the author of confusion. Yet with all these different Bibles claiming authority, we are beset with confusion. We must have a Bible that speaks with Final Authority, or we shall be left to our own devices. Now let us again ask the question, "Which one of these various Bibles, which are all different in their readings in thousands of places, is God's preserved Word intact? Which Bible is the Final Authority for the doctrines of our Christian faith?" They cannot all be the Bible that God has promised to preserve, that we can recognize His hand is upon, for they all disagree in many places. Common sense tells us that there can only be one pure Bible text that God has laid His hand upon. If you say, "Just pick the one you prefer," then you become the final authority, for you have decided which book is God's Word, according to your own preference. You have decided what the Word of God is because you prefer the way one Bible reads over the others. How can you be sure you have the Word of God?

*In regard to Bible versions many contemporary Christians are behaving like spoiled and rebellious children. **They want a Bible version that pleases them no matter whether it pleases God or not.** "We want a Bible version in our own idiom," they clamor. "We want a Bible that talks to us in the same way in which we talk to our friends over the telephone. We want an informal God, no better educated than ourselves, with a limited vocabulary and a taste for modern slang." And having thus registered their preference, they go their several*

ways. Some of them unite with the modernists in using the R.S.V. or the N.E.B. Others deem the N.A.S.V. or the N.I.V. more “evangelical.” Still others opt for the T.E.V. or the Living Bible.

But God is bigger than you are, dear friend, and the Bible version which you must use is not a matter for you to decide according to your whims and prejudices. It has already been decided for you by the workings of God’s special providence... Put on the spiritual mind that leads to life and peace! Receive by faith the True Text of God’s holy Word, which has been preserved down through the ages by His special providence and now is found in the Masoretic Hebrew text, the Greek Textus Receptus, and the King James Version and other faithful translations [the Textus Receptus has been translated into hundreds of languages].^{2,4}

It is unfortunate that so many believers have bought into the misleading propaganda promoting these watered-down modern versions. We once heard a Bible-correcting pastor state that God has preserved His Word for us in *all* the versions of the Bible. They are “*all* good,” he stated. We would simply ask this fellow, “How can this be, since they *all* read differently?” Is God the author of confusion? Perish the thought! To accept *all* translations as the Word of God, disregarding how different and contradictory they are, is to render our Lord powerless and confused. Has God promised to preserve His words and is yet helpless to give them to us in one book we can trust? Has He left us to search through a hundred differing versions to guess which reading is correct? Do you not see the confusion and darkness in such an approach? Man becomes the final authority under such a preposterous system. Without asking these questions and thinking them through to their logical ends, many Christians today have foolishly made up their minds about this issue of Bible versions. They have done this without examining

^{2,4} Dr. Edward F. Hills, *The King James Version Defended*, pp. 242-243.

all the facts, or have chosen to ignore the issue altogether. We would remind these folks that a very wise man once said...

Prov 18:13 *He that answereth a matter before he heareth it, it is folly and shame unto him.*

Have you knowledge of the facts on this issue of Bible versions? Or perhaps have you accepted the words of ridicule and scorn directed at those who stand for the Old Book, the KJB? There are many men behind pulpits today who present themselves as authorities as they demonize “the King James only crowd.”

We should never form conclusions on any matter before we have heard the pertinent information. If we do so, it is the height of folly, and we will be led into deception, blinded by our ignorance of the facts. Many have the attitude of “don’t confuse me with the facts” when approaching this issue. If you have already made up your mind without examining the evidence, then you need proceed no further. But if you desire to learn something about this issue that you may not be aware of, press onward. To those whose hearts are open and seeking answers, we offer the remainder of this study.

3 To Conquer the Common Man

THE DEEDS AND DOCTRINE OF THE NICOLAITANES

Revelation 2:6 *But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.*

Revelation 2:15 *So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.*

Nicolaitanism is the practice of dividing the equal brotherhood of believers into a laity and a clergy. It is the establishment of an elite clerical class as the final authority in the things of God over the common believer. The word “Nicolaitan” is a compound word derived from the Greek *nikao*, “to conquer,” and *laos*, “the people” or “laity.” Thus it means to “conquer the common people.” It is found in its grossest form in Roman Catholicism, with its anti-scriptural hierarchy of priests, bishops, cardinals, and pope. It sets up a mediatory class between men and God in its pagan-styled priesthood. Nicolaitanism can also be found in modern Protestantism in a more subtle but still dangerous form, when a ministerial class, ordained by men with the credentials of men, lords it over the common people. When a specially-ordained class with man’s credentials is given authority in spiritual matters over the common brethren, the authority of man has replaced the authority of the Word of God in believers’ lives. This is what the Lord Jesus Christ Himself hates.

Rev 2:15 *So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.* [Modern versions omit the phrase “which thing I hate.”]

When it comes to interpretation of the Bible, Nicolaitanism is seen in men who teach that the common believer cannot understand the Bible without their scholarship and understanding of Greek and Hebrew. This, in effect, sets up man as the final authority in place of the Word of God. The inevitable result of this line of thinking is that the pastor and the scholar become the final authority for the believer, replacing the authority of the Word of God. If such a spurious doctrine were actually true, then 99.9% of Christians can never have access to God's Word for themselves because they do not know Greek and Hebrew. The vast multitudes of believers are then at the mercy of some man to tell them what God's Word really says. Is it any wonder that so many Christians do not consistently read their Bibles anymore? Nothing would please "Holy Papa," sitting on his throne in Rome, more than this!

Thankfully we have seen through these fallacies and spiritual pitfalls. We know that God has not hidden His Word from His people.

Isa 45:19,21 *I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right... Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Savior; there is none beside me.*

Isa 48:16 *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.*

John 18:20 *Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*

Prov 8:8-9 *All the words of my mouth are in righteousness; there is nothing froward or perverse in them. **They are all plain to him that understandeth**, and right to them that find knowledge.*

Deut 30:11 *For this commandment which I command thee this day, **it is not hidden from thee**, neither is it far off.*

Note how the Lord has told us that he has not hidden His Word, but has spoken openly to all men. Dear reader, if His Word is not available in a book that we can read, if it is hidden in the ancient languages of Greek and Hebrew, then God has failed us. But thankfully He has never failed to preserve His Word for His people; we have it in a Book written in our own language. We bow to no other authority.

Matt 24:15 *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (**whoso readeth**, let him understand)...*

“Whoso readeth” can understand God’s Word. It is not “whosoever is a scholar.” Any humble, teachable child of God reading his Bible can receive the Lord’s teaching.

Rev 1:3 *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

Eph 3:4 *Whereby, when ye read, ye may understand my knowledge in the mystery of Christ...*

We have the ultimate confidence in our Old Book. We do not have a pile of dusty old manuscripts written in nearly-forgotten languages as our authority. Neither have we a hundred conflicting versions before us, from which we have to decide which one is the Word of God. Nay, never shall we be as thus! We are not adrift on such a sea of confusion. We have a book

that we can hold in our hands and read in our own language, which is all-sufficient to reveal the things of Christ to us, if our hearts are in the right condition before God (Psalm 25:8-9,14; Hebrews 11:6; John 7:17). The matter of which Bible is God's preserved Word is settled forever in our hearts, as God has promised us.

Psalm 119:89 *Forever, O LORD, thy word is settled in heaven.*

We once heard a man behind a pulpit using this verse to promote the idea of using any translation one "prefers." He stated that God's Word is settled only in Heaven, not on earth! He obviously did not understand that God, in making such a statement, was declaring that there is no controversy in His mind over the purity and authority of His Word—that His Word is unquestionable and indisputable. The folly and silliness of this man's statement are its own refutation. If God's pure Word is only found in Heaven, what good does that do for us on earth? We need God's Word in our earthly sojourn to guide us. When we get to Heaven, we will not need its instruction, for we will fellowship face-to-face with the Living Word Himself. This man would actually have us believe that God will withhold His complete, settled Word from us when we are in the midst of our spiritual warfare against the kingdom of darkness, *when we need it the most*.

It is a serious matter when a man in a position of leadership and responsibility makes such statements in public—statements that can only serve to tear down the common people's faith in God's Book. The simple, uneducated Christians sitting in the pews have enough obstacles to their faith, from the lies and persecution of the unbelieving world, without having their faith compromised by their own leaders. It is vital that we refute such heretical teaching, which robs God's people of their freedom and holds them under the power of the man behind the pulpit.

Deut 30:11-14 *For this commandment which I command thee*

*this day, it is not hidden from thee, neither is it far off. **It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?** Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

What God has ordained in Heaven is directly applicable to us on earth.

Matt 6:10 *Thy kingdom come. Thy will be done **in earth**, as it is **in heaven**.*

Are we to believe that it is God's will for His pure, preserved, *settled* Word to be lost to His people on earth?

Col 1:5 *For the **hope** which is laid up for you **in heaven**, whereof ye heard before in the word of the truth of the gospel...*

Are we to believe that we cannot have this hope in this life, simply because it is described as being "laid up in heaven"? According to our Bible-correcting friend's logic, this is the conclusion we must come to.

Heb 12:23 *To the general assembly and church of the firstborn, which are **written in heaven**, and to God the Judge of all, and to the spirits of just men made perfect...*

Would it do us any good to have our names written in Heaven if this could not give us confidence and peace *on earth*?

1 Peter 1:3-4 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an **inheritance** incorruptible, and undefiled, and that fadeth not away, reserved **in heaven** for you...*

Our inheritance reserved in Heaven gives us the confidence that we are heirs of God *now, in time*.

Psalm 89:34-37 *My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah.*

God's covenant is "established forever" as a "faithful witness in heaven." Yet according to our Bible-correcting friend's logic, this would not require God to keep His covenant with His people *on earth*. Such are the illogical lengths and paper-thin explanations to which men will resort, in order to avoid bowing to the authority of God's Book. They do not want you to believe that you have the true and trustworthy translation of God's Word in the KJB. Why? Because they want the right to correct God's Word and give you their own "corrected" or "expanded" translation. This enables them to rewrite God's Book according to their own whims, claiming that you need their "correct interpretation" to understand the Bible. And this is how they maintain their authority over your spiritual life.

Prov 30:6 *Add thou not unto his words, lest he reprove thee, and thou be found a liar.*

THE SCHOLAR'S TECHNICAL VOCABULARY

In order to enforce their authority over us, the modern scholars, who favor the corrupt Greek manuscripts behind the modern New Testaments, have created their own technical vocabulary, which the common Christian does not understand. This is how they justify their own existence and convince us that we need them. They use "scholarly" terms to complicate the issues and establish their word as authoritative. The com-

mon believer does not understand the scholar's "lingo," is confused by it, and therefore must take the scholar's word as final. Dr. Peter S. Ruckman, a staunch defender of the KJB, is a severe critic of the methods of the scholars behind the modern versions. We do not agree with Dr. Ruckman's caustic style and ungracious name-calling, but we cannot ignore the errors and deception he exposes as he defends the truth. Dr. Ruckman states the following concerning the "intellectual" terminology of the modern scholar^{3.1}:

*When a Biblical scholar wishes to destroy the faith of a Bible believer when it comes to the Book, he resorts to the obvious weapons: a vast list of quotations, historical "facts," citations, and opinions of "qualified authorities," especially those of the Hebrew and Greek scholars and "collators" of manuscripts. This pile of evidence is intended to "snow" the believer into giving up his Bible as the final authority "in all matters of faith and practice" and to reduce him to the level of the Bible scholar—a relativistic humanist with no higher authority than his own **opinions** and **preferences**. The trick is to amass a pile of "authorities" who have rejected the KJB as the Word of God. You must overwhelm the novice or the uninitiated with this "evidence" until he surrenders his Bible.*

In chapter three of *Biblical Scholarship*, entitled "Putting Together a Greek New Testament," Dr. Ruckman illustrates the Bible-critiquing scholars' system and exposes the slight-of-hand technique behind the vocabulary they have created for themselves. He shows us how they use scholarly-sounding words where they could just as easily use common words that everyone could understand. Here are some of Dr. Ruckman's examples of the scholars' "high-sounding words":

^{3.1} Dr. Peter S. Ruckman, *Biblical Scholarship*, pp. 38-39.

Eclectic Text (*The word means nothing: it is the tradesman's terminology to show that the scholar is not going to use just one source for his Greek New Testament—they will use a number of sources for translating.*)

Conjectural Emendation (*The term means nothing: it is the tradesman's terminology for a man changing a word because he **guessed** that it was wrong as it stood)... Other mysterious high sounding words come into play... It gives an aura of mystery and power to the “area” in which they are going to meet you...*

Cursive simply means lowercase letters written like handwriting in a “running hand.”

Uncial on the other hand, means block capital letters written in print, such as A, B, C, D, E, F, etc.

Koine means plain, ordinary, or common.

Orthography is simply the standard, acceptable way of putting a word together in writing... You see, the trick is to mystify the Bible believer. It is the equivalent of laying down a smokescreen before an infantry attack.

We also have **titloi**. What are “titloi”? Titloi means **titles**. (Amazing, isn't it? If you stripped a college education of all its hocus-pocus, you could buy it for \$500 a year.)

Kephalia are simply chapter divisions.

Glosses are brief explanations of difficult words or phrases.

Scholia are notes made alongside of a text, supposedly from a teacher, for the purpose of instructing the reader.

Cola is nothing but some short lines.

Commata were the original commas, indicating the end of a phrase.

So why can't they call titles “titles,” and commas

“commas”? Why *titloi* and *commata*? Why use big words like “conjectural emendation”? Do they not want us to know that they are *making guesses* when it comes to handling the Word of God? You see, dear reader, the scholars responsible for the modern Greek text behind the modern Bibles do not want you to understand the facts, so they have made the study of manuscripts as complex and obscure as possible. This is done to discourage the common believer before he gets to the truth and sees through their trickery.

Job 33:3 *My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.*

Deut 27:8 *And thou shalt write upon the stones all the words of this law very plainly.*

These “educated scholars” use anything but plain and clear language. They speak “over the head” of the common believer in order to establish themselves as the authority, using language that is very technical and foreign to the average man. (“*I don’t understand a word he said, but he sure is educated. He’s a lot smarter than me, so he must be right. I guess I’ll have to take his word for it after all, because he knows Greek, Hebrew, and textual criticism, and has a doctor’s degree from that big-name seminary. He must be an authority!*”) We, however, have no such intentions—throughout this study we will use plain “koine” English.

4 The Manuscripts

The First Irrefutable Proof

THE CHURCH RECEIVES THE TEXT

When our Lord Jesus Christ, the Living Word, ascended into Heaven after His glorious victory at the Cross and His resurrection, He left behind His very thoughts and mind in the Written Word, the Holy Scriptures. And our old enemy, the Devil, turned His malice and his attacks from the Living Word to the Written Word. He sought to elevate certain human writings (the *apocryphal* books) to the level of the inspired books, and at the same time corrupt the text of the true Word of God. But our Lord is forever faithful to His people, and He would not allow His perfect, pure Word to be lost. He providentially guided the early Church in accepting the inspired writings of the apostles and prophets while rejecting the apocryphal writings, and also in accepting the true copies of the Scriptures while rejecting corrupted, inaccurate copies. God has promised us that not even the smallest portion of His Word would ever be taken away from us, and He has kept this precious promise in every generation.

As the apostles and their associates penned the New Testament books, their writings were circulated among the early churches, and copies were made by faithful Christians who esteemed the Scriptures as their highest authority. They were simple, common believers who were not influenced by the arrogance of human scholarship, and their respect for God's Word compelled them to take the utmost care in their copying. These copies of the Greek New Testament eventually grew in number by the thousands. The care taken by God's people in their copying, plus the sheer volume of manuscripts, ensured that the true

reading of every passage of the Holy Bible would never be lost, for if even the slightest copying error was made in any manuscript, there would be numerous others with the correct reading, which could always be determined by comparing the manuscripts. This body of manuscripts that the churches received has come to be known as the **Received Text**^{4.1}.

From generation to generation, God has preserved His Word through the local churches and the use of common believers. No manmade religious priesthood or ecclesiastical hierarchy was charged with the preservation of the New Testament Scriptures. God the Holy Spirit faithfully guided the early Church to recognize and accept the true canonical books of the Bible and reject all others. The Holy Spirit then used the universal usage and copying of the local churches to providentially preserve the Word of God.

There is the Scripture principle that “God hath chosen the weak things of the world to confound the things which are mighty” (1 Corinthians 1:27)... It was not primarily through the famous bishops and fathers that the Word was preserved, but rather the common believer. The priesthood of the believer was the means, not ecclesiastical authority. It has always been, “the common people heard Him gladly.”^{4.2}

As God’s Word spread rapidly to various geographical locations and the languages of Greek and Hebrew declined, it became necessary for the Bible to be given to God’s people in other languages, and God blessed certain faithful Christians with the necessary language skills to make true, accurate translations of the original Hebrew and Greek text. The following list^{4.3}, compiled by Dr. D. A. Waite, provides a historical outline of manuscripts and translations of the Received Text that

^{4.1} The Received Text is also known as the Byzantine, Syrian, or Antiochian text.

^{4.2} Dr. Jack Moorman, *Forever Settled*, p. 96.

^{4.3} Dr. D. A. Waite, *Defending the King James Bible*, pp. 44-48.

God used to bring His Word to His people throughout the Church Age. While some of the names of these old documents and Bibles may sound foreign to you^{4.4}, the practical purpose of this outline is to establish the fact that God has always preserved His Word for His people, no matter when and where they lived, and no matter what language they spoke.

Historical Evidences for the Received Text During the Apostolic Age (33-100 A.D.)

1. *All of the Apostolic Churches used the Received Text.*
2. *The Churches in Palestine used the Received Text.*
3. *The Syrian Church at Antioch used the Received Text.*

Historical Evidences for the Received Text during the Early Church Period (100-312 A.D.)

4. *The Peshitta Syriac Version (150 A.D. ...). This was based on the Received Text.*
5. *Papyrus #66 used the Received Text.*
6. *The Italic Church in Northern Italy (157 A.D.) used the Received Text.*
7. *The Gallic Church of Southern France (177 A.D.) used the Received Text.*
8. *The Celtic Church in Great Britain used the Received Text.*
*Why did all these have their Bibles based on the Received Text? —the Churches in Italy, France, and Great Britain—why? Because that was the true Word of God, **and they knew it**. That was the Received Text. They lived in 150 A.D. The Bible was completed in 90-100 A.D. They had the originals right there in their hands and they based it on that which was pure, accurate, and preserved by God and by the Lord Jesus Christ who preserves everything. These churches used this text and not any other...*
9. *The Church of Scotland and Ireland used the Received Text.*
10. *The Pre-Waldensian churches used the Received Text.*
11. *The Waldensians (120 A.D. and onward) used the Received*

^{4.4} For more information, we recommend *Forever Settled* by Dr. Jack Moorman.

Text.

Historical Evidences for the Received Text during the Byzantine Period (312-1453 A.D.)

12. *The Gothic Version of the 4th century used the Received Text.*
13. *Codex W of Matthew in the 4th or 5th century used the Received Text.*
14. *Codex A in the Gospels in the 5th century used the Received Text.*
15. *The vast majority of extant [available, surviving] New Testament manuscripts used the Received Text.*
16. *The Greek Orthodox Church used the Received Text.*
*We don't agree with many of their doctrines or practices, but this church for over 1,000 years has used the Received Text. Why? **They know the Greek language. They're Greeks.** Even though they are **modern** Greeks, they use the New Testament that is based upon the Received Text because it is the Word of God and they know it.*
17. *The present Greek Church still uses the Received Text.*

Historical Evidences for the Received Text during the Early Modern Period (1453-1831)

18. *The churches of the Reformation all used the Received Text.*
19. *The Erasmus Greek New Testament (1516) used the Received Text.*
20. *The Complutensian Polyglot (1522) used the Received Text...*
21. *Martin Luther's German Bible (1522) used the Received Text.*
22. *William Tyndale's Bible (1525) used the Received Text.*
23. *The French Olivetan Version (1535) used the Received Text.*
24. *The Coverdale Bible (1535) used the Received Text.*
25. *The Matthews Bible (1537) used the Received Text.*
26. *The Taverners Bible (1539) used the Received Text.*
27. *The Great Bible (1539-41) used the Received Text.*
28. *The Stephanus Greek New Testament (1546-51) used the Received Text.*

29. *The Geneva Bible (1557-60) used the Received Text.*
30. *The Bishops' Bible (1568) used the Received Text.*
31. *The Spanish Version (1569) used the Received Text.*
32. *The Beza Greek New Testament (1598) used the Received Text.*
33. *The Czech Version (1602) used the Received Text.*
34. *The Italian Diodati Version (1607) used the Received Text.*
35. *The King James Bible (1611) used the Received Text.*
36. *The Elzevir Brothers Greek New Testament (1624) used the Received Text.*

The Received Text in the New Testament is the Received Text—the text that has survived in continuity from the beginning of the New Testament itself. It is the only accurate representation of the originals we have today!

The Holy Spirit did not stop working through the Church after inspiring the original writings of the apostles, but continued working to *preserve* the Scriptures. The Received Text has always existed throughout Church history. As God guided the Church in the recognition of the books of the New Testament canon by accepting the true books (the twenty-seven we have today, from *Matthew* through *Revelation*) and rejecting uninspired writings (such as the “Epistle of Barnabas” and “Gospel of Peter”), He also guided the Church in preserving the New Testament Greek text by receiving the true copies and rejecting corrupted copies.

*It would have been passing strange if God had guided His people in regard to the New Testament **canon** but had withheld from them His divine assistance in the matter of the New Testament **text**. This would mean that **Bible believing Christians today could have no certainty concerning the New Testament text** but would be obliged to rely on the hypotheses of modern, naturalistic scholars.^{4,5}*

^{4,5} Dr. Edward F. Hills, *The King James Version Defended*, p. 106.

ANTIOCH AND ALEXANDRIA

The city of Antioch was founded about 300 B.C. as the capital of the Syrian Empire. It remained a major city in the Roman Empire for centuries and holds an important place in Church history. Antioch was called the Queen of the East, situated in a prime location for trade, and home to a half million people. It stood at the crossroads of the ancient trade routes linking Mesopotamia and western Arabia to Asia Minor and the Mediterranean Sea, and had its own seaport on the Orontes River. Its importance is clearly shown in the book of Acts.

Acts 11:19 *Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phoenicia, and Cyprus, and **Antioch**, preaching the word to none but unto the Jews only.*

Acts 11:22 *Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as **Antioch**.*

Acts 11:25-26 *Then departed Barnabas to Tarsus, for to seek Saul: 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.***

Acts 13:1 *Now there were in the church that was at **Antioch** certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, **Separate me Barnabas and Saul for the work whereunto I have called them.***

Acts 14:25-28 *And when they had preached the word in Perga, they went down into Attalia: and thence sailed to **Antioch**, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.*

Acts 15:22 *Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to **Antioch** with Paul and Barnabas: namely, Judas surnamed Barsabas, and Silas, chief men among the brethren...*

Acts 15:30-31 *So when they were dismissed, they came to **Antioch**: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation.*

Acts 15:35 *Paul also and Barnabas continued in **Antioch**, teaching and preaching the word of the Lord, with many others also.*

Antioch would serve the apostles and early Christians well as a center for spreading the Gospel, and much of the apostles' writings would be circulated out of this city. God would providentially use Antioch for the growth of the early Church, as it stood far from the major influences of Judaism in Jerusalem and pagan philosophy in Alexandria, Egypt.

Alexandria was founded by Alexander the Great around 334 B.C. In New Testament times it had become a center of secular learning and scholarship, as well as ancient cults such as Gnosticism and later Arianism, which used the name of Jesus but denied His deity and saving work, the foundational truths of the Christian faith.

Acts 6:9-13a,7:55-60 *Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and*

Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses...

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Alexandrians were enemies of the early Church and were instrumental in the martyrdom of the faithful deacon Stephen. They are portrayed in the most negative possible way in the Word of God, in contrast to the positive portrayal of Antioch. And as true copies of the New Testament books circulated out of Antioch, it would not be long before corrupt copies, edited by unbelieving Gnostic heretics, would appear in Alexandria.



Old sketch of the death of Stephen
at the hands of the Alexandrians

THE HERETICS CORRUPT THE TEXT

The Alexandrian Gnostics believed that all matter was inherently evil. They believed the flesh was evil and the spirit good. Thus they denied that a “good God” could take upon human flesh. The Apostle John wrote his first epistle to refute the Gnostic heretics who denied that Christ came in the flesh, and who had infiltrated the early churches.

1 John 1:1-3 *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

1 John 4:1-3 *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world.*

Many Gnostics taught that Christ did not have a material body. They also denied the physical bodily resurrection of Christ and taught a sort of “spiritual” resurrection. They even dared to tamper with the very Word of God to accommodate their heresy.

Gnosticism...was a deliberate departure from truth whose chief ambition was to convert Christianity into just another pagan philosophy... In an attempt to

weaken their greatest remaining obstacle, the Bible, they began to rewrite it and apparently without fear or conscience.^{4.6}

In the 1st and 2nd centuries, there were over eighty different cults pushing heretical doctrine. And they thought nothing of making their own changes to the early copies of the apostles' writings. Around A.D. 170, Dionysius of Corinth expressed his frustration:

*As the brethren desired me to write epistles, I wrote them, and these the apostles of the devil have filled with tares, **exchanging some things, and adding others**, for whom there is a woe reserved. It is not, therefore, matter of wonder, if some have also attempted to **adulterate the sacred writings of the Lord**...*^{4.7}

The Alexandrian Gnostic known as "Marcion the heretic" was criticized by teachers such as Tertullian and Irenaeus^{4.8}:

*Marcion expressly and openly used the knife, not the pen, since he made **such an excision of the Scriptures as suited his own subject matter**. [Tertullian]*

*He mutilates the Gospel which is according to Luke, removing all that is written respecting **the generation of the Lord**, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as **most clearly confessing that the Maker of the universe is His Father**... In like manner, too, he dismembered the Epistles of Paul, removing all that is said by the apostle respecting that God who made the world, to the effect that **He is the Father of our Lord Jesus Christ**, and also those **passages from the prophetic writings** which the apostle*

^{4.6} Chick Salliby, *If the Foundations Be Destroyed*, p. 78.

^{4.7} Dr. William P. Grady, *Final Authority*, pp. 65-66.

^{4.8} *Ibid.*, p. 66.

quotes, in order to teach us that they announced beforehand the coming of the Lord. [Irenaeus]

The indictment of the Alexandrian copies of the Scriptures is nothing new. Early Christian leaders were well aware of what was happening, and openly condemned the heretics. Since the life of our Lord Jesus was still a recent memory and Christianity was still considered a “new way,” controversy raged around the person and work of Jesus Christ. And the unbelieving Gnostics, who professed to be followers of Jesus, resorted to changing His apostles’ writings to their liking, as they sought to incorporate Christianity into their attainment of a “higher *gnosis*”...

*Clement, the first of the Alexandrian teachers whose writings have come down to us, is full of the thought that the mission of the Christian theologian is to build a bridge between the Gospel and Gentile wisdom, to point out the relations of Christianity to universal knowledge, to give to the religion of Christ a scientific form, and to show how **the believer may rise to the position of the true “Gnostic.”***^{4.9}

One of the most severe denunciations of these first “Bible correctors” came from the 2nd-century Church Father Gaius:

*The sacred Scriptures have been boldly perverted by them... For this purpose they fearlessly lay their hands upon the holy Scriptures, saying that they have **corrected** them. And that I do not say against them without foundation, whoever wishes may learn; for should anyone collect and compare their copies one with another, he would find them **greatly at variance among themselves**. For the copies of Asclepiodotus will be found to differ from those of Theodotus. Copies of many you may find in abundance, altered by the eagerness of their disciples to insert each*

^{4.9} *Ibid.*, p. 82.

one **his own corrections**, as they call them (i.e., their corruptions). Again, the copies of Hermophilus do not agree with these, for those of Apollinius are not consistent with themselves. For one may compare those which were prepared before by them, with **those which they afterward perverted for their own objects**, and you will find them **widely differing**... For neither can they deny that they have been guilty of the daring act, when the copies were written with their own hand, **nor did they receive such Scriptures from those by whom they were instructed in the elements of the faith**; nor can they show copies from which they were transcribed...^{4.10}

The Gnostic influence permeated Alexandria, and the greatest corruptions of Scripture flow from this center of pagan philosophy. It was here in Alexandria that the *allegorical* method of Bible interpretation was established and promoted, and the *literal* method of Bible interpretation was rejected. (To interpret the Bible “allegorically” essentially enables the scholar to draw any conclusion he wants, rather than simply allowing the Bible to literally speak for itself.) The famous teacher of this school was **Origen**. He taught that Scripture had a “hidden meaning” and that it was no use to those who read it literally: “*The Scriptures are of little use to those who understand them as they are written.*” What an insult to God’s perfect Book.

Origen’s influence at Alexandria was aimed at harmonizing the Scriptures with Gnostic Greek philosophy:

Perhaps the man who did the most, however, to blend

The Gnostic heretic Origen
(c. 185-254)



^{4.10} *Ibid.*, pp. 66-67.

*the Scriptures with Gnosticism was **Origen** (185-254 A.D.). Also, to his discredit, no one ever championed more apostate teachings that found a permanent place in history, than he. Not only did his views captivate the attention of the Catholic Church forever, but also nearly all of the Protestant scholars of this century have been swayed by the power of this man. His preference for Gnosticism, Platonism, Mysticism, and the early heresies made him anything but a safe guide or teacher. His doctrines were repulsive.*

*Though considered a great theologian of the third century, he taught that stars have souls, devils would be saved, and such errors as purgatory and transubstantiation. He also taught that **Jesus was created and did not eternally exist as God.***^{4.11}

Following Origen's lead, Alexandrian heretics like his pupil **Pamphilus** (c. A.D. 240-309) set about to "correct" the pure Word of God to bring it into line with their Gnostic beliefs concerning the person and work of the Lord Jesus Christ. They denied that Jesus Christ was God incarnate, rejected the doctrine of the Trinity, taught that the Genesis creation account was not literal, denied the Lord's bodily resurrection, and taught baptismal regeneration, purgatory, and many other monstrous doctrinal heresies. These heretical Bible corrupters were admirers of pagan Greek philosophers such as Plato, Aristotle, and Socrates.

Their goal was to harmonize Christian doctrine with Greek philosophy. They took the pure Word of God and corrupted it by surely and steadily rewording or removing scriptures they did not agree with. Therefore, fundamental doctrines




Ancient portrait of
"Saint" Pamphilus

^{4.11} Chick Salliby, *If the Foundations Be Destroyed*, pp. 78-79.

of our faith are weakened and compromised in the Alexandrian-type copies of the Greek New Testament, *and corrupted copies like these are used for all modern translations of the Bible*. In these early days of Church history, the New Testament books were generally distributed separately, rather than in one Bible. And since all copying was done by hand, the heretics could only change so much so fast. But still they did considerable damage, and we are still feeling the effects today.

Our precious King James Bible stands alone as the only English translation of the Received Text still in print. The KJB is the only English Bible that contains all the words that God promised to preserve because its translators refused to use these corrupt manuscripts. How has the Church become so inundated with translations of corrupt Alexandrian manuscripts? Why have so many of us exchanged the true preserved Word of God in the KJB for counterfeits that came from the hands of unbelieving heretics? It is indeed a sad story that so few Christians are aware of...

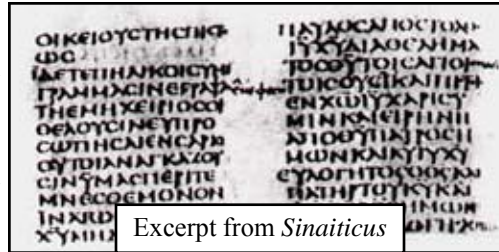
THE RECEIVED TEXT VERSUS THE ALEXANDRIAN TEXT

ver time, as God's Word was copied and distributed by common, Bible-believing Christians, the earlier copies eventually began to wear out through the constant usage of the churches. These early Christians faced terrible persecution as many of them were thrown to the lions in the Roman arenas, and they treasured the New Testament Scriptures, which they were even willing to die for. And one copy would often be read and reread by many people. Since most of them were poor common folk, they were generally limited to using cheap, flimsy papyrus material (made from a reed-like plant), rather than the expensive, durable vellum material (animal skins) used by scholars and universities. When a scroll was too tattered and torn for further use, it was usually destroyed. In contrast to the many true copies in constant use by God's people, the relatively

few corrupted Alexandrian copies would end up sitting around collecting dust for centuries because the Church rejected them (and a manuscript of vellum that is not being used regularly will last a very long time). One such corrupt copy found its way into the **Vatican library** after the rise of the Roman Catholic Church, and another to St. Catherine's Monastery at **Mt. Sinai** in Egypt. These two Alexandrian manuscripts remained in obscurity and disuse for nearly 1,500 years until their promotion and publication in the mid-1800's. They are now known by the names of *Vaticanus* and *Sinaiticus*. These, along with a few dozen others, are the only surviving copies of Greek New Testament books that were "revised" and "corrected" (in other words, mutilated) by the Alexandrian Gnostics and later by other heretics who followed their philosophy. They show many obvious signs of tampering (such as erasures and rewrites) and even contradict each other repeatedly (*Vaticanus* and *Sinaiticus* disagree in over 3,000 places in the Gospels alone), and have absolutely no credibility compared to the true Received Text, which includes *thousands of manuscripts that support each other*.

In the late 1800's, two liberal clergymen from the Church of England by the names of **Brook Foss Westcott** and **Fenton John Anthony Hort** compiled a new Greek New Testament to rival the Received Text, and in 1881 they were instrumental in the publication of a new English translation, the *Revised Version*, to rival the King James Bible, which had been the undisputed champion of the Christian faith for centuries. As we will see in detail later (in Chapter 7), their motivation was to replace the Received Text and the King James Bible with their own version of the Bible because they, like the Gnostics of old, despised the doctrines of the Christian faith that the KJB so boldly and clearly proclaimed. They ignored the thousands of manuscripts supporting the Received Text and used *only one* manuscript as the foundation of their new "Bible," namely, *Vaticanus*. And since Hebrews 9:14 through the end of Revelation is missing in *Vaticanus*, they used *Sinaiticus* to fill in the missing books. They used one notoriously corrupt manuscript,

Vaticanus, to replace the Received Text, which the Church had universally used for over 1,800 years. And, to add insult to injury, they had to fill in missing books with an



equally corrupt manuscript, *Sinaiticus*, which contradicted *Vaticanus* thousands of times. How could they get away with such nonsense? Their basic premise was that *Vaticanus* and *Sinaiticus* were the “oldest available manuscripts” (c. A.D. 350). The obvious problem with this notion is that the only reason *Vaticanus* and *Sinaiticus* survived so long is because God’s people had never used them, and they had undergone hardly any wear and tear for 1,500 years. And although we do not have Greek manuscripts of the Received Text that are this old, we do have *translations* of the Received Text and *quotes of the early Church Fathers* from the Received Text dating back to the earliest centuries of the Church.

As we stated earlier, the issue of Bible versions is a very *simple* issue (although modern scholars and Bible correctors would try to convince us that it’s hopelessly complicated). On one side of the battle line stands the Received Text and the King James Bible; on the other side stands the corrupt Greek text of Westcott and Hort and the host of modern English translations.

The differences in the modern versions when compared to the KJB are readily apparent to any reader of Scripture, as we will note in detail in the following chapter. The modern versions’ alteration and removal of important words and verses is glaring and obvious.

*While it is apparent that the Church today has two different sets of Scripture, it should be equally apparent that **God did not write both**. When a study is made of the history of the Bible, it becomes clear that the scores of omissions and alterations found in modern translations were not the result of careless copy making over the*

centuries but of an intentional plot to destroy God's Word and therefore its readers as well.^{4.12}

Dear reader, if you've come this far you now realize that there is a great difference between the KJB and the modern versions. The difference is between having the pure preserved Word of God or the corrupted "Bibles" of pagan heretics who denied the deity of the Lord Jesus Christ. When the facts on the issue of Bible versions are examined, it will be clearly demonstrated that the KJB alone upholds all the great fundamental doctrines of the Christian faith and never low-rates the Lord Jesus Christ.

THE FINAL SCORE

When compiling a Greek text for the translating of the New Testament, the translators must read and compare multiple Greek manuscripts to ensure that their translation will have the true reading in every passage. Over time, various kinds of documents were used to make copies of the original Greek New Testament (which were distributed and used throughout the churches). Many of these Greek manuscripts, composed of different materials and different writing styles, are still available today^{4.13}.

- **Uncial manuscripts.** These are Greek manuscripts written in block capital letters. There are 307 of these still available today.
- **Cursive manuscripts.** These are Greek manuscripts written in lowercase letters. There are 2,860 of these.
- **Papyrus fragments.** These are bits and pieces of manuscripts written on cheap paper made from a reed-like plant that grew in abundance along the Nile River in Egypt. There

^{4.12} *Ibid.*, p. 76.

^{4.13} These figures are taken from *New Evidence That Demands a Verdict* by Josh McDowell, p. 34.

are 109 of these.

- **Lectionaries.** These contain Scripture readings for services in the early churches. There are 2,410 of these.

Altogether, these add up to 5,686 Greek manuscripts (whether complete or partial copies). There are also two other resources translators can refer to, in addition to the actual copies of the original Greek text listed above.

- **Early translations.** These are manuscripts of early translations of the New Testament from the Greek into other languages (such as the *Old Latin* and *Old Syriac*, translated from the Received Text in the second century). We have 19,284 manuscripts of these early translations.
- **The writings of the early Church Fathers.** These are men who were teachers in the early Church and who wrote and commented on the Bible. Their writings consist of many volumes and they quote the Bible 86,489 times, according to the research compiled by Dr. John W. Burgon^{4.14}.

Let's look at the numbers... Below is a simple chart^{4.15} showing the various forms of Greek manuscripts and the number we have of each kind.

	Alexandrian Manuscripts (Mod. Ver.)	Received Text Manuscripts (KJB)	Total
Papyrus Fragments	13	75	88
Uncials	9	258	267
Cursives	23	2,741	2,764
Lectionaries	0	2,143	2,143
Total ^{4.16}	45	5,217	5,262

^{4.14} John Burgon was the Dean of Chichester at the time of Westcott and Hort and was the foremost challenger of their corrupt Greek text.

^{4.15} Dr. D. A. Waite, *Defending the King James Bible*, pp. 53-54.

^{4.16} This table is based on available manuscripts as of 1967. Since then an additional 424 manuscripts have been discovered, resulting in the total of 5,686 used by Josh McDowell in *New Evidence That Demands a Verdict*.

The Final Score:

Received Text (King James Bible).....	5,217
Alexandrian Manuscripts (Modern Versions).....	45

The **facts** just simply do not lie. The KJB has the support of over 90% of the available Greek manuscript evidence. It isn't even close as to which Bible the evidence supports. And keep in mind, the modern versions are basically founded on only one Alexandrian manuscript, *Vaticanus* (because the 45 Alexandrian manuscripts do not even agree with each other). It would actually be fair to say that the score is **5,217 to 1** in favor of our King James Bible!

How do the scholars get away with ignoring the evidence that condemns the Alexandrian text and the modern versions? They elevate *Vaticanus* and *Sinaiticus* to the status of "untouchable" because of their "early date" and then ignore all the other manuscripts that disagree with these two extensively corrupted copies. To these men's prejudiced minds, *Vaticanus* and *Sinaiticus* (which even contradict each other) are the "authoritative standard" that they have arbitrarily set up, without any historical or manuscript support for such a premise. They must then create elaborate theories to explain away the overwhelming evidence that condemns their Alexandrian text and supports the Received Text.

*Under normal circumstances, the older a text is than its rivals, the greater are its chances to survive in a plurality or a majority of the texts extant at any subsequent period. But the oldest text of all is the autograph. Thus it ought to be taken for granted that, barring some radical dislocation in the history of transmission, **a majority of texts will be far more likely to represent correctly the character of the original than a small minority of texts...** Under any normal transmissional conditions, it would be for all practical purposes quite impossible for a later text form to secure so one-sided a preponder-*

ance of extant witnesses.^{4.17}

The Alexandrian manuscripts do not even qualify as a manuscript “tradition” (a consistent, traceable line of manuscripts in basic agreement with each other) since they are merely a small handful of corrupted texts that do not even support each other.

[Regarding] *the impression that the Westcott-Hort text [i.e., Alexandrian text], represents a unified kind of text, it does not! Whereas the Textus Receptus is reasonably unified, the Westcott-Hort text is a hopeless grouping of conflicting readings. The only thing they [the Alexandrian texts] have in common is their disagreement with the Textus Receptus, but conflict among themselves is almost as great. **There is only one textual family, the Textus Receptus. Everything else is confusion.***^{4.18}

As Dr. Moorman has pointed out, the Alexandrian texts do not even agree with each other. In no way could they represent a reliable line of manuscripts (a manuscript “tradition”). These Alexandrian manuscripts are simply the corruptions of the Received Text at the hands of Gnostic-influenced heretics at Alexandria, Egypt, and others who followed in their footsteps. Why would any informed Christian want a Bible such as the NASV or NIV, which stand on such a flimsy foundation? The KJB is supported by such an overwhelming majority of Greek manuscripts, and is therefore the only English Bible in print today that has a reliable foundation. The KJB has the dominant support of the existing Greek manuscripts and unwaveringly upholds the deity of the Lord Jesus Christ, establishing Him as preeminent in “*all things*.” The modern versions such as the NASV and NIV and the corrupt Alexandrian Greek text behind them have been weighed in the balances and found wanting.

^{4.17} Dr. Zane Hodges, quoted by Dr. David Otis Fuller in *Counterfeit or Genuine?*, pp. 208-209.

^{4.18} Dr. Jack Moorman, *Forever Settled*, p. 96.

The KJB strikes the knockout blow before the modern versions can even step in the ring. The KJB stands alone as the undefeated champion of the faith, the only faithful English translation of the true text of God's Word. Be not deceived, dear reader, for the facts do not lie. Let God be true and let every liberal, scholar, critic, and Bible-correcting teacher be a liar. Stand on the firm foundation of the Old Book, the King James Bible. It is faithful to the testimony of God and the Lord Jesus Christ like no other book on earth. This apostate generation would benefit greatly by heeding the words of the prophet Jeremiah:

Jer 6:16a *Thus saith the LORD, Stand ye in the ways, and see, and ask for the **old paths**, where is the good way, and walk therein, and ye shall find rest for your souls.*

To this we can only add our grateful and heartfelt, AMEN!

5 The Preeminence of Christ

The Second Irrefutable Proof

SCRIPTURE COMPARISON

Colossians 1:16-18 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

Here in Colossians we see that the Apostle Paul has made an awesome statement of God's great purposes in Christ. We are told that the Lord Jesus Christ should have **preeminence** in "*all things*." Preeminence means to be before others, to excel and surpass others in quality. The Lord Jesus Christ is to be set forth before *all* others as the One who is unique in the universe and excels and surpasses all others. No one in the universe compares to the Lord Jesus Christ. He is the Creator and Sustainer of the universe and He *alone* is the Redeemer of mankind. No one approaches His excellencies, His authority, His sovereignty, and His wisdom. His power, justice, faithfulness, righteousness, truth, and love are above all others. He alone is pre-eminent before all the universe. He alone is to be exalted. This is the will of God, that men should honor the Son as they honor the Father. This is the will of God that the Lord Jesus Christ should be preeminent in *all things*. "All things" certainly includes the Bible above all else. God tells us that He magnifies His Word above even His name.

Psalm 138:2 *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.***

Any book that declares itself to be the Word of God should *exalt* the Lord Jesus Christ as preeminent and never once low-rate Him, in accordance with God's declared will concerning His Son. Any supposed Bible version that low-rates the Lord Jesus Christ and denies Him preeminence certainly disqualifies itself as God's preserved Word. Again, for the common man, the simple question as to which Bible is the true preserved Word of God can be answered by asking a simple question: When compared, in English, which Bible exalts the Lord Jesus Christ as preeminent and upholds faithfully His deity, without ever casting doubt upon His person and work? Is it the KJB or the NASV, NIV, etc.? For the sake of our study we will be comparing the KJB to the New American Standard Version (NASV), which the modern critics generally promote as the best and most accurate translation, and the New International Version (NIV) which is the most popular and best-selling modern version. Dear reader, you do not have to be a Greek scholar to understand this issue. Simply open up a King James Bible and place your modern version of preference beside it. Then compare the readings and see with your own eyes in English, in black and white on the pages before you, the evidence that condemns the modern versions on this issue of the preeminence of Christ.

We are going to open the KJB and compare its readings in English with the NASV and NIV. And again, you don't need to know Greek and Hebrew to understand this issue. If the English of the modern versions reads differently than the KJB concerning the deity of the Lord Jesus Christ, it is because the Greek text behind the modern versions reads differently than the Greek Received Text from which the KJB is translated. The modern versions in English read differently in numerous passages that deal with the deity of the Lord Jesus Christ because they are translated from a corrupt Greek text that originated in

Alexandria, Egypt. You can use any modern version you like to compare with the KJB, and you will observe they *all* fall short in the area of the preeminence of Christ. Just read the English of a modern version and compare it to the KJB, and the discrepancies will be obvious. Do not take the scholar's word for it—check it out for yourself. This is our approach, simple and straightforward with no gimmicks. Let the Bible versions speak for themselves and let the common man decide for himself without the interference of puffed-up scholars and teachers. Let's examine the evidence. We will begin by reviewing the two scriptures we looked at in Chapter 2.

John 1:18 (KJB) *No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he hath declared him.*

John 1:18 (NASV) *No one has seen God at any time; **the only begotten God** who is in the bosom of the Father, He has explained Him.*

John 1:18 (NIV) *No one has ever seen God, but **God the One and Only**, who is at the Father's side, has made him known.*

The NASV supports the Arian heresy of the Jehovah's Witnesses and Mormons that the Lord Jesus Christ was a created being, "*a begotten god*," a lesser god. The Greek of the *Textus Receptus* reads "*ho monogeneis uios*," "the only begotten Son." The corrupt Alexandrian Greek text of Westcott and Hort, on which the modern versions are based, reads "*monogeneis theos ho*," "the only begotten God." Here we see the hand of Origen and his Gnostic teaching that Christ is a begotten god, a created being. The phrase "Only Begotten Son" in the KJB is a clear reference to the virgin birth of Christ, a doctrine the Gnostics denied. Clearly here the KJB, based on the pure Received Text, upholds the deity of the Lord Jesus Christ preeminently, and the NASV seriously compromises the doctrine of His Eternal Sonship and deity.

1 Tim 3:16 (KJB) *And without controversy great is the mystery of godliness: **God 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.*

1 Tim 3:16 (NASV) *By common confession, great is the mystery of godliness: **He who was revealed in the flesh**, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.*

1 Tim 3:16 (NIV) *Beyond all question, the mystery of godliness is great: **He appeared in a body**, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.*

The KJB declares boldly that “*God was manifest in the flesh.*” The NASV and the NIV omit “God” and substitute “He,” thus casting doubt upon the doctrine of the **incarnation** and **deity** of the Lord Jesus Christ. Why would a Bible-believing Christian want to use a Bible that even in one place is unreliable in upholding the preeminence of Christ? Why trust a Bible that tampered with even one word of God? This subtle substitution of “He” for “God” removes the deity of the Lord Jesus Christ in a passage where the Holy Spirit is dogmatically setting forth who Jesus Christ is, in no uncertain terms.

Eph 3:9 (KJB) *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 by Jesus Christ**...*

Eph 3:9 (NASV) *And to bring to light what is the administration of the mystery which for ages has been hidden in God **who created all things**...*

Eph 3:9 (NIV) *And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, **who created all things**...*

The NASV and NIV do not include “*by Jesus Christ.*” Here the modern versions remove the testimony to the Lord Jesus Christ as the Creator and therefore true omnipotent deity. The KJB reading makes it abundantly clear that Christ could not be a “created being” Himself, since God created *all things* by Him. Only the KJB maintains Christ as preeminent in this passage.

John 6:69 (KJB) *And we believe and are sure that thou art **that Christ, the Son of the living God.***

John 6:69 (NASV) “We have believed and have come to know that You are ***the Holy One of God.***”

John 6:69 (NIV) “We believe and know that you are ***the Holy One of God.***”

The NASV and NIV call Jesus a “*holy one,*” destroying Peter’s great confession that He is indeed, “*The Christ, the Son of the living God.*” The clear statement of the Lord Jesus Christ’s deity is changed in the modern versions, obscuring the truth of who Christ is. Peter’s faithful testimony to the deity of Christ as God in the flesh, upon which the Church is built, is blotted out by the modern version. Remember, the Jews of Jesus’ time recognized that if someone claimed to be “**The Son of God,**” he was indeed declaring himself to be God in the flesh and *equal* with God. (See John 5:18-19, 8:58, 10:30 for the Jews’ understanding of Christ’s claim to deity.)

1 Cor 15:47 (KJB) *The first man is of the earth, earthy: the second man is **the Lord from heaven.***

1 Cor 15:47 (NASV) *The first man is from the earth, earthy; the second man is ***from heaven.****

1 Cor 15:47 (NIV) *The first man was of the dust of the earth, the second man ***from heaven.****

Note that the modern versions do not state that Jesus Christ is “*the Lord from heaven*” but instead tell us that the Second Adam (Christ) is simply a “man” from Heaven. This is the Jehovah’s Witness and Mormon doctrine that the Lord Jesus Christ was just a *man*, a created being from Heaven. Once again, our Lord Jesus Christ’s eternal deity is hidden from the reader. And again we see the work of the followers of Origen who omitted the word “**Lord**” from the *Vaticanus* and *Sinaiticus* manuscripts.

John 3:13 (KJB) *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

John 3:13 (NASV) *No one has ascended into heaven, but He who descended from heaven: the Son of Man.*

John 3:13 (NIV) *No one has ever gone into heaven except the one who came from heaven—the Son of Man.*

Notice that the NASV and NIV have dropped the phrase “which is in heaven,” thus removing an indication of the Lord Jesus Christ’s *omnipresence*, which is an attribute that demonstrates His deity as a member of the Godhead who is everywhere present. Only God can be on earth and “in heaven” at the same time. And only the KJB upholds the attribute of deity applied to the Lord Jesus Christ in this passage. Again it is demonstrated that the changing of even a few words can affect the clear teaching of Scripture. Man has no right to tamper with even one word of God: “*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).

Luke 2:33 (KJB) *And Joseph and his mother marveled at those things which were spoken of him.*

Luke 2:33 (NASV) *And **His father** and mother were amazed at*

the things which were being said about Him.

Luke 2:33 (NIV) *The child's father and mother marveled at what was said about him.*

The modern versions read “*his father*” or “*the child's father*” instead of “Joseph,” thus compromising the fact that the Lord Jesus Christ was virgin born. Jesus had no earthly father. Joseph was not His father. The Holy Spirit impregnated the virgin Mary with the Christ-child. The doctrine of the virgin birth is essential to the doctrine of the deity of the Lord Jesus Christ. This is not a mere copying error. This is a deliberate attempt at denying the virgin birth and deity of the Lord Jesus Christ by the Alexandrian Gnostic “correctors” of Scripture. Joseph and Mary collectively are referred to as his “parents” in the sense of their authority over the child Jesus in the family, but nowhere in the pure text of God’s Word is Joseph ever called Jesus Christ’s father. The KJB based on the pure Received Text reads “Joseph” in Luke 2:33, upholding the virgin birth and making it clear that Joseph was not Jesus’ biological father.

Rom 14:10 (KJB) *But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.*

Rom 14:10 (NASV) *But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before **the judgment seat of God**.*

Rom 14:10 (NIV) *You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before **God's judgment seat**.*

The modern versions use the word “God” rather than “Christ” when referring to the Judgment Seat where believers are to be evaluated for rewards. The clear statement in the KJB, that the Lord Jesus Christ is the One who sits on the Judgment Seat, sets

forth the deity of Christ, since only God can judge a man. The NASV and NIV leave out the specific reference to Christ and substitute a general reference to God. The heretical corrupters of Scripture knew that if “Christ” sat on the Judgment Seat, it proved He was indeed God, so they preferred to have a Greek manuscript that reads “God” instead of “Christ,” thus removing a clear reference to Jesus’ deity.

Rev 1:8 (KJB) *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

Rev 1:8 (NASV) *“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”*

Rev 1:8 (NIV) *“I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.”*

Here the NASV and NIV discard the phrase “*the beginning and the ending*,” an important phrase that strengthens the doctrine of the deity of the Lord Jesus Christ.

Rev 5:12-14 (KJB) *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever.*

Rev 5:12-14 (NASV) *saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.” And every cre-*

ated thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever." And the four living creatures kept saying, "Amen" And the elders fell down and worshiped.

Rev 5:12-14 (NIV) *In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!" The four living creatures said, "Amen," and the elders fell down and worshiped.*

In the KJB, it is obvious that the Lamb of God will be worshipped in Heaven. The NASV and NIV leave just enough of an opening for those who would question this great truth, by omitting the phrase that tells us who is being worshipped.

Matt 19:16-17 (KJB) *And, behold, one came and said unto him, **Good Master**, what good thing shall I do, that I may have eternal life? And he said unto him, **Why callest thou me good?** there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

Matt 19:16-17 (NASV) *And someone came to Him and said, "**Teacher**, what good thing shall I do that I may obtain eternal life?" And He said to him, "**Why are you asking Me about what is good?** There is only One who is good; but if you wish to enter into life, keep the commandments."*

Matt 19:16-17 (NIV) *Now a man came up to Jesus and asked, "**Teacher**, what good thing must I do to get eternal life?" "**Why do you ask me about what is good?**" Jesus replied. "There is only One who is good. If you want to enter life, obey*

the commandments.”

The NASV and NIV change this man’s way of addressing Jesus from “*Good Master*” to “*Teacher*,” and then subtly substitute “*Why are you asking Me about what is good?*” for the true reading of “*Why callest thou me good?*” This obscures the Lord Jesus Christ’s statement that since *only God is good*, then one must be willing to recognize that He is God if one would call Him “good.” Again, by subtle tampering, another clear reference to the deity of Jesus Christ is removed from the modern versions. Only the KJB presents our Lord Jesus Christ as a member of the Godhead in this passage.

How serious is it to compromise the deity of the Lord Jesus Christ in any passage of Scripture? The Apostle John warns us:

1 John 2:22 (KJB) *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*

1 John 4:3 (KJB) *And every spirit that confesseth not that Jesus Christ is come in the flesh 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.*

Rev 22:18-19 (KJB) *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

John tells us that to deny the deity of the Lord Jesus Christ is to be *antichrist*. This is a strong indictment of the content of these modern versions. They qualify as “antichrist” in many passages. One may say, “But you can find the deity of Christ in other pas-

sages in the modern versions.” To this we agree, but that is not the issue. We can find \$100 in a garbage can, but it does not make the garbage can a bank. We can find a diamond bracelet floating in the sewer, but it does not make the sewer a jewelry store. By the same token, we can find the deity of Christ in some passages of the modern versions, but that does not make them a Bible. A modern version containing some but not all the references to the deity of Christ does not qualify as the *words* that God promised to preserve. We do not want *some* of the words of God—we want *all* of them. They are *all* important.

Prov 30:5 *Every word of God is pure: he is a shield unto them that put their trust in him.*

Who gives a scholar, a translator, or a pastor the right to omit any of the words of God? A soldier in combat needs all his equipment and all his ammunition to withstand the enemy’s attack. When a Christian is engaged in warfare with the enemies of truth, he needs the *whole* armor of God (Ephesians 6:10-18). When we stand in defense of the faith against the cults that deny the deity of the Lord Jesus Christ, we must have *all* the ammunition the Bible gives us to prove His deity. God has not given us a Bible that omits declarations of His deity in some places and teaches it in others. We should not settle for a Bible with a conflicting message that confuses the issue of the person of Christ when combating His enemies. We need a Bible that is in complete agreement throughout on this issue of the deity of Christ so that we may fight the good fight of faith and wage spiritual warfare against the lies of the enemy with confidence. We have such a Bible—the KJB, the preserved Word of God intact in English. Let’s continue examining the evidence.

Matt 25:13 (KJB) *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

Matt 25:13 (NASV) *“Be on the alert then, for you do not know the day nor the hour.”*

Matt 25:13 (NIV) *“Therefore keep watch, because you do not know the day or the hour.”*

In concluding His parable of the ten virgins, our Lord tells us exactly why we must be prepared as the five wise virgins—He will be returning one day. In this passage, the NASV and NIV miss the whole point of the parable.

Acts 8:37 (KJB) *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.*

Acts 8:37 (NASV) [And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”]

Acts 8:37 (NIV) This verse does not appear in the NIV.

The NIV reads, blank...nothing...nada. The NASV has the verse in brackets, with a footnote that says the “early manuscripts” do not contain the verse. By this they mean the Alexandrian manuscripts, especially *Vaticanus* and *Sinaiticus*. Of course, they neglect to tell us about the corrupt nature of these manuscripts. This is indeed “handling the Word of God deceitfully.”

Matt 18:11 (KJB) *For the Son of man is come to save that which was lost.*

Matt 18:11 (NASV) [“For the Son of Man has come to save that which was lost.”]

Matt 18:11 (NIV) This verse does not appear in the NIV.

In Matthew 18:11, our Lord states very clearly His purpose for coming to earth as a man. He has come to save lost sinners. The NASV brackets this verse, while the NIV does not even include

it in the text. And the modern versions deny us our Lord's own declaration of His saving work.

Luke 9:55-56 (KJB) *But he turned, and rebuked them, and said, 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. And they went to another village.*

Luke 9:55-56 (NASV) *But He turned and rebuked them, [and said, "You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men's lives, but to save them."] And they went on to another village.*

Luke 9:55-56 (NIV) *But Jesus turned and rebuked them, and they went to another village.*

Coincidentally, another reference to the purpose of our Lord's incarnation is bracketed in the NASV and has disappeared in the NIV.

Mark 15:28 (KJB) *And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.*

Mark 15:28 (NASV) *[And the Scripture was fulfilled which says, "And He was numbered with transgressors."]*

Mark 15:28 (NIV) This verse does not appear in the NIV.

As Mark is describing to us that unforgettable scene of our Lord crucified between the two thieves, he declares to us the fulfillment of yet another prophecy written centuries earlier, testifying to the Messiahship of the Lord Jesus. And once again the NASV removes all credibility from the verse with a set of brackets, while the NIV simply removes the whole verse altogether. As Christians who profess to love our Lord, how can we look the other way when there are entire verses (and sometimes multiple verses in one passage) that appear in one Bible and do

not appear in another? How can they both be true Bibles?

Matt 27:35 (KJB) *And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*

Matt 27:35 (NASV) *And when they had crucified Him, they divided up His garments among themselves by casting lots.*

Matt 27:35 (NIV) *When they had crucified him, they divided up his clothes by casting lots.*

Note that the NASV and NIV *leave out twenty-five words* that state clearly the fulfillment of David's prophecy of the Messiah's suffering, quoted from Psalm 22:18. Fulfilled Bible prophecy is a powerful testimony to the divine origin of the Bible and to the claims of Christ. We read in Revelation 19:10, "*And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: **for the testimony of Jesus is the spirit of prophecy.***" By deleting a clear reference to fulfilled prophecy, the modern versions weaken this great testimony that Jesus is the promised Messiah foretold in the Old Testament Jewish Scriptures.

Rom 1:16 (KJB) *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

Rom 1:16 (NASV) *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

Rom 1:16 (NIV) *I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.*

The reading of Romans 1:16 in the KJB is an ironclad statement proclaiming the Gospel “of Christ” as the means of salvation for those who believe in Him, whereas the modern versions leave the means of salvation open to anyone’s interpretation. And to say that we can “find it in other places” in the modern “Bibles” can never justify this weakening of the Scriptural testimony to our Lord’s saving work on the Cross, and the offer of the Gospel of Christ to a lost and dying world.

1 Cor 11:24 (KJB) *And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is **broken** for you: this do in remembrance of me.*

1 Cor 11:24 (NASV) *and when He had given thanks, He broke it and said, “This is My body, which is for you; do this in remembrance of Me.”*

1 Cor 11:24 (NIV) *and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.”*

In the KJB, our Lord tells His disciples that His body is “broken” for them, which can only refer to His sacrificial death on the Cross, in which He would take our place and be judged for our sins. But once again in the modern versions, the verse is open to anyone’s interpretation. The absence of even one word can make all the difference. This is why we must live by *every* word of God (Matthew 4:4, Luke 4:4).

Luke 4:8 (KJB) *And Jesus answered and said unto him, **Get thee behind me, Satan**: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Luke 4:8 (NASV) *Jesus answered him, “It is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.’”*

Luke 4:8 (NIV) *Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’”*

Here the modern version leaves out a clear revelation of the Lord Jesus Christ’s authority in renouncing Satan: “*Get thee behind me, Satan.*” The Lord Jesus Christ’s authority over Satan demonstrates His authority over *all* created beings. This is of vital importance for believers to know. The Lord Jesus Christ has overcome Satan (John 16:33, 1 John 3:8, Hebrews 2:14-15). As believers we share His victory and overcome through Him.

1 John 5:4-5 (KJB) *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

Rom 8:37 (KJB) *Nay, in all these things we are more than conquerors through him that loved us.*

1 Cor 15:57 (KJB) *But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

Being made overcomers through Christ’s triumph over Satan, believers can renounce the lies and strongholds that Satan would use to attack their souls and thoughts. Satan has no authority over the soul of the believer who has been liberated from his power by the Lord Jesus Christ.

Matt 5:44 (KJB) *But I say unto you, Love your enemies, **bless them that curse you, do good to them that hate you,** and pray for them which **despitefully use you, and** persecute you.*

Matt 5:44 (NASV) *“But I say to you, love your enemies and pray for those who persecute you.”*

Matt 5:44 (NIV) *“But I tell you: Love your enemies and pray for those who persecute you.”*

The text of the NASV and NIV is shortened by twenty words in this verse. “*Bless them that curse you, do good to them that hate you,*” and “*despitefully use you*” are missing in the modern versions. We are denied an important instruction to follow in dealing with those who hurt and persecute us. This is an inexcusable disrespect for the infallible Word of God, for “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works*” (2 Timothy 3:16-17). Again, when faced with such glaring discrepancies, it should be obvious to us that these Bibles cannot all be God’s Word.

Acts 4:27 (KJB) *For of a truth against thy **holy child Jesus**, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together...*

Acts 4:27 (NASV) “*For truly in this city there were gathered together against Your **holy servant Jesus**, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel...*”

Acts 4:27 (NIV) “*Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your **holy servant Jesus**, whom you anointed.*”

The NASV and NIV change the reference to Jesus’ deity as the “*holy child*” of God into “*holy servant.*” The Lord Jesus Christ’s deity as the only begotten Son of God is lowered to the level of a mere “servant,” and yet again the modern versions fail to uphold His Sonship as the God-Man in hypostatic union—God and man in one Person forever.

Col 1:14 (KJB) *In whom we have redemption **through his blood**, even the forgiveness of sins...*

Col 1:14 (NASV) *In whom we have redemption, the forgive-*

ness of sins...

Col 1:14 (NIV) *In whom we have redemption, the forgiveness of sins...*

The modern versions do not contain the phrase “*through his blood,*” which is an important reference to the Lord Jesus Christ’s work of **atonement** that provided our forgiveness of sins. The forgiveness of sins comes only “through His blood.” It does not come from confessing to a priest, doing penance and sacraments, or being a moral person. Roman Catholics and modern liberals attack the doctrine of the atonement, which is undeniably stated in the phrase “through His blood.” Religion built upon the sinking sand of human works avoids the blood atonement as man’s only solution for sins. Perhaps this is why Catholics and liberal, pope-loving, ecumenical Protestants praise the modern “Bibles” and despise the KJB, which is the culmination of the Protestant Reformation.

Mark 1:2-3^{5.1} (KJB) *As it is written **in the prophets**, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

Mark 1:2-3 (NASV) *As it is written **in Isaiah the prophet**: “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.’”*

Mark 1:2-3 (NIV) *It is written **in Isaiah the prophet**: “I will send my messenger ahead of you, who will prepare your way”—“a voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’”*

^{5.1} For a more thorough treatment of this passage, see Appendix II: Questions and Answers, the section on spoken and written prophecy.

Mark 1:2 is a quote from the prophet Malachi (3:1), and Mark 1:3 is a quote from the prophet Isaiah (40:3). *More than one prophet are quoted in these verses.* The KJB correctly attributes the separate quotes in verses two and three to the “*prophets.*” The NASV and NIV in these same verses incorrectly attribute the quotes from “the prophets” to the prophet Isaiah alone. The modern versions fail to recognize that the prophet Malachi is also quoted in this passage. So much for the boast that these modern versions are “the better and most accurate translations.” Only the KJB correctly states that the words that Mark quotes were spoken by more than one prophet.

Rom 11:6 (KJB) *And if by grace, then is it no more of works: otherwise grace is no more grace. **But if it be of works, then is it no more grace: otherwise work is no more work.***

Rom 11:6 (NASV) *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*

Rom 11:6 (NIV) *And if by grace, then it is no longer by works; if it were, grace would no longer be grace.*

Eighteen words found in the KJB are absent in the NASV and NIV. These words strengthen and reinforce the statement of **grace** in contrast to **works**, teaching the principle that grace and works are mutually exclusive. Grace and works are antithetical, and something cannot be given in free grace if works are required to receive it. The KJB strongly emphasizes the grace of the Lord Jesus Christ, while the modern versions weaken Paul’s statement.

Mark 10:24 (KJB) *And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it **for them that trust in riches** to enter into the kingdom of God!*

Mark 10:24 (NASV) *The disciples were amazed at His words.*

But Jesus answered again and said to them, “Children, how hard it is to enter the kingdom of God!”

Mark 10:24 (NIV) *The disciples were amazed at his words. But Jesus said again, “Children, how hard it is to enter the kingdom of God!”*

The Gospel of Jesus Christ and His finished work are the foundational theme of the entire New Testament. The perfect righteousness of God the Father has been propitiated (satisfied) in the impeccable Person and atoning Work of our Savior. Because of His substitutionary sacrifice, the way to the Father and Heaven is wide open to all those who will simply believe. All human good and human merit are irrelevant. Therefore, it is contradictory to say, “How hard it is to enter the kingdom of God.” In grace (Romans 11:6), there is nothing hard about entering the kingdom of God. However, anyone who is *trusting in riches* rather than Jesus is in real danger of never seeing the kingdom of God (Luke 12:16-21).

Luke 2:13-14 (KJB) *And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.*

Luke 2:13-14 (NASV) *And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, And on earth peace among men with whom He is pleased.”*

Luke 2:13-14 (NIV) *Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, “Glory to God in the highest, and on earth peace to men **on whom his favor rests.**”*

As recorded in the KJB, the angel’s proclamation of the Messiah’s birth is for the benefit of all men, with no requirements or

conditions attached. According to the NASV and NIV, it is for those “with whom He is pleased” or “on whom His favor rests.”

1 Peter 4:14 (KJB) *If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*

1 Peter 4:14 (NASV) *If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.*

1 Peter 4:14 (NIV) *If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.*

These fifteen words, which teach us that a believer who suffers reproach for Christ glorifies Him, are nowhere to be found in this passage if you are using an NASV or NIV. More and more we can see the continual discrepancies between the true Received Text, used by God for two millennia to bring His truth to the world, and the Alexandrian manuscripts, a tiny handful of conflicting copies that God never used throughout the history of the Church, and for which He has never shown His divine approval.

Why doesn't the modern version contain these fifteen words? The answer is simple. The Alexandrian Greek text, from which the modern version is translated, is a corrupt Greek text that does not contain these words. The Greek Received Text from which the KJB is translated is the pure preserved text and contains these important words of God.

Gal 3:1 (KJB) *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*

Gal 3:1 (NASV) *You foolish Galatians, who has bewitched*

you, before whose eyes Jesus Christ was publicly portrayed as crucified?

Gal 3:1 (NIV) *You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.*

The NASV and NIV dismiss the phrase “*that ye should not obey the truth.*” Here a reference to the deception of false doctrine that caused disobedience among the Galatians is withheld from any Christian reading a modern “Bible.” From the evidence of these omissions, it is evident that there are many believers deceived concerning the truth when it comes to Bible versions.

In this study we are concentrating on the corruptions of the modern versions in the New Testament. But modern scholars are not content to confine their corruption of God’s Word to the New Testament—they have also resorted to corrupt Old Testament manuscripts, departing from the traditional, faithful Hebrew Masoretic Text. Here is a blatant example of tampering in the Old Testament that removes yet another clear reference to the deity of our Lord Jesus Christ.

Daniel 3:25 (KJB) *He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.*

Daniel 3:25 (NASV) *He said, “Look! I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like **a son of the gods!**”*

Daniel 3:25 (NIV) *He said, “Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like **a son of the gods.**”*

The KJB states clearly that it was the pre-incarnate Christ that delivered the three Hebrew young men in the fiery furnace. The

KJB relates the words of Nebuchadnezzar as “*the fourth is like the Son of God.*” The NASV and NIV change Nebuchadnezzar’s statement to “*a son of the gods.*” This is a denial of the fact that the Lord Jesus Christ was in the midst of the fiery furnace to preserve and deliver His people. The modern versions leave the door open for Zeus, Jupiter, or Apollo to be walking with Shadrach, Meschech, and Abednego. Was it a pagan “god” that rescued these Hebrew believers, or was it our blessed Lord and Savior Jesus Christ? The KJB tells us it was “the Son of God” that walked with these saints in the midst of their fiery trial and delivered them, unharmed by the flames. So too shall He do for *all* that trust Him! He alone is our hope and trust. He is altogether faithful. What a blessed comfort to all who believe down through the ages. Jesus walks with us in the midst of our fiery trials of life and He will deliver us. “*Many are the afflictions of the righteous, but the Lord shall deliver him out of them all*” (Psalm 34:19). Praise the Lord for such a blessed account of His faithfulness to His saints in testing! We can rejoice with the old hymn writer:

*Is there a fiery furnace trial, far more than you can bear?
Behold! The blessed Son of God is walking with you there!*

Our blessed Old Book, the KJB, tells us without a doubt that Jesus walks with us in the midst of the fiery trial. Thanks be to God for this testimony of His faithful love and care! Yet our corrupt modern perversions of Scripture would rob the saints of God by compromising such a faith-inspiring and comforting assurance that “**the Son of God**” will never forsake us.

Matt 20:22 (KJB) *But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, **and to be baptized with the baptism that I am baptized with?** They say unto him, We are able.*

Matt 20:22 (NASV) *But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am*

about to drink?” They said to Him, “We are able.”

Matt 20:22 (NIV) *“You don't know what you are asking,” Jesus said to them. “Can you drink the cup I am going to drink?” “We can,” they answered.*

The writers of the NASV and NIV did not deem it necessary to include *“Are ye able to be baptized with the baptism that I am baptized with?”* This reference to the Lord Jesus Christ receiving upon Himself the judgment for the sins of the world is omitted from the modern versions.

Mark 6:11 (KJB) *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. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*

Mark 6:11 (NASV) *“Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them.”*

Mark 6:11 (NIV) *“And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them.”*

The NASV and NIV omit the entire sentence, *“It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.”* This reference to judgment on those who rejected the Lord Jesus Christ's ministry is left out of the modern versions.

Mark 7:8 (KJB) *For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.*

Mark 7:8 (NASV) *“Neglecting the commandment of God, you*

hold to the tradition of men.”

Mark 7:8 (NIV) *“You have let go of the commands of God and are holding on to the traditions of men.”*

The NASV and NIV omit *“as the washing of pots and cups: and many other such things ye do.”* This description of the foolishness of the empty rituals of religion is removed from the modern versions.

Luke 4:4 (KJB) *And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

Luke 4:4 (NASV) *And Jesus answered him, “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE.’”*

Luke 4:4 (NIV) *Jesus answered, “It is written: ‘Man does not live on bread alone.’”*

The NASV and NIV omit *“but by every word of God.”* It is interesting that the modern versions, which leave out numerous words of God in their text, would leave out a reference where Jesus states the importance of living by *every word of God*. And the Lord would not give us such a command if He had not always preserved *every word* for His people. The Lord Jesus Christ tells us we need every word of God, while the translators of the modern versions feel at liberty to change or remove thousands of words from the New Testament text.

John 16:16 (KJB) *A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.*

John 16:16 (NASV) *“A little while, and you will no longer see Me; and again a little while, and you will see Me.”*

John 16:16 (NIV) *“In a little while you will see me no more, and then after a little while you will see me.”*

The NASV and NIV omit “*because I go to the Father,*” a reference to the Lord Jesus Christ’s **ascension** and **session** at the right hand of the Father.

Acts 2:30 (KJB) *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne...*

Acts 2:30 (NASV) *“And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT **one OF HIS DESCENDANTS ON HIS THRONE...**”*

Acts 2:30 (NIV) *“But he was a prophet and knew that God had promised him on oath that he would place **one of his descendants** on his throne.”*

The NASV and NIV omit “*according to the flesh he would raise up Christ*” and substitutes “*one of his descendants.*” We can see the fingerprints of the Gnostic heretics with their denial of the physical resurrection of Christ. Here a clear reference to the bodily resurrection of the Lord Jesus Christ is left out of the modern versions. The KJB makes it clear that the Lord Jesus Christ was *raised* in the *flesh*, upholding the bodily resurrection of Christ.

Eph 5:30 (KJB) *For we are members of his body, of his flesh, and of his bones.*

Eph 5:30 (NASV) *Because we are members of His body...*

Eph 5:30 (NIV) *For we are members of his body.*

The NASV and NIV omit the phrase “*of his flesh and of his*

bones.” Here a clear testimony to the believer’s intimate union with Christ as a member of His Body is watered down and reduced in the modern versions.

Eph 3:14 (KJB) *For this cause I bow my knees unto the Father of our Lord Jesus Christ...*

Eph 3:14 (NASV) *For this reason I bow my knees before the Father...*

Eph 3:14 (NIV) *For this reason I kneel before the Father...*

This phrase showing that God is the Father of Jesus Christ is omitted in the NASV and NIV. By removing our Savior’s name, including the title “Lord,” another demonstration of His deity is torn out of the modern versions.

Acts 9:29 (KJB) *And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.*

Acts 9:29 (NASV) *And he was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death.*

Acts 9:29 (NIV) *He talked and debated with the Grecian Jews, but they tried to kill him.*

The fact that Paul preached in the name of Jesus is missing here in the NASV and NIV (along with “Lord,” the title of deity).

1 Tim 6:5 (KJB) *Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*

1 Tim 6:5 (NASV) *...and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.*

1 Tim 6:5 (NIV) *...and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.*

Note the NASV and NIV do not retain the phrase “*from such withdraw thyself.*” As we see consistently, words, phrases, and verses that appear in the Received Text and the KJB do not appear in the modern versions and their Greek text (*Vaticanus* has been dubbed “the abbreviated New Testament”). The Received Text, used universally by God’s people, and the KJB, used throughout the English-speaking world since the early 17th century, include all these words. This is the text that God has used to reveal Himself throughout the world and throughout history. Therefore, it is only fair to say that the modern versions have *omitted* these words until the modern scholars can prove that they do not belong in the text. But as we can see throughout this study, the evidence undeniably upholds and vindicates the Received Text and the KJB.

Here in 1 Timothy 6:5 an important command for believers to separate from false teachers, who use the ministry of God’s Word for the sake of profit, is missing from the modern versions. This is a command and warning that is much needed in this day of apostasy, when so many in the Church have been seduced by the carnal Health-and-Wealth prosperity gospel. The KJB warns us against such deception in no uncertain terms and tells believers to separate from these evil prosperity cult teachers.

1 John 4:3 (KJB) *And every spirit that confesseth not that Jesus Christ is come in the flesh 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.*

1 John 4:3 (NASV) *And every spirit that **does not confess Jesus** is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.*

1 John 4:3 (NIV) *But every spirit that **does not acknowledge Jesus** is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.*

The NASV and NIV omit the phrase “*Christ is come in the flesh.*” Again we see the obvious fingerprints of the Gnostic heretics of Alexandria as this clear statement that Christ came in the flesh is removed from the modern versions. The Gnostics denied that God could take upon human flesh, for they taught that the flesh was evil and only the spirit was good. Well, indeed *all* human flesh is sinful and depraved, but the Lord Jesus Christ did not take on sinful flesh, for He was born of a virgin.

The typical cop-out of the modern critic is that “You can find it in other passages in the modern versions.” This we do not deny; in fact, the previous verse reads, “*By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God* [NASV].” However, this is no excuse. The corrupters of Scripture are well aware that they can only get away with so much so fast. They can only make so many changes at a time and still pass it off as a Bible. And they can most easily do this *where a principle is repeated in the same passage* and get away with it. The modern critics apparently feel that John’s declaration concerning the Person of Christ was not worth repeating, even though God the Holy Spirit thought it was.

The great danger is that once one removes even a few verses from God’s Book, he has opened the door to remove an unlimited amount of scriptures *over time*. Whereas the text of the KJB is fixed and secure, the text of any modern version can be changed and shortened with each successive edition. And when God’s people are stuck with a Bible that is constantly subject to change, their faith in their Bible will always be weak, and will most likely be replaced by faith in the man behind the pulpit. Remember, Satan knows he cannot wipe out the entire text of the Bible; all he has to do is tamper with it just enough to cast doubt on its absolute authority. *Yea, hath God said?*

In view of the severe warnings issued against anyone

who would add to or subtract from the words of God's Book, we as Christians should have the greatest concern when we are confronted with numerous Bibles *with numerous different wordings*. Yet the attitude of many Christians in modern America is one of casual indifference.

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 sleight of hand reasoning 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.^{5.2}

1 John 5:13 (KJB) *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, and that ye may believe on the name of the Son of God.*

1 John 5:13 (NASV) *These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.*

1 John 5:13 (NIV) *I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.*

The NASV and NIV omit the last phrase "*and that ye may believe on the name of the Son of God.*" Here we observe an additional statement of *whose name* must be believed to receive salvation, and it is removed from the modern versions. The name of the Son of God is the only name in which salvation can be found (John 1:12, 3:18, 20:31; Acts 4:12; Romans 10:9).

^{5.2} Chick Salliby, *If the Foundations Be Destroyed*, p. 88.

Rev 21:24 (KJB) *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.*

Rev 21:24 (NASV) *The nations will walk by its light, and the kings of the earth will bring their glory into it.*

Rev 21:24 (NIV) *The nations will walk by its light, and the kings of the earth will bring their splendor into it.*

The NASV and NIV omit “*of them which are saved.*” Here a clear statement of the eternal state being inhabited only by those who have been *saved* is stricken from the modern versions. The liberal universalist, who nullifies our Lord’s saving work on the Cross by saying everyone will be in Heaven, would certainly favor the reading of the modern versions here.

Phil 4:13 (KJB) *I can do all things through Christ which strengtheneth me.*

Phil 4:13 (NASV) *I can do all things through **Him** who strengthens me.*

Phil 4:13 (NIV) *I can do everything through **him** who gives me strength.*

Paul’s great testimony to Jesus Christ as His omnipotent Lord, who sustains him through all his affliction, is crystal clear in the KJB, but is easily questionable in the NASV and NIV.

In the Bible, the title “Lord” is repeatedly used in reference to God or by those addressing God. This title is often used in conjunction with the name of Jesus Christ as well as being used by people who are addressing Him. And there are many such verses where “Lord” is taken out of the modern Greek text and therefore the modern translations as well. The following are some examples of the use of this title in the KJB where it is removed from the modern versions.

Luke 23:42 (KJB) *And he said unto Jesus, **Lord**, remember me when thou comest into thy kingdom.*

Matt 13:51 (KJB) *Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, **Lord**.*

Mark 9:24 (KJB) *And straightway the father of the child cried out, and said with tears, **Lord**, I believe; help thou mine unbelief.*

Luke 9:57 (KJB) *And it came to pass, that, as they went in the way, a certain man said unto him, **Lord**, I will follow thee whithersoever thou goest.*

Luke 22:31 (KJB) *And the **Lord** said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat...*

Rom 6:11 (KJB) *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our **Lord**.*

2 Cor 4:10 (KJB) *...always bearing about in the body the dying of the **Lord** Jesus, that the life also of Jesus might be made manifest in our body.*

Gal 6:17 (KJB) *From henceforth let no man trouble me: for I bear in my body the marks of the **Lord** Jesus.*

1 Tim 1:1 (KJB) *Paul, an apostle of Jesus Christ by the commandment of God our Savior, and **Lord** Jesus Christ, which is our hope...*

1 Tim 5:21 (KJB) *I charge thee before God, and the **Lord** Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.*

2 Tim 4:1 (KJB) *I charge thee therefore before God, and the*

Lord *Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom...*

Titus 1:4 (KJB) *To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the **Lord** Jesus Christ our Savior.*

2 John 1:3 (KJB) *Grace be with you, mercy, and peace, from God the Father, and from the **Lord** Jesus Christ, the Son of the Father, in truth and love.*

The modern text will also remove the name “Jesus” from the title “Lord” where they appear together in the KJB.

1 Cor 5:5 (KJB) *To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord **Jesus**.*

1 Cor 16:22 (KJB) *If any man love not the Lord **Jesus Christ**, let him be Anathema Maranatha.*

The term “Lord” is a testimony to the deity of Jesus Christ, and this testimony is far stronger in the KJB than in any modern version. We have looked at over fifty passages affecting hundreds of words in the Bible which are changed or lost in the modern versions. These words are found intact in the KJB. We could present many more verses that reveal the corrupt nature of the modern versions that are based on the untrustworthy Alexandrian Greek text of Westcott and Hort^{5.3}. The modern versions consistently chip away at the overall Biblical presentation of the person of Christ as the God-Man, the perfect, once-for-all sacrifice who takes away the sins of the world. Even when there are passages in your modern Bible that present the person and

^{5.3} For a complete exposition of the discrepancies between the KJB and the modern versions, we recommend *The Doctored New Testament* by Dr. F. H. A. Scrivener. Also, Dr. D. A. Waite lists 158 scriptures in *Defending the King James Bible*, pp. 137-183.

work of Jesus Christ accurately, it is still alarming when all these subtle changes from the traditional text consistently undermine these foundational doctrines of the Christian faith... especially considering the fact that the modern text is always subject to more change. Satan's rewriting of the Bible is taking place, slowly but surely, right under our noses.

The evidence clearly indicts the modern versions as corrupt perversions of the Word of God. Remember Galatians 5:9, "*A little leaven leaveneth the whole lump.*" The leaven of evil allowed in the wording changes and omissions of the modern versions condemns them as satanic counterfeits. Believers are called to contend for the faith and to separate from that which is evil (Jude 1:3, 2 Timothy 2:20-22, 2 Corinthians 6:14-18, Romans 16:17-18, Titus 3:10-11). You have the facts before you and now you are accountable to God for what you do with them. Will you believe the **facts** in black and white on the pages of the different versions, or will you continue to follow the opinions of Bible-correcting scholars and teachers?

In what better way can the enemies of the Bible bring down the Bible than by pretending to be its experts?^{5.4}

In Colossians 1:16-18, God has stated His purpose that Christ should be preeminent in *all things*. Now ask yourself in good conscience, honestly and objectively, a simple question. From a comparison of the evidence between the KJB and the modern versions, in which Bible is our Lord Jesus Christ honored *preeminently*? Is it the KJB which never once low-rates the person and work of our Lord, or the modern versions that compromise His deity in numerous verses and leave out numerous words in other passages? There is only one answer to this question. Among all the English Bibles in print today, the KJB stands alone in exalting Jesus Christ as preeminent in all things. Not one passage in the KJB ever questions or weakens the testimony to His deity, as the NASV and NIV, based on the corrupt

^{5.4} *Ibid.*, p. 83.

Alexandrian Greek texts.

You may say, “I can still find a lot of truth in the modern versions.” To this we answer, of course, for the publishers could never pass them off as Bibles and keep up sales if they did not read like the KJB in many places. But the modern versions are conspicuous for what is *left out* of them. Remember, dear reader, the Lord Jesus Christ told us that not even one jot or tittle should pass from His Word and that we are to live by “*every word of God*.” Where does any translator, scholar, or Bible teacher get the right to tamper with even one word of God’s revelation of Himself in the Bible? Being able to find “all the major doctrines” in a modern version does not make it a Bible when it omits thousands of God’s words. We can find “all the major doctrines” in Lewis Sperry Chafer’s *Systematic Theology*, but Dr. Chafer’s work is by no means the Bible that God promised to preserve.

Each future edition of every modern version is subject to more and more changes. The fact that you can find the “major doctrines” in them does not make them true Bibles. And what a careless, irresponsible attitude God’s own people demonstrate towards God’s Book when resorting to this shallow excuse, as they ignore the fact that their Bible is being steadily eroded. Our enemy is very subtle and very persistent, and he will continue to chip away at our Bible, one piece at a time. We must take a stand for the pure Word of God *now*.

THE LORD’S PRESERVATION OF HIS WORD

God has not only inspired His Word in the original “autographs” (the actual letters and writings that the apostles themselves physically penned), but He has also *preserved* His Word faithfully, so that every generation may have His testimony. *It would do us no good for God to inspire His Word and then lose it.* If God has failed to preserve His Word, then we are left in the dark and blinded with ignorance concerning knowledge of Him.

The only way that man can know God intimately is if God chooses to reveal Himself to us. From creation we can know there is a God, a powerful, wise intelligent Designer, but that is as far as we can go in understanding Him. We cannot know of His plans and purposes, how we are to relate to Him, why He put us here, what our destiny is, and what we are to be occupied with in the meantime. We can only know God intimately if He chooses to instruct us and reveal His mind and thoughts to us. Thank God He has done this by giving us a Book that communicates to us His instructions for life.

2 Tim 3:16-17 *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*

1 Cor 2:9-12 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But **God hath revealed them unto us by his Spirit**: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; **that we might know the things that are freely given to us of God.***

He gave this inspired Word to holy men of old who were moved by the Holy Spirit to write down His words (2 Peter 1:20), and He then promised to preserve it so that every generation of men could have His testimony if they desired to know Him.

Psalms 12:6-7 *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 forever.*

Matt 24:35 *Heaven and earth shall pass away, but **my words shall not pass away.***

So you see, dear reader, God has promised to preserve *His very words*. He did not promise to preserve His “basic concepts,” nor just His “message” nor all the “major doctrines.” He promised to preserve His very words, all of them intact, without even one of them missing or in question.

Isa 59:21 *As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and **my words** which I have put in thy mouth, **shall not depart** out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, **from henceforth and forever.***

Matt 5:18 *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.*

We must conclude as Christians that somewhere on earth there is a book that contains *all* the words that God promised to preserve. These words are not up for debate or question, for God has promised to preserve them for us. As the Psalmist declared, they are certainly *settled* in His mind (Psalm 119:89). Our Lord is always faithful to keep His promises (Numbers 23:19). This is our hope and confidence, for God cannot lie or fail us in that which He has declared (Isaiah 14:24,27). God’s work is perfect; it is never lacking.

Deut 32:4 *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

Ecc 3:14 *I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.*

The KJB contains all the words that God promised to preserve, intact. We are completely confident in this fact. The self-proclaimed experts of the “original languages” and the promoters of the modern versions tell us that “only 1% of the Bible is in question.” They say this because they recognize that their Alexandrian Greek Text is not God’s complete Word intact, and they are still trying to figure out exactly what belongs in God’s Book and what does not. They tell us that this is “no big deal,” however, for it is only about 1%, such a “small figure.”

Dear reader, one percent of the very words of God is no small matter. The KJB contains 792,091 words. One percent of 792,091 words equals approximately **7,900** words. The actual number of words that are different between the Received Text and the Westcott and Hort text of the modern versions is closer to **10,000**^{5.5}. This many words is equivalent to the words contained in the entire book of Romans, the entire book of 1 Corinthians, the entirety of 2 Corinthians and Galatians, or the books of Ephesians, Philippians, Colossians and 1 Thessalonians combined. This total of about 10,000 includes all the words that have been subtracted from, added to, or changed from the Received Text by the Westcott and Hort Greek text. This is certainly no small or insignificant matter. Men have no right to tamper with even one word of God, never mind 10,000. Remember that “a little leaven leaveneth the whole lump.”

*Of all the English Bibles now in print only the King James Version is founded on the logic of faith. Therefore only the King James Version can be preached authoritatively and studied believingly. Many conservative Christian scholars deny this. They try to use their modern English versions in the same way that believing Bible students use the King James Version. But the logic of the situation soon asserts itself and makes this impossible. For **all these modern versions are founded on a naturalistic New Testament textual criticism which***

^{5.5} Dr. D.A. Waite, *Defending the King James Bible*, Foreword, p. vii.

ignores or denies the special, providential preservation of the holy scriptures. Hence if you use these modern versions, you never can be sure that you have the true New Testament text. Even worse, you cannot be sure that the original New Testament Scriptures were infallibly inspired. For if God has not preserved these Scriptures down through the ages by His special providence, why would He have infallibly inspired them in the first place?^{5,6}

The Bible correctors have admitted to us that *they do not have a Bible they can trust 100%*. They can only trust their Bible 99%. Therefore, they do not have a Bible at all. They do not have a Book from God that they can completely trust without question. And they will continue indefinitely in their endless, fruitless efforts to figure out what passages belong in the Bible and which ones don't. They will always be debating over the correct wording of scores of Bible passages. They do not believe that God keeps His promises to preserve *all* His Words. We would ask them, "Who is your God that He is so weak and impotent that He cannot preserve His own words completely, one hundred percent?" Is He worth trusting if this is true? Furthermore, if one percent is in question in your modern Bible, how do we know that the rest of your Bible is trustworthy? As someone very sly and subtle once asked, "*Yea, hath God said?*" We've heard this voice and reasoning before, and we recognize his lies and deceit. No, we will have no part of this repugnant leaven. We have *all* the words of God intact, just as He designed we should have them, preserved in our KJB translated from the Traditional Received Text. We have no question concerning any of our Bible's readings as our Bible-correcting brethren have.

Gen 3:1 *Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the*

^{5,6} Dr. Edward F. Hills, *The King James Version Defended*, p. 87.

woman, *Yea, hath God said, Ye shall not eat of every tree of the garden?*

Let us look at an example of a little leaven and the evil reasoning behind it. The KJB reads in Acts 8:37, “*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.’*” As we noted earlier, the NIV leaves out the entire verse, and the NASV has the verse in brackets, with a misleading footnote claiming that the “early manuscripts” do not contain the verse. This is done to call into question the authenticity of the verse and its clear testimony to the preeminence of Christ as our Lord and Savior. This is a satanic method of sowing a seed of doubt in the mind of the Bible reader, as to the trustworthiness of this scripture. *Yea, hath God said?* “Perhaps this verse doesn’t belong in the Bible,” reasons the common man, “for the scholars have told me so.” But if Acts 8:37 is in doubt, how do I know I can trust the rest of the Book? Maybe John 3:16 doesn’t belong in the Bible...or Romans 8:28? These brackets, footnotes, and outright omissions abound throughout the modern version New Testaments such as the NIV and NASV, which are the most popular. And slowly and subtly the faith of the common man in his Bible is worn down. We recognize the enemy of our souls, the prince of the kingdom of darkness, every time we see this deceitful tactic of bracketing Scripture. These brackets and footnotes cause the Christian to doubt the Word of God. They raise the questions in his mind, “Does this verse or passage really belong in the Bible? Is it really God’s Word after all? If it isn’t part of the Bible, how can I be confident that the rest of Scripture is true?” The aim is to destroy the authority of the Bible in the mind of the Christian by slowly eroding his faith in its reliability, so that the Nicolaitan teacher can replace the authority of Scripture with his own man-made authority.

When we consider the hurdles one must clear when beginning to run the Christian race, why was such an insurmountable one as this one needlessly added? Not

*only must the new convert believe and obey God's Word, but also **he must first figure out what it is**. A feat, quite obvious to him by now, that even theologians cannot accomplish. One young woman confessed that these footnotes would make her cry. Despairingly, she would close her Bible, and then pray later for the courage to read it again.^{5.7}*

This is not all. The common man goes to church with his faith in his Bible already shaken by the brackets, footnotes, and omissions of the scholars, only to have the final nails driven into the casket by his pastor, the man he trusts to teach him the Word of God. The pastor opens to a New Testament text that he has chosen to teach upon and our common believer opens his Bible to the same text. The pastor reads it in English, and our common man awaits the pastor's words of exhortation that will shed more light on the passage and encourage his faith. But our pastor is not satisfied to simply expound on the English text. He must show off his education and establish himself as the authority in the eyes of the flock. So the pastor begins with a Greek exegesis of the passage, explaining syntax, verb tenses, and technical definitions. This goes on for perhaps fifteen minutes and concludes with the pastor giving his personal "corrected translation."

Week after week, month after month, year after year, our common man has his Bible ripped apart and corrected. He finally in discouragement decides the Book is no use to him as it reads, for it is not "accurately translated." He has been driven into darkness concerning his faith in his Bible. This is what his pastor has done. His pastor has buried his Bible in a casket full of corrected translations, technical grammatical terms, and a confusing mess of old manuscripts written in ancient languages. Pastor has destroyed the common man's faith in his Bible. The common man will read the Bible no more for himself, for he does not know Greek and Hebrew and modern scholarship. In

^{5.7} Chick Salliby, *If the Foundations Be Destroyed*, pp. 70-71.

such ignorance, our common man is led to believe he has no hope of ever understanding the Bible due to his lack of education. He will just accept what his educated, Bible-correcting pastor tells him from now on. *Faith in the Bible has been replaced with faith in the pastor.* Our poor common man has become the slave of man, and a man is his final authority in spiritual matters. Yes, and sadly so, the Devil has won the day.

There are two societies in the world when it comes to Bible versions. There is the **“Yea, hath God said?” Society** of Bible correctors, critics, skeptics, and unbelieving doubters of the Word of God, who follow their Nicolaitan teachers into the mud of obscure, questionable manuscripts and modern translations. Then there is the **“Thus saith the Lord” Society** that believes and adheres to *all* of the Old Book, our King James Bible, cover to cover, with total confidence that God has unerringly preserved His Word for us as He has promised. Thankfully, dear reader, we do not have to suffer the plight of the common believer whose story we have related in the preceding paragraphs. The KJB contains *all* God’s Words intact, and we can trust it. The KJB has no omissions and brackets. Our great Lord and Savior has not left us in darkness and confusion; He has given His pure Word intact to all His blood-bought children, common man and scholar alike.

John 7:15 *And the Jews marveled, saying, How knoweth this man letters, having never learned?*

Acts 4:13 *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.*

The preservation of the Word of God is a powerful testimony to the sovereign control our Lord holds over human history. The doctrine of the preservation of God’s Word glorifies the Lord Jesus Christ, while the modern scholars, who deny that He has preserved His Word, detract from His glory. They have forgot-

ten that in all things He must have the preeminence.

THE LORD'S INSTRUCTIONS FOR STUDYING HIS WORD

It is amazing that many Christians who emphasize accuracy and correct doctrine could accept such inaccurate and doctrinally suspect versions of the Bible like the NASV and NIV. We ourselves used the NASV until we began to understand these issues, and our conscience compelled us to take a stand for God's Old Book. Most Christians pay little mind to the English version before them, and in many cases this is because they believe the modern scholar's lie that you can only understand the Bible in the "original languages." Their English Bible is rendered useless to them. They then listen to their teachers "correct" the English Bible by using the corrupt Greek text of Westcott and Hort^{5.8}. To those who believe the Nicolaitan fallacy that one can only understand the Bible if he knows the "original languages," we present the following challenge: *Give us chapter and verse from any version of the Bible that says one needs to know Greek and Hebrew to understand God's Word.* As yet, we have found none, and we have read and reread our Bibles searching for one verse that teaches this. Yes, we actually *read our Bibles for ourselves* without consulting the Greek scholars. We have never found a passage telling us we can only understand the Bible in the languages in which it was first written. Why? Because there are none. The Bible mentions nothing about knowledge of multiple languages as a prerequisite for understanding God's Word. If this were such an important requirement for the Bible student, wouldn't God have to tell us? We see through this satanic lie designed to take the Bible out of the hands of the common believer. Once the common believer loses faith in the Bible in his own language, he is at the mercy of the current-day Greek "experts" and self-proclaimed "scholars"...

^{5.8} Today the Greek text of Erberhard Nestle and Kurt Aland is the most popular. Their work is merely an updated version of Westcott and Hort.

and they replace the Bible as his highest authority.

But how shall men meditate in that which they cannot understand: How shall they understand that which is kept closed in an unknown tongue? As it is written, 'Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me'... All of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them.^{5,9}

Dear reader, Greek and Hebrew are not the “end-all” in understanding the Bible. We are not against knowledge of these languages. They have their place. But a knowledge of Greek or Hebrew absolutely is *not* the Biblical requirement for understanding the Word of God. While the Bible never tells us we need to know these languages to understand God’s truth, it does give us many commands that have to do with the condition of our heart before the Lord, if we are to gain light and understanding of His Word. You see, God will hide His Word from the educated, arrogant “wise and prudent,” and reveal it to the humble and teachable “babe.” When it comes to understanding Scripture, the Bible tells us that it is *the condition of the heart* that counts, not scholarship and education. Consider the following Scriptural principles from the Bible that give us the **keys** to understanding God’s Word:

- The **illumination of the indwelling Holy Spirit** is necessary to understand the teaching of the Bible. The Holy Spirit is our true teacher.

John 16:13-15 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify*

^{5,9} From the original Preface in the 1611 printing of the King James Bible, written by Dr. Miles Smith.

me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

1 Cor 2:10-12 *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.*

- The Holy Spirit enables us to **behold Christ**, revealed in the glass or mirror of the Word.

2 Cor 3:18 *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

1 Cor 2:16 *For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

- Our hearts must have an attitude of **humility** and **teachability** if we are to understand God's Word.

Psalm 25:9 *The meek will he guide in judgment: and the meek will he teach his way.*

2 Peter 1:8 *For if these things [Christian virtues] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

- We must have a **reverence** and **respect** for God's Word if we are to understand it.

Psalm 25:14 *The secret of the LORD is with them that fear*

him; and he will show them his covenant.

Prov 15:33 *The fear of the LORD is the instruction of wisdom; and before honor is humility.*

- We are told by the Lord Jesus Christ that we must be **willing to obey** God's Word if we are going to understand the Bible. God will not reveal more of His Word to us if we are unwilling to obey what we already have. If we have not a desire in our hearts to obey God, we cannot expect to understand the Bible. The Lord Jesus Christ tells us that if we are willing to obey His Word, we will understand His doctrine.

John 7:17 *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

John 8:31b-32 *If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.*

- We must have the **right priorities** in life if we want to understand God's Word. We must place the knowledge of God's Word above material pursuit. To have a "single eye" means to have a singular focus on the things of God. If our loyalty and devotion is divided between the things of this world and God, we cannot enter into a deep understanding of His Word...*for where your treasure is, there will your heart be also* (Matthew 6:21).

Matt 6:22-24 *The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

- We must be determined, consistent, **diligent** seekers of truth in order to understand the Bible. If we are casual dabblers in the Word, we will not gain a deeper understanding of the Bible. God honors the diligent seeker of truth with understanding of His Word.

Heb 11:6 *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that **diligently** seek him.*

Matt 7:7-8 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

- As to the **method** we must apply in studying the Bible, we must always *compare scripture with scripture*, taking context into consideration, as well as all the passages that shed light on the subject we are studying, for no Scripture stands alone. Each passage must be studied in relation to the rest of God's revelation.

1 Cor 2:13 *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

2 Peter 1:20 *Knowing this first, that no prophecy of the Scripture is of any private interpretation.*

- We are to diligently study so as to recognize the **proper divisions and categories** of Scripture, so that we do not misapply scriptures.

2 Tim 2:15 *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

Eph 3:3-5 *How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit...*

Rom 6:14 *For sin shall not have dominion over you: for ye are not under the law, but under grace.*

- Above all else, we must have **faith** that believes and stands upon the words of Scripture (Hebrews 11:6).

2 Cor 5:7 *For we walk by faith, not by sight.*

Rom 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

Isn't it amazing how God gives us the instructions for understanding His Word right in the Bible itself? We are never told in the Bible to spend years learning old languages or to run off to a Greek lexicon so that we can understand God's Word. Far from it! No, God has made it clear that we can understand His Word if our hearts are in the right condition before Him. And He has never said that we cannot have His Book in our own language. Do not be deceived by those men who would try to make you dependent on their knowledge of Greek and Hebrew, and their personal "corrected" and "expanded" translations, to understand God's Word.

Psalms 119:130 *The entrance of thy words giveth light; it giveth understanding unto the simple.*

Matt 11:25 *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

6 Divine Providence in History

THE CONFLICT

Human history is rightly called “His story.” It is the story of the conflict between our Lord Jesus Christ and Satan as foretold in Genesis.

Gen 3:15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

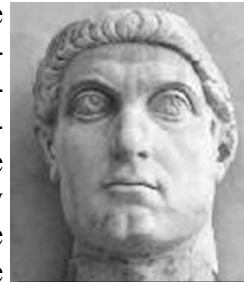
As God’s people, we are called to glorify Him in the midst of this lost and dying world. Our old enemy the Devil is the deceiver of the world, and there is no man he cannot deceive, regardless of any human intellect, learning, authority, or power. In fact, it is often the most educated and most powerful who are the most deceived. There is only one protection against our enemy’s deception in this world—the perfect, infallible Word of God, which our risen Savior has left in our possession, to guide us through every attack and every trap the enemy sets before us. Therefore, at the heart of this ongoing conflict are God’s gracious provision of His Word to His people, and all the efforts of our enemy to take it away from us. It is a story of God faithfully preserving and protecting the true text of His precious Word, and the evil devices of our enemy to corrupt it and destroy it. There is nothing in this world that Satan fears except for the Word of God, and his efforts to separate God’s people from God’s Book have been relentless.

The attack on God’s written Word began almost immediately after it was completed, with the corruptions of the true text at the hands of the Gnostic heretics from Alexandria. And

as always, God the Holy Spirit was faithful to guide the Church in rejecting corrupted texts and uninspired books, and holding to the true Word of God. But Satan has never ceased in his attacks against God's Book; his agenda has simply taken on different forms as the centuries have passed. And the battle between the true Bible and Satan's counterfeit Bibles has raged on, from the first century A.D. to this day.

THE DARK AGES

The early Christians endured intense persecution, yet still the Gospel flourished and the Christian faith spread like wild-fire. In A.D. 312, the Roman Emperor Constantine, realizing he could not quell the Christian movement by force, decided to try another more subtle strategy. Although he was a worshiper of pagan gods, he ceased the violence against Christianity and even publicly embraced it. He then welcomed Christians into the large, ornate pagan cathedrals and incorporated Christianity into the pagan rituals. The worship of the goddess *Isis* became the worship of Mary, the ritual of worshipping the sun god *Baal* became the "sacrifice of the mass," the symbolic gesture of the name of *Tamuz* became the "sign of the cross," and on and on it goes. Thus was born the great cult of the Roman Catholic Church (with Constantine as its first "pontiff"). Constantine commissioned the Archbishop of Caesarea, a man named **Eusebius**, to have fifty new Greek Bibles made, for use in the new "churches." Eusebius was a great admirer and student of Origen's teachings, and personally studied under Origen's pupil Pamphilus. He was also a supporter of Arius, the founder of the Arian cult, who, like Origen, believed that Jesus Christ was a created being.



The pagan
Roman Emperor
Constantine



"Saint" Eusebius
(c. 275–399)

The *Vaticanus* and *Sinaiticus*



Arius
(c. 250-336)

manuscripts are generally believed to be two of the Greek “Bibles” he produced for Constantine. A follower of Origen was publishing “Bibles” for a pagan Roman ruler. Although Satan has never ceased in his efforts to destroy Christianity with violence, he now sought to corrupt it from within.

Several faithful translations of the Greek Received Text had been made in the second century A.D., such as the *Old Syriac* in Syrian and the *Old Italic* in Latin. These Bibles clearly upheld the doctrines of the Christian faith and refuted the pagan practices of Rome. In order for the Roman Catholic Church to gain control over God’s people, it would be of utmost importance to take the true Word of God away from them. And Satan’s first step would be to promote a corrupt Bible, in order to compromise the common people’s faith in the Bible they already had, and then eventually take the Bible out of their hands altogether. In A.D. 382, Pope Damasus I commissioned a Roman Catholic scholar named Jerome to write a new Latin translation of the Bible, which they would then use to replace the true Bible already being used by God’s people. Jerome completed his Latin New Testament, which very closely follows Eusebius’ Greek manuscript *Vaticanus*, in A.D. 390.

Jerome’s Latin “Vulgate,” as it was called, was rejected by Bible-believing Christians, who clung steadfastly to their pure Latin translation of the Received Text. However, as the reach of the Catholic Church steadily grew, the papacy attained absolute power over the entire continent of Europe, and anyone who possessed the true Bible would be condemned as a heretic and put to death. Jerome’s Vulgate was proclaimed the “official Bible,” and as the Catholic Church clenched its iron fist around the continent, those who still clung to the true Word of God were reduced to small, scattered groups hiding from the pope’s soldiers. Thus began the Dark Ages, which would last for over 1,000 years (from the fifth century to the sixteenth century). It would become a time of severe poverty and misery for the peasants of Europe, as the all-powerful pope lived in luxury. The

common people were forbidden to even own a Bible, as they were told to look to the pope and the Roman Church for salvation. This nightmare of religious tyranny would continue until God in His providence raised up courageous Christian men to stand against the pope and put the true Word of God back in the hands of the common people.

A VOICE OF DEFIANCE

Born a priest's son out of wedlock in the Netherlands in 1466, **Desiderius Erasmus** knew little of normal family life. But in spite of his disadvantages and his Roman Catholic upbringing, he developed a love for the study of the Scriptures and would one day become the undisputed greatest scholar in Europe. He was blessed by God with a brilliant mind, and studying and learning became his life. And in his *Treatise on Preparation for Death*, he has left us this fervent testimony to his faith in the Lord Jesus Christ alone for his salvation:

*We are assured of victory over death, victory over the flesh, victory over the world and Satan. Christ promises us remission of sins, fruits in this life a hundredfold and therefore life eternal. And for what reason? For the sake of our merit? No indeed, but through the grace of faith which is in Christ Jesus... **Christ is our justification...** I believe there are many not absolved by the priest, not having taken the Eucharist, not having been anointed, not having received Christian burial who rest in peace, while many who have had all the rites of the Church and have been buried next to the altar have gone to hell... Flee to His wounds and you will be safe.*

And he also penned the following words in honor of His Savior:

Christ Jesus...is the true light, alone shattering the night of earthly folly, the Splendor of paternal glory, who as he

was made redemption and justification for us reborn in him, so also was made Wisdom (as Paul testifies): 'We preach Christ crucified, to the Jews a stumbling block, and to the Gentiles foolishness; but to them that are called, both Jew and Greeks, Christ is the power of God and the wisdom of God.'

Erasmus truly revered the Scriptures as the Word of God:

These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word; they will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes.

Therefore if you will dedicate yourself wholly to the study of the Scriptures, if you will meditate on the law of the Lord day and night, you will not be afraid of the terror of the night or of the day, but you will be fortified and trained against every onslaught of the enemy.

In 1486, under pressure from his teachers and guardians, he reluctantly entered a monastery to continue his studies. As he rose in prominence within the Church, his love for learning and literature increased, as did his disgust with the hypocrisy and intolerance of the Roman Catholic clergy. Having acquired a reputation of performing “the work of ten men,” Erasmus began writing a series of publications, firing devastating criticism at the Roman Church and its ecclesiastical hierarchy.^{6.1}

[Commenting on the “whited sepulchres” of Matthew 23:27 and the Catholic relics] *Here we have the hood of St. Francis, there Our Lady's petticoat, or St. Anne's comb, or St. Thomas of Canterbury's shoes...and all*

^{6.1} From *The Life and Letters of Erasmus*, edited by J. A. Froude.



Desiderius Erasmus
(c. 1466–1536)

through the avarice [greed] of priests and the hypocrisy of monks playing on the credulity [gullibility] of the people. Even bishops play their parts in these fantastic shows, and approve and dwell on them in their rescripts [a response from the pope or another ecclesiastical superior to a question regarding discipline or doctrine].

I saw with my own eyes Pope Julius II, at Bologna, and afterwards at Rome, marching at the head of a triumphal procession as if he were Pompey or Caesar. St. Peter subdued the world with faith, not with arms or soldiers or military engines...

They chant nowadays in our churches in what is an unknown tongue and nothing else, while you will not hear a sermon once in six months telling people to amend their lives...

Other qualifications are laid down by St. Paul as required for a bishop's office, a long list of them. But not one at present is held essential, except this one of abstinence from marriage. Homicide, parricide [the murder of one's own parent], incest, piracy, sodomy, sacrilege, these can be got over, but marriage is fatal. There are priests now in vast numbers, enormous herds of them, seculars and regulars, and it is notorious that very few of them are chaste. The great proportion fall into lust and incest, and open profligacy [extravagant spending, excessive waste].

The most famous of Erasmus' anti-Romanist works is his *Praise of Folly*, written in 1509. Although he could never bring himself to break away from the Church, he had the courage to oppose its tyranny, in a time when the common man dared not speak one word against the pope:

Truly the yoke of Christ would be sweet, and his burden light, if petty human institutions added nothing to what he himself imposed.

His unchallenged recognition as the preeminent scholar of his day protected Erasmus from suffering the fate of a "heretic" (being burned at the stake). Instead, Pope Leo X offered him the office of a cardinal, which Erasmus declined. He was offered high positions of nobility in England, France, and the Netherlands, but rejected all these attempts at bribery designed to buy his loyalty and control his pen. Unencumbered by political and religious allegiance, he was free to continue writing according to his own conscience. If Erasmus had a weakness, it was his inability to renounce the Catholic Church altogether. He instead strove to reform the Church from within for the rest of his life, and therefore never fully rejected all the doctrines of Catholicism. However, his constant refusal of power and wealth leaves little doubt as to the depth of his convictions, as he endeavored to pursue the truth that had been revealed to

him. In a day and age when the established Church had taken the Bible from the laity, Erasmus had quite the opposite view:

I would have the weakest woman read the Gospels and the Epistles of St. Paul. I would have those words translated into all languages, so that not only Scots and Irishmen, but Turks and Saracens might read them. I long for the plowboy to sing them to himself as he follows the plow, the weaver to hum them to the tune of his shuttle, the traveler to beguile with them the dullness of his journey.

Erasmus was truly a great humanist of his time (the term “humanist” carrying a very different connotation than it does today). He wrote on behalf of the basic human freedoms of the common people.

Erasmus was a thoroughgoing Christian humanist from his youth to his death. The use of the word ‘humanist’ in the Renaissance and Reformation period does not in any way share the atheistic connotations which that word now has in popular usage. A ‘humanist’ in that period was simply someone who was interested in classical literature, culture and education, as a means of attaining a higher standard of civilized life. Stephanus, Calvin and Beza were all humanists in this sense, and it is these ‘humanist’ ideals which have largely shaped Western culture in the succeeding centuries, blended with the teachings of the Christian Gospel.^{6.2}

Erasmus’ work would be the beginning of the end for Roman Catholic domination. And his greatest work was yet to come.

^{6.2} Andrew Brown, Trinitarian Bible Society.

THE TEXTUS RECEPTUS

Throughout his travels across Europe and his extensive literary research, Erasmus had seen more and more New Testament manuscripts. In addition to the Greek copies, He also became thoroughly well-read in the Old Latin text (the original pure Latin Bible used by God's people long before Jerome's Latin "Vulgate" was published by Pope Damasus). He studied these resources carefully, taking meticulous notes, as he applied his phenomenal God-given talents to the study of the New Testament text. As he became familiar with the differences among the various manuscripts, he realized that the true text was quite different from the official Latin Vulgate. The *Vaticanus* manuscript had already been discovered in the pope's library several decades earlier in 1481, and it is very possible that Erasmus knew of its existence; in any case, he had full access to Jerome's Latin Vulgate, which generally matches the *Vaticanus* text. When he began work on a Greek New Testament, his colleagues urged him to use the Catholic text, and even offered to send him the manuscripts they had. Erasmus, however, refused their offers and rejected their attempted persuasions and criticisms.^{6.3} He was determined to hold to the true text of the Bible, regardless of the consequences to his acceptance and popularity with religious leaders.

In Basel, Switzerland, he acquired five Greek manuscripts, in addition to four more he had brought from England, which he studied and decided to use in compiling a complete Greek New Testament. In the providence of God, the true text of His Word would now be printed and would challenge Jerome's corrupt Latin Vulgate, which had always been the official "Bible" of the Roman Church. There were two vital factors connected with Erasmus' decision. First, he correctly identified his manuscripts as uncorrupted copies, and, second, he refused the advice of his

^{6.3} The claim of the modern scholars that Erasmus was unfamiliar with Alexandrian manuscripts is obviously untrue. He was in fact aware of them and rightfully chose to reject them.

peers to use a corrupted text such as the one Jerome had used.

The main manuscripts to which Erasmus had access, though not large in number, are representative of the vast majority of manuscripts that we have today (see pages 56-57). This was surely the providential hand of God at work.

*Through his study of the writings of Jerome and other Church Fathers, Erasmus became very well informed concerning the variant readings of the New Testament 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 notes previously prepared** which he placed after the text in his editions of the Greek New Testament.*

Here, for example, Erasmus dealt with such problem passages as the conclusion of the Lord's Prayer (Matthew 6:13), the interview of the rich young man with Jesus (Matthew 19:17-22), the ending of Mark (Mark 16:9-20), the angelic song (Luke 2:14), the angel, agony, and bloody sweat omitted (Luke 22:43-44), the woman taken in adultery (John 7:53-8:11), and the mystery of godliness (1 Timothy 3:16).^{6.4}

As we can see, Erasmus was at no disadvantage when compared to the modern scholars of today. He was fully aware of the various manuscript readings of the Greek New Testament. In the Latin Vulgate, of which he was very familiar, he had the basic content of the Alexandrian *Vaticanus* manuscript. Erasmus chose the most reliable manuscripts to do his work of compiling the Greek New Testament and rejected those that were tainted. God had blessed him with the discernment to reject the Roman Catholic version of Jerome.

The Roman Catholic Church criticized his works for his refusal to use Jerome's Latin translation, but Erasmus

^{6.4} Dr. Edward F. Hills, *The King James Version Defended*, pp. 198-199.

was unmoved. He claimed that Jerome's Latin was inaccurate. He disagreed with it in two vital areas...

1) He detected that the Greek text Jerome used for his translation had been corrupted as early as the fourth century. He knew that Jerome's translation had been based solely on the Alexandrian manuscript Vaticanus, written itself early in the fourth century. Because Jerome had used the corrupted text of Alexandria, Egypt, Erasmus knew that it was too unreliable (just like today's modern translations based on the same corrupted text)...

2) He also differed with Jerome on the translation of certain passages which were vital to the claimed authority of the Roman Catholic Church. Jerome rendered Matthew 4:17 thus, "Do penance, for the kingdom of Heaven is at hand." Erasmus saw that this translation added authority to the Roman Catholic practice of confession and instead rendered the verse: "Be penitent (repent) for the kingdom of Heaven is at hand."

...The God who brought the New Testament text safely through the ancient and medieval manuscript period did not fumble when it came time to transfer this text to the modern printed page. This is the conviction which guides the believing Bible student as he considers the relationship of the printed *Textus Receptus* [Erasmus' Greek New Testament] to the Traditional New Testament text found in the majority of the Greek New Testament manuscripts.^{6.5}

In 1516, Erasmus' crowning achievement was completed, and for the first time since the advent of the printing press^{6.6}, an uncorrupted text of the New Testament was published. In order to help things along (he was being severely criticized for rejecting

^{6.5} Dr. Samuel C. Gipp, *An Understandable History of the Bible*, p. 112.

^{6.6} The printing press was invented by a German goldsmith named Johann Gutenberg in the 1450's.

the Vulgate), Erasmus dedicated his work to Pope Leo, who gladly (if not foolishly) accepted the honor. Little did his “holiness” know that this very text would be used by God to destroy his power over the people! Erasmus’ publication, known today as the *Textus Receptus* (Latin for “Received Text”), was distributed across Europe and in England, where a copy was received by Sir Thomas More, a prominent Catholic lawyer, writer, and politician, who would be canonized as a saint by the Catholic Church. He had been a friend of Erasmus during Erasmus’ previous stay in England, but after reading only a portion of his former friend’s Greek New Testament, he threw it in the trash, exclaiming, “Either this is not the Gospel, or we are not Christians!”

Erasmus had undertaken to give the book to the whole world to read for itself—the original Greek of the Epistles and Gospels, with a new Latin Translation—to wake up the intelligence, to show that the words had a real sense... It was finished at last, text and translation printed, and the living facts of Christianity, the persons of Christ and the Apostles, their history, their lives, their teachings were revealed to an astonished world. For the first time the laity were able to see, side by side, the Christianity which converted the world, and the Christianity of the Church with a Borgia pope, cardinal princes, ecclesiastical courts, and a mythology of lies. The effect was to be a spiritual earthquake. Erasmus opens with a complaint of the neglect of Scripture (in his preface and notes to each Gospel), of a priesthood who thought more of offertory plates than of parchments, and more of gold than of books: of the degradation of spiritual life, and of the vain observances and scandalous practices of the orders specially called religious.^{6.7}

Erasmus included his own anti-Romanist marginal notes

^{6.7} *The Life and Letters of Erasmus*, edited by J. A. Froude.

throughout his Greek *Textus Receptus*.

They were deliberate accusations attached to the sacred text, where the religion which was taught by Christ and the Apostles and the degenerate superstition which had taken its place could be contrasted side by side. Nothing was spared; ritual and ceremony, dogmatic theology... bishops, seculars, monks were dragged out to judgment, and hung as on a public gibbet^{6,8}, in the light of the pages of the most sacred of all books, published with the leave and approbation of the Pope himself... The clergy's skins were tender from long impunity [exemption from accountability or punishment]. They shrieked from pulpit and platform...^{6,9}

Having been unable to silence Erasmus, the Roman clergy now found themselves face-to-face with their deadliest enemy—the pure text of the Word of God. And their attacks against Erasmus became more and more malicious and slanderous. He was vilified as an “impious heretic,” “Behemoth,” and even “Antichrist.” A die-hard Catholic in England by the name of Edward Lee organized a league of Englishmen for the sole purpose of discrediting Erasmus. In 1522, the Spanish Catholic scholar Diego López Zúñiga wrote a lengthy condemnation of Erasmus entitled *Erasmi Roterodami Blasphemiae et Impietates* (The Blasphemies and Impieties of Erasmus of Rotterdam). The Sorbonne^{6,10} condemned thirty-seven of his writings in 1527. His books were publicly burned in Spain. At the Council of Trent in 1546, Erasmus' *Textus Receptus* would be included in Rome's *Index of Forbidden Books*, as it still is today. One of the primary goals behind the organization of the elite Jesuit priests

^{6,8} An upright post with a crosspiece, forming a T-shaped structure from which criminals were formerly hung for public viewing (used here in a figurative sense).

^{6,9} *Ibid.*

^{6,10} The famous theological college of Paris, founded in 1257 and closed in 1882.

was to undermine the *Textus Receptus*. Their anti-Erasmus campaign extended even into the early 1900's when Catholic author Hugh Pope, under the official *imprimatur* of the Catholic Church, began writing further criticisms of Erasmus^{6.11}:

*He [Erasmus] scoffed at images, relics, pilgrimages and Good Friday observances. [Hugh] Pope suggested Erasmus had serious doubts about every article of Catholic faith: the mass, confession, the primacy of the Apostolic See, clerical celibacy, fasting, transubstantiation and abstinence. He also ridiculed invocation of the saints, reverence for relics and prayers to Mary. **There was scarcely any superstition or abuse in the Roman Church that Erasmus did not denounce.** It is obvious then that Rome certainly has no desire to claim Erasmus. Erasmus was also a vocal opponent of Roman scholastic theology and of the ignorance of the monks... To speak then of the "Roman Catholic Erasmus" and to try to paint him as a loyal Romanist is to speak against the facts and slander Erasmus' name.*

*Hugh Pope continues, regarding Erasmus and Rome: "He seemed to take pleasure in suggesting doubts about almost every article of Catholic teaching... Small wonder then that he came to be regarded as **the man who paved the way for the Reformation...**"*

Erasmus' life in essence became the bridge from the Dark Ages to the Protestant Reformation. He never entirely separated himself from the Roman Church, clinging to the hope that he could reform it from within by fighting the battle with his pen, rather than through open rebellion against the pope. He thus has become an enigma of history, in a class by himself—the voice of defiance against ecclesiastical tyranny, yet never able to go to the same lengths as the Reformers who came after him. He died at Basel in 1535 among Protestant friends, outside

^{6.11} Dr. John Cereghin, *In Defense of Erasmus*, available online at <http://watch-unto-prayer.org/erasmus.html>.

the Catholic Church. And spiritual liberation was on the horizon for the common people of Europe, as Erasmus' work found its way into the hands of a young, troubled German clergyman by the name of Martin Luther.

A STRUGGLING MONK FINDS PEACE

Martin Luther was born in Eisleben, Germany in 1483, the son of Hans Luther, a copper miner. At the age of seventeen his father enrolled him in the University of Erfurt. He received a Master's degree in 1505, and then enrolled in the university's law school. However, his plans for education and career were interrupted when he suddenly entered the Augustinian monastery at Erfurt on July 17, 1505. His reasons for this dramatic change in lifestyle are still debated today. According to the most popular story, he was traveling on foot toward his school when he was caught in a severe thunderstorm. And in a moment of panic when a lightning bolt struck close by, he cried out to St. Anne that he would become a monk if she would save him. Other accounts claim that it was his sorrow over the death of a friend; the harsh rigors of laboring to support himself, his schooling, and a difficult home life; or that he was simply seeking peace with God. What is clear from history is that he became very aware of his sinful state before God.

As he struggled with his own sin and guilt, he sought forgiveness and absolution in all the apostate rituals and traditions of the Roman Catholic Church. But all the confessions, fasts, pilgrimages, relics, and penance could not fill the emptiness in his heart, as he tried in vain to appease a perfect, just God who condemned his sin. Finally, in 1508, his "novice-master" sent him to Wittenberg to study theology. And there he would study the Scriptures and finally find the way of forgiveness and rest for his soul. The light began to dawn for the young Luther, and one fateful day he came upon Romans 1:17...

The just shall live by faith.

Finally assured of his eternal salvation and his standing before God through faith in the saving work of the Lord Jesus Christ, Luther became more and more aware of the heresies of the pope and the Roman Church. What he found particularly repulsive was the sale of *indulgences*, paper documents signed by the pope which would allegedly provide years out of purgatory or even bestow forgiveness of sins, for the right price.

On October 31, 1517 (according to most historical accounts), Luther nailed his famous *95 Theses* to the door of the Church of All Saints cathedral in Wittenberg. He condemned the Church's greed and worldliness, particularly the sale of indulgences as an abuse of the Church's power, with an open challenge for theological debate. The Theses were quickly copied and printed; within two weeks they spread throughout Germany, and within two months throughout Europe.

“HERE I STAND”

As his teachings of justification by faith spread and were accepted by the common German people, Martin Luther became more and more of a threat to the pope and “the Church.” He was ordered repeatedly to cease from his “heresy” but held fast to the calling the Lord had placed upon his heart. On June 15, 1520, Pope Leo warned Luther in a papal “bull” (decree) that he risked excommunication unless he recanted forty-one points of doctrine within sixty days. In October, Luther sent his publication *On the Freedom of a Christian* to the pope, with the following declaration: “I submit to no laws of interpreting the word of God.”

Finally realizing that there could be no reconciliation with the corrupt pope and the apostate Roman Church, Luther publicly and defiantly burned Leo's decree against him on December 12, 1520. The pope officially excommunicated him on January 3, 1521. He had passed the point of no return.

In an effort to deal with Luther's “heresy,” the “Holy Roman Emperor” Charles V called a general assembly of politi-

cal nobles and church clergymen (called a *diet*) at the small town of Worms on the Rhine River. The Diet of Worms was held January 28 to May 25. When Luther appeared before the assembly on April 16, Johann Eck, the Emperor's spokesman, presented Luther with a table filled with copies of his books, and then demanded that he recant what he had written or be condemned as a heretic. Historical accounts of Luther's response differ slightly, but as he stood alone facing the greatest religious tyranny the world has ever known, he refused to violate his conscience and his convictions...

*Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—**my conscience is captive to the Word of God.** I cannot and will not recant anything, for to go against conscience is neither right nor safe. Here I stand. I can do no other. God help me. Amen.*



Private conferences were held to determine Luther's fate, but before a decision was reached, Luther departed. During his return to Wittenberg, he disappeared. The Emperor issued the Edict of Worms on May 25, 1521, declaring Martin Luther an outlaw and a heretic and banning his literature. He was now outside the protection of the law and he could be attacked or

even murdered by anyone, with no legal consequence.

Luther's disappearance during his return trip was planned. Frederick the Wise^{6.12} arranged for Luther to be seized on his way from the Diet by a company of horsemen, who escorted him to Wartburg Castle at Eisenach for his own protection. It was here that Luther turned all his efforts to one of his most important accomplishments—translating Erasmus' Greek *Textus Receptus* into German. The worst fears of the tyrannical Roman Catholic clergy were about to be realized, as the common people would soon have the true Word of God in their own language. The Great Protestant Reformation had begun.

The inspiring story of how God used Martin Luther could fill many volumes, therefore this brief summary will have to suffice. His life was a testimony to the grace of God and the power of His Word, as a man who was once hopelessly enslaved by the asceticism and deception of the most powerful satanic religion on earth, was set free by the glorious light of the Gospel. He was blessed with a happy marriage to a young woman who had escaped a similar predicament—a runaway nun named Katharina von Bora. God in His divine providence spared him a martyr's death, and he enjoyed a fulfilling family life as he continued to wage war against the pope until his death in 1546.

As the Reformation gained momentum, rebellion against the Catholic Church broke out in one nation after another. Wars would be fought across Europe as the pope did his utmost to drown the truth in blood. And many of God's faithful suffered the fate of martyrs, as they responded to the new battle cry: "*Sola fide, sola gratia, sola scriptura!*" "Only faith, only grace, only Scripture!" And God in His divine providence would choose yet another nation to become a bastion of the true Christian faith, where the power of the papacy would be broken and the *Textus Receptus* would be translated into the language of the common people. That nation would be England.

^{6.12} Frederick the Wise was the Prince of Saxony and respected Luther's right to teach his beliefs.

THE FATHER OF THE ENGLISH BIBLE

William Tyndale was born in North Nibley, England, probably in 1494. He was educated at Oxford and Cambridge, attaining his Master's Degree at age twenty-one. He most likely studied under Erasmus between 1509 and 1514. He proved to be a phenomenally gifted linguist, eventually becoming so fluent in seven foreign languages (Hebrew, Greek, Latin, Spanish, French, Italian, and German) that it was said among his peers that he could speak any one of them as his native tongue. Like Erasmus and Luther, he would use his God-given gifts to put the Word of God back in the hands of the common people.

As Tyndale studied the Scriptures he began to see the truth of the doctrines of the Reformation, which were considered heretical by the Church of England. His open declaration of his beliefs and his disputes with Roman Catholic officials stirred up conflict and controversy. In October 1523, he traveled to London where he began to preach. He made many friends among the common English people, but none among the clergy and the ecclesiastical class. As he saw his countrymen languish under the heel of the Roman Church, he yearned for them to have the Scriptures in their own native tongue. And he boldly denounced the Roman clergy:

A thousand books had they rather to be put forth against their abominable doings and doctrine, than that the Scripture should come to light. For as long as they may keep that down, they will so darken the right way...with arguments of philosophy, and with worldly similitudes, and apparent reasons of natural wisdom; and with wresting the Scriptures unto their own purpose, clean contrary unto the process, order, and meaning of the text... Which thing only moved me to translate the New Testament. Because I had perceived by experience, how that it was impossible to establish the lay people in any

truth, except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text: for else, whatsoever truth is taught them, these enemies of all truth quench it again.

In one confrontation with a Catholic clergyman, he uttered the words that became dear to the hearts of Bible-believing Christians for centuries...

I defy the pope and all his laws. If God spare my life ere many years, I will cause a boy that driveth the plough shall know more of the Scripture than thou dost.

Tyndale got his first taste of real persecution in 1522, when he was brought before the authorities to answer for his “heretical” beliefs. As he later wrote, “When I came before the Chancellor, he threatened me grievously, and reviled me, and rated me as though I had been a dog; and laid to my charge whereof there could be none accuser brought forth, as their manner is not to bring forth the accuser; and yet, all the priests of the country were there the same day.” Nothing frightened the Catholic clergy more than the thought of the Scriptures laid open before the common man.

*And so remained Master Tyndale in London almost a year, marking with himself the course of the world, and especially the demeanor of the preachers, **how they boasted themselves, and set up their authority**; beholding also the pomp of the prelates^{6.13}, with other things more, which greatly misliked him...^{6.14}*

Tyndale soon found that it would be impossible to complete his project in England because of the oppression of the Word of

^{6.13} High-ranking clergy.

^{6.14} Quoted from *Foxe's Book of Martyrs*.

God during the reign of Henry VIII: "I understood that not only was there no room in my lord of London's palace to translate the New Testament, but also there was no place to do it in all England." No English printer would dare print a forbidden Bible. Tyndale described the setting in the following words:

Some of the papists say it is impossible to translate the Scriptures into English, some that it is not lawful for the layfolk to have it in the mother-tongue, some that it would make them all heretics.

Tyndale would have to cross the English Channel to Europe, where the fires of the Reformation were already burning bright. He left in January 1524, not knowing that he would never see his beloved England again.

As he set to work on his great task of translating the New Testament into English, Tyndale found it necessary to travel to different locations in order to evade the Catholic agents of Henry VIII. His skill in languages undoubtedly served him well during this time, and one of the cities in which he stayed was Wittenberg, Germany. Here he met Martin Luther, who would certainly have been of help to him in his work. A printer in Cologne, Germany agreed to publish his English New Testament, and in January 1526, the first copies arrived at the docks in England. These "illegal" Bibles were then smuggled past the waiting authorities and into the hands of the people.

Time will not permit us to tell the complete story of how the English people received their first printed Bible in their own language, translated from Erasmus' *Textus Receptus* by a faithful man of God who longed to see his people holding the Scriptures in their own hands and reading the truth for themselves. What Martin Luther had done for the German people, William Tyndale did for the English people.

THE PRAYERS OF THE MARTYRS

As the pope's spies searched for Tyndale to put an end to his publication of English Bibles, the persecution of English people who were caught reading his Bibles became more and more severe. The old religious whore of the Roman Catholic Church, still clinging to its corrupt Latin Vulgate, was not about to allow another nation to be set free by the pure Word of God being read by the common people. We cannot adequately describe the horrors suffered by God's people in England as scores and scores of them were brutally murdered for their faith in God's Book. We will share the testimony of **James Bainham** as an example of what our brothers and sisters endured at this pivotal time in history.^{6.15}

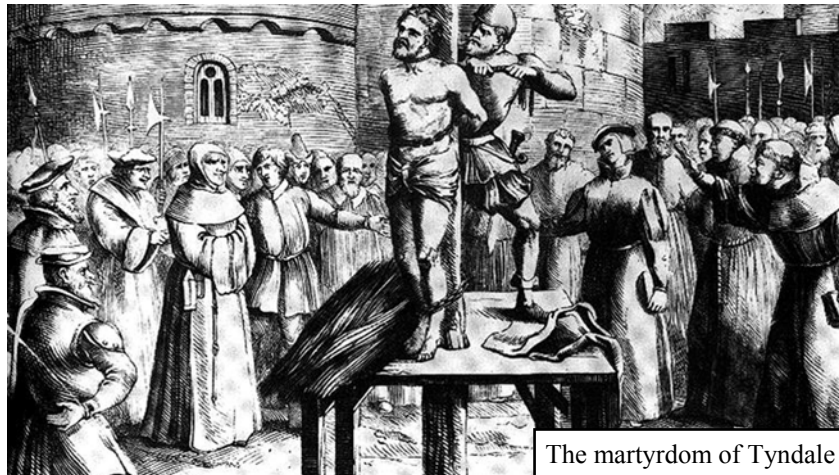
*In December 1531, James Bainham was arrested for possessing Scriptures in the English language and for holding heretical views. In an attempt to persuade him to accuse others, he was mercilessly tortured on the rack until he was lamed. His wife, refusing to reveal the location of the suspected books, was cast into Fleet Prison, and all their worldly goods were confiscated. Five months later, on May 1, 1532, the faithful old Christian Bainham was burned at the stake. Addressing the crowd just before the lighting of the fire, he exclaimed: "I come hither, good people! Accused and condemned for an heretic, Sir Thomas More being my accuser and my judge. And these be the articles that I die for, which be a very truth, and grounded on God's Word, and no heresy. They be these: **First, I say it is lawful for every man and woman, to have God's book in their mother tongue.** The second article is that the Bishop of Rome is Antichrist, and that I know no other keys of heaven-gates but only the preaching of the Law and the Gospel; and that there is no other purgatory, but*

^{6.15} Christopher Anderson, *Annals of the English Bible*, p. 334.

the purgatory of Christ's blood; and the purgatory of the cross of Christ, which is all persecutions and afflictions; and no such purgatory as they feign of their own imagination: *for our souls immediately go to heaven, and rest with Jesus Christ for ever...*"

Bainham died, according to his own statement, even when half consumed in the flames, without any pain.

For these faithful Christians of 500 years ago, it was worth losing their lives in order to have "God's Book in their mother tongue." And men of faith like William Tyndale were willing to lose their lives in order to give it to them. He would not be able to finish his work of translating the Old Testament before he too became a martyr for our Lord Jesus Christ. In May of 1535, while residing in Antwerp, Belgium, he was betrayed by a man named Henry Phillips, who had won his trust but was an agent of the Catholic Church. After spending sixteen months, including a freezing winter, in a prison cell, he was strangled and then burned at the stake at Vilvoorden, Belgium. His dying words were, "*Lord, open the king of England's eyes.*" The Lord would answer his servant's prayer in a chain of events that would find its ultimate fulfillment seventy-five years later in the year 1611.



The martyrdom of Tyndale

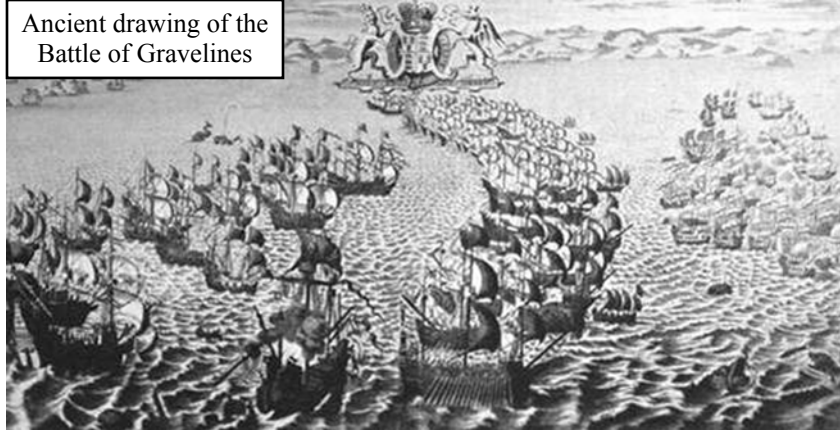
GOD'S PLAN FOR ENGLAND

The years following King Henry's reign (1509-1547) saw continued religious and political upheaval in England. Henry had severed ties with the Catholic Church, but this was done out of political expediency rather than any personal belief in the doctrines of the Reformation. (He was determined to divorce his wife, who had not given him a male heir, but could not obtain the approval of the pope.) And while conditions remained favorable to the Protestants under the rule of his successor Edward VI (1547-1553), Catholic persecution began afresh under Queen Mary I (1553-1558), aptly dubbed "Bloody Mary."

On July 25, 1554, Mary was married to Prince Philip of Spain (who would become King Philip II in 1556) in the kind of politically arranged marriage so common in Europe in those days. However, in the Lord's providence, she would have no heir to her throne. This was due to issues with her own physical health (perhaps an ovarian cyst) and Philip's lack of attraction toward her and his tendency to spend as much time in Spain as possible. On November 17, 1558, she died at the age of forty-two from disease (speculated to be influenza, ovarian cancer, or uterine cancer), and her Protestant half-sister Elizabeth came to the throne. Although she had relentlessly persecuted the Protestant movement and had even put Elizabeth under house arrest, she could never bring herself to murder a member of her own family. Thus ended the domination of Roman Catholic tyranny in England.

The pope was not about to let England slip away that easily. England was not yet a major naval power, and Spain was the dominant military force in Europe. In 1587, Pope Sixtus V pledged 600,000 gold crowns to King Philip II to finance an invasion of England. The following year, King Philip (another murderous persecutor of Christians and self-proclaimed leader of the "Counter-Reformation") gathered a massive armada of warships for one purpose—make England Catholic by force.

Ancient drawing of the
Battle of Gravelines

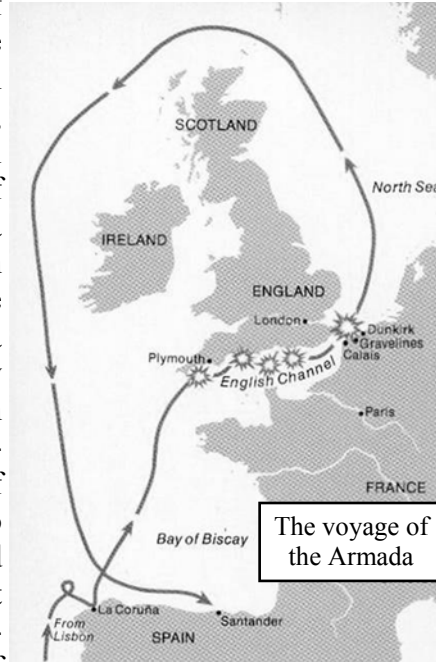


On May 28, 1588 the Spanish Armada of 130 ships and 30,000 men set sail for the English Channel. Anticipating conflict with the remaining Catholic powers of Europe, the English had fifty-five ships ready and waiting by the time the Armada was sighted on July 19, 1588. On July 27, the Spanish anchored off Calais, on the northern coast of France, in a crescent-shaped, tightly-packed defensive formation—made necessary by the lack of a deep-water port. At midnight of July 28, the English set fire to eight ships filled with pitch and gunpowder and sent them downwind into the anchored Spanish vessels. Panic ensued as the Spanish ships scattered. The lighter English vessels could now engage them on more even terms.

The Armada attempted to regroup near Gravelines, France, but the outnumbered, outgunned English boldly attacked again on July 29. The light, maneuverable English ships, armed with long-range cannon, sailed past the Spaniards in single-file formation, firing broadsides while remaining beyond the range of answering fire. Historical accounts vary as to the details, but about a dozen Spanish ships were lost, as they suffered nearly 2,000 casualties while the English lost several hundred men. Outmaneuvered by the smaller English vessels, the Spanish admiral, Medina-Sidonia, later wrote, “*The enemy pursue me, they fire on me from morn till dark, but they will not grapple... There is no remedy, for they are swift and we are slow.*” The battle could have dragged on for many days, but

neither side had sufficient ammunition to keep fighting.

The Spaniards were forced to acknowledge failure and return home. On August 12, the English fleet disengaged and the battle was over. But God was not yet finished with King Philip's naval juggernaut of Catholic oppression. Unable to return through the English Channel past enemy warships, the Armada was forced to sail around the northern coasts of Scotland and Ireland, on a perilous voyage during which the fleet encountered severe September storms as well as a phenomenon of nature they may not have even known existed—the Gulf Stream. After passing the northern tip of Scotland, they turned south to sail down the coast of Ireland and back towards Spain. But unknown to the Spanish sailors, the powerful currents of



the Gulf Stream were pushing them closer and closer to the Irish coast. Unable to avoid the rocks in the storms and the darkness of night, ship after ship was smashed to pieces. Only fifty-one ships and approximately 10,000 men survived. As the story goes, when King Philip heard the tragic news, he exclaimed in frustration, "I sent my ships to fight against men, not against the elements." He obviously never realized he was fighting against God. (And to add insult to injury, the pope reneged on his pledge of 600,000 gold crowns.)

1 Sam 17:47 *And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's.*

The armies of religious tyranny had been driven from the shores

of England. And a series of bitter clashes with the powerful Spanish military would continue until 1604, but England would remain free from Catholic rule. And although no one could know it now, England would one day become a worldwide empire; in fact, it would be said that “the sun never sets on the British Empire.” England would be followed by the great American republic across the ocean as the dominant world power. The English language was about to reach the peak of its vocabulary, form, and power of expression. And in time it would become the most dominant language in human history. The stage was set for the reign of Elizabeth’s successor, King James I.

Prov 21:30-31 *There is no wisdom nor understanding nor counsel against the LORD. The horse is prepared against the day of battle: but safety is of the LORD.*

A TIME OF TRANSITION

As the embattled Roman Catholic Church continued to lose power in Europe, the Catholic clergy did all they could to stem the tide of the Reformation. They condemned all those who gave the laity the right to read to the Bible. They condemned all the Protestant Bibles translated from the *Textus Receptus*, such as Tyndale’s, Luther’s, the French *Olivetian*, the Italian *Diodati*, the Spanish Version, etc. They clung to Jerome’s Latin Vulgate as the “official Bible.” In 1582, they published the Douai Bible, an English translation of the Vulgate, to rival the Protestant Bibles. The Protestants would need a complete, flawless English Bible to protect their faith against the onslaughts of Romanism.

After Tyndale’s death, his partial Old Testament (Genesis through Deuteronomy, and Jonah) had been finished by Myles Coverdale in 1539. This Bible became known as the Great Bible and was authorized by Henry VIII after he had separated the Church of England from the Church of Rome.

However, Coverdale had used the Vulgate and Luther's German Bible, rather than translating directly from the original Hebrew. Therefore, the Great Bible's Old Testament text, while superior to the Douai Bible, was not ironclad.

In 1560, the first complete edition of John Calvin's Geneva Bible appeared on the scene, and while it was an excellent translation, it was tainted with accusations of bias towards Calvin's theology, especially considering the extensive theological notes that it included. In 1568, because of the controversial nature of the Geneva Bible, the Church of England sanctioned another translation known as the Bishops' Bible (basically a revision of the Great Bible), but it was not well received by the people. God, however, had great plans for the English Bible, and He would use the greatest assembly of Bible scholars, linguists, and men of faith the world had ever seen to complete the work that William Tyndale had begun.

KING JAMES I

During Queen Elizabeth's reign, the House of Tudor ruled England, and the House of Stuart ruled Scotland. The Stuart monarch was another half-sister of Elizabeth, known in history as Mary, Queen of Scots. Mary Stuart was a Catholic, and the Protestant preacher John Knox defiantly opposed her. Due to her plotting against the Protestant monarchy in England, Elizabeth had her imprisoned in July 1567 and then beheaded in February 1587. With the death of his Catholic mother, Mary's son **James** would now grow up Protestant. He was born on June 19, 1566 and excelled in theological and linguistic studies at a young age. He developed an impressive knowledge of the Scriptures, mastered Greek, Latin, and French by age eight, and pursued additional education in Italian and Spanish.

He became King of Scotland (at least officially), upon his mother's imprisonment, when he was only thirteen months old. When Queen Elizabeth died in 1603 without an heir, the English throne passed from the House of Tudor to the House of

Stuart, and James became King of England as well, shortly before his 37th birthday. Four years earlier, in 1589, he had married a princess from another Protestant nation, Anne of Denmark. They would have eight children together.



On April 5, 1603, four days after Queen Elizabeth had passed on, he said good-bye to his pregnant wife and set out for London. And the events that would so profoundly impact future history began to take shape immediately. He was met on the road by a delegation of Puritan ministers who submitted to him a petition^{6.16} concerning changes they proposed for the Church of England. The king scheduled a meeting for January 1604 at Hampton Court, the largest of the royal palaces, at which the Puritans and the leaders of the Church of England would be able to present their views. The Puritan delegation was led by John Rainolds, president of Corpus Christi College at Oxford. Many of his requests were denied; one rather humorous instance happened as follows^{6.17}:

^{6.16} This document was signed by almost 1,000 men and is commonly referred to as the *Millenary Petition*.

^{6.17} Dr. William P. Grady, *Final Authority*, p. 150.

The Puritans, though not so much Rainolds, opposed wedding rings. James, who spoke of his queen as “our dearest bedfellow,” said, “I was married with a ring and think others scarcely well married without it.” James had a good time with jokes; when Rainolds, unmarried, questioned the phrase in the marriage service “with my body I thee worship,” the king said, “Many a man speaks of Robin Hood who never shot his bow; if you had a good wife yourself, you would think that all the honor and worship you could do to her would be well bestowed.”

However, Rainolds’ most important request was granted: “May your Majesty be pleased, to direct that the Bible now be translated, such versions as are extant not answering to the original.” In order to produce an English Bible that would be ironclad in its accuracy, be accepted by the common people, and withstand the test of time, King James lent his full support to an unprecedented literary undertaking—*fifty-four of the greatest scholars in the land* would be called upon for this great task. (Seven of these men would pass away before the work was completed, and three of their names have been lost to history.) Based on what we know of their educational and linguistic qualifications, as well as their spirituality and reverence for the Word of God, there had never been another group of men so eminently qualified. And there never has been since. We will take a closer look at these men and their Christian faith, their unrivaled scholarship, and the methods they used, in the following chapter.

They divided into six committees—two labored at Westminster, two at Oxford, and two at Cambridge.

1. First Westminster Company: Genesis through 2 Kings
 - Lancelot Andrewes, John Overall, Hadrian Saravia, Richard Clarke, John Laifield, Robert Tighe, Francis Burleigh, Geoffry King, Richard Thompson, William Bedwell
2. First Cambridge Company: 1 Chronicles through Song of

Solomon

- Edward Lively, John Richardson, Lawrence Chaderton, Francis Dillingham, Roger Andrews, Thomas Harrison, Robert Spaulding, Andrew Bing
3. First Oxford Company: *Isaiah through Malachi*
 - John Harding, John Rainolds, Thomas Holland, Richard Kilby, Miles Smith, Richard Brett, Daniel Fairclough
 4. Second Oxford Company: the Gospels, Acts, Revelation
 - Thomas Ravis, George Abbot, Richard Eedes, Giles Tomson, Henry Savile, John Peryn, Ralph Ravens, John Harman
 5. Second Westminster Company: the Epistles
 - William Barlow, John Spencer, Roger Fenton, Ralph Hutchinson, William Dakins, Michael Rabbet, Thomas Sanderson
 6. Second Cambridge Company: the Apocrypha (as historical study material pertaining to the period between the Testaments)
 - John Duport, William Brainthwaite, Jeremiah Radcliffe, Samuel Ward, Andrew Downes, John Bois, John Ward, John Aglionby, Leonard Hutten, Thomas Bilson, Richard Bancroft

The king's authorization allowed the translators to work unhindered by any who would oppose their work. Realizing the importance of their commission, and understanding the care with which the Word of God must be handled, they set to work with the utmost diligence. They made full use of their phenomenal God-given gifts in linguistic knowledge and scholarship. They brought to bear their vast knowledge of Greek and Hebrew, as well as all other related languages. They did not hesitate to consult with other learned men throughout the nation who were not officially involved in the translation work. Their endeavor was open and obvious to all, and nothing was hidden from the common people. With the horrors of Bloody Mary's persecution and the attack of the Spanish Armada still a recent memory, they set out to produce a Book that would strike a *coup de grace* to the papacy and the abominable Roman Catholic cult.

And seeing what was taking place across the English Channel, the Harlot of Rome lashed out at English Protestantism once again, this time targeting King James himself.

THE JESUIT PLOT

The opening session of Parliament was scheduled to be held on November 5, 1605, with the king and royal family in attendance. But on October 26, a suspicious letter was received by Lord Chamberlain^{6.18} Monteagle. It was unsigned and warned him not to attend. He passed it on to Robert Cecil, the Earl of Salisbury, who went to see the king and was granted an audience with James at midnight. An emergency investigation was quickly initiated.

The story begins in 1603, when a Catholic Englishman named **Robert Catesby** expressed his hatred of the Protestant king and his wish to “deliver England,” to his friends Thomas Wintour and John Wright. They then consulted with explosives expert **Guy Fawkes**. Catesby’s intentions were to literally demolish the Parliament House in a massive explosion of gunpowder. The four conspirators took an oath before the Jesuit priest John Gerard, who gave them his blessing with a special communion service. They also visited two more Jesuits, Father Oswald Greenway and Father Henry Garnet, the ranking officer of the English Jesuits, to aid them in their plans and to receive absolution in the confessional.

They were joined by several other militant Catholics, including Thomas Percy, Ambrose Rookewood, and Robert Keyes, as well as Catesby’s servant Thomas Bates. The conspirators then rented a house belonging to a Mr. Whinniard, located near the House of Lords where the State Opening of Parliament would be held, and began smuggling in the gunpowder. Later, they were actually able to rent a cellar directly beneath the House of Lords. From here, they commenced digging tun-

^{6.18} The Lord Chamberlain is the chief functionary of the king’s court, generally responsible for organizing all court functions.



An old cartoon sketch of the would-be assassins

nels in which they would place barrels of gunpowder where they could cause the most damage. During this time they were joined by Christopher Wright and Robert Wintour. Additional conspirators such as Sir Everard Digby and Francis Tresham provided weapons intended to instigate an open revolt after the assassination. By March 1605 they were ready.

While they were apparently unconcerned about murdering innocent Protestants, there was some concern for the Catholic nobles who would be present. After conferring with Father Garnet and Father Greenway, it was decided that certain prominent Catholics would be warned in anonymous letters just prior to the session of Parliament. One such letter was the one received by Lord Chamberlain Monteagle, probably from his relative Francis Tresham. Evidently, he was not as Catholic as the conspirators believed he was, or perhaps he just had a conscience, because it was this letter that exposed the conspiracy to the king.

In the early morning hours of November 5, Guy Fawkes was seen outside the cellar he and his comrades had rented. (Fawkes, as the demolitions man, was the only conspirator still in the area.) His presence was reported to justice of the peace Sir Thomas Knyvet, who promptly led his soldiers in a raid on the cellar. There they made the shocking discovery of thirty-six barrels of gunpowder—nearly 2½ tons! After searching Fawkes and finding ignition materials including matches, Sir Thomas

took him into custody, where he would be forced to name his co-conspirators under pain of torture.

After Fawkes' arrest, his comrades still in London armed themselves heavily and fled into the country. Robert Catesby, Thomas Percy, Sir Everard Digby, John Grant, Ambrose Rookewood, Christopher and John Wright, and Robert, John, and Thomas Wintour rode on horseback to the house of Stephen Littleton in Staffordshire, determined to fight it out if they were discovered. And discovered they were, as a large party of their pursuers, under the command of Sir Richard Walshe, high sheriff of Worcestershire, arrived at the house early the next morning. The Catholic conspirators spurned his demands for surrender and prepared for the coming attack, but they were undone by an embarrassing accident. After placing several pounds of damp gunpowder in a pan near the fire to dry, someone, perhaps a nervous servant, raked the coals, generating sparks which ignited the powder. The walls of the house were shattered and Catesby, Rookewood, and Grant were severely maimed in the ensuing blast. As Walshe's men stormed the house, Christopher and John Wright were both shot dead. As the gunfire continued, Catesby and Percy were killed in the same instant. Realizing that all was lost, the survivors surrendered, bringing a miserable end to the Jesuits' hopes of bringing down the Protestant leadership of England.


On January 30, 1606, Sir Everard Digby, Robert Wintour, John Grant, and Thomas Bates were executed, and on the next day Thomas Wintour, Ambrose Rookewood, Robert Keys, and Guy Fawkes suffered the same fate in the Old Palace-Yard at Westminster. On February 28, the Jesuit priest Father Garnet was brought to trial at Guildhall. There was no doubt of his role in the conspiracy, and he essentially admitted his criminal involvement, with the self-justification that his knowledge of the plot was imparted to him only in the confessional. However, it was not difficult to prove his extensive involvement, both in and out of confession, and his influential status with the assassins. Garnet was hanged for treason on the 3rd of May. An occurrence at his hanging gives us some insight into what kind

of men the King James translators were. John Overall, a member of the first Westminster committee, took time off from his labors to come out to the gallows and do his best to evangelize Father Garnet. But Garnet stubbornly spurned Overall's Protestant faith, and after the execution was carried out, Overall returned to his translation work.

THE ULTIMATE TRIUMPH OF THE RECEIVED TEXT

After seven years of labor, the mission was accomplished, and the Authorized Version of 1611 was published. Its use was never enforced on the laity, but in time, its universal acceptance among English-speaking Christians would make this Bible the undisputed champion of the Protestant faith, thus the title "The Authorized Version."

England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm... As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue. Its perpetual use made it from the instant of its appearance the standard of our language... The power of the book over the mass of Englishmen showed itself in a thousand superficial ways, and in none more conspicuously than the influence it exerted on ordinary speech. It formed, we must repeat, the whole literature which was practically accessible to all Englishmen... The mass of picturesque allusion and illustration which we borrow from a thousand books, our fathers were forced to borrow from one... But far greater than its effect on literature or social phrase was the effect of the

Christ aboute	To the Hebrewes.	the Angels.
<p>me, even thine owne selfe besides:</p> <p>20 Wea, brother, let mee haue toy of thee in the Lord: refresh my bowles in the Lord.</p> <p>21 Having confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say.</p> <p>22 But withall prepare mee also a lodging: for I trust that through your prayers I shall be giuen vnto you.</p>	<p>23 There salute thee Epaphras, my fellow prisoner in Christ Iesus:</p> <p>24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.</p> <p>25 The grace of our Lord Iesus Christ be with your spirit. Amen.</p> <p>CWITTEN from Rome to Philemon, by Onesimus a seruant.</p>	
		
<p>THE EPISTLE OF PAUL the Apostle to the Hebrewes.</p>		
<p>CHAP. I.</p> <p>1 Christ in these last times coming to vs from the Father, 4 is preferred about the Angels, both in Person and Office.</p> <p>GOD who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets,</p> <p>2 hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heire of all things, by whom also he made the worlds.</p> <p>3 Who being the brightnesse of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by himselfe purged our sinnes, late down on y^e right hand of the Father on high,</p> <p>4 being made so much better then the Angels, as hee hath by inheritance obtained a more excellent name then they.</p> <p>5 For vnto which of the Angels said he at any time, Thou art my sonne, this day haue I begotten thee: And againe, I will be to him a Father, and he shall be to me a Sonne.</p> <p>6 And againe, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him.</p> <p>7 And of the Angels he saith: who</p>	<p>maketh his Angels spirits, and his ministers a flame of fire.</p> <p>8 But vnto the Sonne, he saith, Thy throne, O God, is for euer and euer: a scepter of righteousnesse is the scepter of thy kingdom.</p> <p>9 Thou hast loued righteousnesse, and hated iniquitie, therefore God, euen thy God hath anointed thee with the oyle of gladnesse about thy fellowes.</p> <p>10 And, thou Lord in the beginning hast layed the foundation of the earth: and the heauens are the works of thine hands.</p> <p>11 They shall perish, but thou remainest: and they all shall waxe old as doth a garment.</p> <p>12 And as a vesture shalt thou fold them vp, and they shall be changed, but thou art the same, and thy yeres shall not faile:</p> <p>13 But to which of the Angels said hee at any time, Sit on my right hand, vntill I make thine enemies thy footstool:</p> <p>14 Are they not all ministering spirits, sent forth to minister for them, who shall be heires of saluation?</p> <p>CHAP. II.</p> <p>1 Wee ought to bee obedient to Christ Iesus, 5 and that because he vouchsafed to take our nature vpon him, 14 as it was necessary.</p> <p>THEREFORE we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should let them slip.</p> <p>2 For</p>	<p><i>To righteously, or fragrant.</i></p> <p><i>Ps. 102. 1. cks. 14. 9.</i></p> <p><i>Ps. 110. 1. mat. 22. 44.</i></p> <p><i>1st. runneth as looking vnto.</i></p>

*Bible on the character of the people at large... The whole moral effect which is produced nowadays by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, **was then produced by the Bible alone.** And its effect in this way, no matter how dispassionately we examine it, was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class.*^{6,19}

England established extensive colonies in the America's during the 1600's and in Asia and Africa in the 1700's. By the early 1900's, the British Empire ruled about a quarter of the world's land mass (over fourteen million square miles) and a quarter of its population (400-500 million people). And wherever British colonization advanced, the King James Bible followed, bearing witness to the Gospel and Person of our Lord Jesus Christ and defending the Biblical Christian faith.

The 17th, 18th, and 19th centuries became a time of some of the greatest evangelism the world has ever known. James Hudson Taylor became the great Christian missionary to China and founded the China Inland Mission, bringing over 800 missionaries to the country and personally converting an estimated 50,000 over fifty-one years. D. L. Moody proclaimed the Gospel to about 100,000,000 souls with an estimated 1,000,000 converts (without the benefit of TV fund-raisers). George Mueller, the shining example of a Christian prayer warrior, prayed in 7.5 million dollars to feed 2,000 orphans daily, distributed 111 million Gospel tracts and 300,000 Bibles, provided support for over 160 missionaries, undertook an evangelistic journey encompassing 200,000 miles and almost twenty years, and read the Bible cover-to-cover over 200 times. William Carey took to the mission field for forty-two years without any guaranteed financial support, translating the Scriptures into forty-four lan-

^{6,19} J. R. Greene, *A Short History of the English People*.

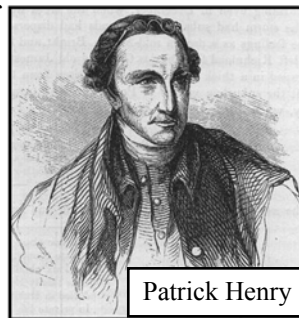
guages and dialects. Charles Wesley locked himself in prison cells with death-row convicts and sang hymns to them as they went to the gallows, and also wrote thousands of treasured hymns that are still sung today. The testimonies to the power, the authority, and the divine approval bestowed upon the Authorized Version of 1611 are endless...and the following letter written in 1803 by a traveling evangelist conveys the spirit of faith and service kindled by the King James Bible...

*Every day I travel I have to swim through creeks or swamps, and I am wet from head to feet and some days from morning to night I am dripping with water... I have rheumatism in all my joints... What I have suffered in body and mind my pen is not able to communicate to you. But this I can say: While my body is wet with water and chilled with cold **my soul is filled with heavenly fire**, and I can say with St. Paul: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."^{6.20}*

The liberation of God's people from the darkness and tyranny of the Roman Catholic cult had found its culmination in the King James Bible, "the Lion of the Protestant Reformation."

§

One of the most earth-shaking events of history, in which we can clearly see the hand of divine providence, is the birth of the United States of America in 1776. The Christian convictions of our Founding Fathers are known to any informed Christian, and are well represented in the famous declaration of Patrick Henry, that devout Christian, passionate



^{6.20} Dr. William P. Grady, *Final Authority*, p. 178.

patriot, and gifted orator—the “firebrand of the American Revolution”...

An appeal to arms and the God of hosts is all that is left us. But we shall not fight our battle alone. There is a just God that presides over the destinies of nations. The battle, sir, is not of the strong alone. Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God. I know not what course others may take, but as for me, give me liberty, or give me death.

As George Washington carried his King James Bible to the battlefield, he was confident he was fighting for a cause that bore the blessing of God. And his final, glorious victory at Yorktown, Virginia in 1781 ensured the independence of a young republic that would become the nation most used by God since Old Testament Israel. And our American forefathers were well aware of the dangers of religious tyranny. John Adams, the “father of the American Revolution,” expressed his abhorrence of the Jesuits in a letter to Thomas Jefferson:

If ever an association of people deserved eternal damnation, on this earth and in hell, it is this Society of Loyola^{6.21}.

Situated across the Atlantic Ocean, far from the pope’s throne in Rome, America would become a home and protector to God’s Book, God’s people, and a principle that was still not completely understood and accepted even in many Protestant nations—religious liberty.

Let us raise a standard to which the wise and honest can repair; the rest is in the hands of God.

—George Washington

^{6.21} Ignatius de Loyola founded the Jesuit order in 1534 for the purpose of infiltrating the churches and governments of free nations.



General Washington in prayer

The faith and courage of those who fought and suffered to win America's independence came from one Book. The Christian faith of the American people as they faced the challenges and struggles of building a new nation came from one Book. As America's borders expanded westward, the explorers, the trailblazers, the isolated families living in small log cabins, the townspeople of the villages that sprang up along the frontier, and all those early Americans who believed in the Lord Jesus Christ, all depended on one Book, often with no "educated pastor-teacher" available to them. And as the years passed, America became known as the "Melting Pot" of the world. Millions of immigrants, speaking all manner of foreign languages, poured into the New World where they learned the English language and heard God's message from the Authorized Version of 1611. This wondrous work of God, the great American republic, was built on the King James Bible.

*And for the support of this Declaration, with a firm reliance on the **Protection of Divine Providence**, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.*^{6.22}

^{6.22} The concluding words to the Declaration of Independence, signed by fifty-six American patriots who recognized that their new republic could not survive without God's divine protection.

The Harlot of Rome looked on in dismay as her power was devastated by the Old Book. Much of the continent of Europe was firmly entrenched in the true Christian faith and the Gospel of Jesus Christ. The Gospel was spreading throughout the British Empire. Souls were being saved by the thousands upon thousands across Europe and Asia. On the American continent a nation was rising that would defend the truth and the freedom of the common people like no other nation on earth. And wherever the English language spread, the Old Black Book came with it, revealing God's testimony. The old religious Harlot was being defeated on all fronts. The corrupt Catholic Vulgate had been vanquished by the Lion of the Great Reformation.

Isa 55:11 *So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

Psalm 119:161b *My heart standeth in awe of thy word.*

It is indeed comforting to see our Lord's hand at work in history, on behalf of His people.

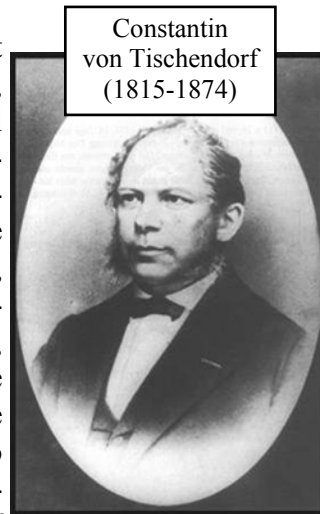
Psalm 119:52 *I remembered thy judgments of old, O LORD; and have comforted myself.*

The blessing and protection of God upon the Received Text of His Word can be plainly seen in His divine workings in human history. And the greatest work of God in preserving His Word is found in the unassailable, ironclad translation of the *Textus Receptus* in the English language, a work of God that came to fruition at the perfect time in history, to present the true text of His precious, infallible Word in the most far-reaching, widely spoken language on earth, and to set His people free from the Roman cult. Of course, our old adversary the Devil did not give up in his schemes and his subtle attacks upon the pure, preserved Word of God. And where God's people fail to be vigilant, Satan's lies will inevitably take hold.

7 The Conflict Continues

THE OLD CATHOLIC MANUSCRIPTS REDISCOVERED

The history of this age-old conflict between God's pure Word, transmitted and translated by faithful men of God, and Satan's corrupt counterfeits, written and promoted by religious heretics, now brings us to the year 1844. The Great Reformation, having budded in Germany and flourished in England and across Europe, had established the Bible as the inspired, inerrant Word of God—the highest authority for God's people, to be believed and obeyed without reservation, by simple faith. But the evil of man has never changed, and after three centuries of the Authorized Version's dominance, religious liberalism and rationalism had infested the theological schools of Germany and England. And alas, Germany, home of Martin Luther and birthplace of the Protestant Reformation, had become a home for the doubters and questioners of God's Word, throughout its universities and seminaries. Now the prevailing view among the "educated and scholarly" was that the Bible's credibility must be evaluated in a rationalistic manner, just as any other book, rather than being taken as God's infallible Word on faith. One such liberal skeptic was **Constantin von Tischendorf**, a scholar at the University of Leipzig.



Constantin
von Tischendorf
(1815-1874)

Tischendorf, who has left no evidence of ever claiming to be a Christian, was an ancient manuscript enthusiast, and his

quest for archaic writings took him to various locations, including St. Catherine's monastery at Mt. Sinai. (The fact that he was welcome at a Catholic monastery shows us where his convictions stood.) On this particular visit, he discovered a codex^{7.1} of vellum^{7.2}, containing portions of the Septuagint^{7.3}, in a basket of scraps the monks were using to start fires. Intrigued by his find, Tischendorf received permission to bring it back to the University Library at Leipzig. He traveled to Sinai again in 1853, in search of more sheets of the old codex, but found nothing. In 1859, he returned once more, and as he was about to leave empty-handed, the monastery steward showed him an almost complete copy of the Scriptures. To Tischendorf's delight, it proved to be the remainder of the partial codex he had found in 1844, and he was eventually able to acquire it through political means. The manuscript dated back to the fourth century, and he believed he had uncovered one of the fifty codices that Eusebius had produced for Emperor Constantine. Tischendorf was so elated by his discovery of a 1,500-year-old document that, in spite of the rampant and obvious scribal errors throughout its text, he published a Greek New Testament based on this one highly questionable resource, known today as *Codex Sinaiticus*. The untrustworthy status of *Sinaiticus* is well documented:

*...Since this document was first inscribed, it has been made the subject of no less than **ten different attempts of revision and correction**. The number of these attempts is witnessed by the different chirographies^{7.4} of the revisers, and **the centuries in which they were respectively made** can be approximated by the character of the **different handwritings** by which the several sets of corrections were carried out.^{7.5}*

^{7.1} Old manuscript in book form, as opposed to a scroll.

^{7.2} The most expensive of ancient writing material, made from animal skins (calfskin, lambskin, goatskin, etc.), and far more durable than papyrus.

^{7.3} The Greek translation of the Old Testament.

^{7.4} Penmanship style.

^{7.5} Dr. David Otis Fuller, *Which Bible?*, pp. 74-75.

The *Sinaiticus* manuscript, idolized by Tischendorf and modern textual critics, *was obviously not trusted by those who previously owned it*. This mutilated document, hailed by scholars as one of the “oldest and best,” had gone through centuries of editing and rewriting, accumulating at least **14,800** alterations.

*...It bears upon its face the proof that those in whose possession it had been, from the very first, and for some hundreds of years thereafter, esteemed it to be **so impure as to require correction in every part**... It is plain that this much admired Codex bears **upon its face** the most incontestable proof of its **corrupt and defective character**.*^{7.6}

*The codex is covered with such alterations—i.e., **alterations of an obvious correctional character**—brought in by at least ten different revisers...for the greater part **belonging to the sixth or seventh century**.*^{7.7}

The fact that *Sinaiticus* has been radically changed from its original fourth-century text is physically visible on the surface of its own pages. And the carelessness of its writers is painfully evident:

On many occasions, 10, 20, 30, 40 words are dropped through very carelessness. Letters and words, even whole sentences, are frequently written twice over, or begun and immediately cancelled; while that gross blunder, whereby a clause is omitted because it happens to end in the same words as the clause preceding, occurs no less than 115 times in the New Testament.^{7.8}

Such is the nature of Tischendorf’s “historic discovery.”

Another document that evoked Tischendorf’s interest

^{7.6} *Ibid.*, p. 75.

^{7.7} Dr. F. H. A. Scrivener, *A Full Collation of the Codex Sinaiticus*, p. 75.

^{7.8} *Ibid.*, p. 77.

had been discovered in the Vatican library, in the possession of the pope, in 1481. It was another fourth-century Greek codex containing the Old Testament and much of the New, and is known today as *Codex Vaticanus*. In 1866, Tischendorf visited the Vatican and obtained permission to view the manuscript, which like *Sinaiticus*, was littered with erasures, rewrites, and obvious mistakes. Once again, his rapport with the Roman Catholic cult is obvious. William Tyndale, John Overall, or any other Protestant translator would never have been welcomed by the Roman clergy.

Tischendorf was not allowed to make an actual copy of *Vaticanus*, but only to take notes on various passages. Unable to resist the temptation, he decided to start copying small portions and smuggling them out of the Vatican. However, after spending only about forty hours in the Gospels and a few more hours in other passages, his subterfuge was discovered by a Jesuit spy, and he was no longer allowed to view the manuscript. Vatican officials apparently decided to release the *Vaticanus* text to the public on their own terms, and between 1868 and 1881, several editions were published. After seeing the full text, an excited Tischendorf perceived it as yet another copy that Eusebius had composed for Constantine.

Regarding the purity of its text, *Vaticanus* fares little better than *Sinaiticus*^{7.9}.

That no small portion of these [the errors in Vaticanus] are mere oversights of the scribe seems evident from the circumstance that this same scribe has repeatedly written the same words and clauses twice over.^{7.10}

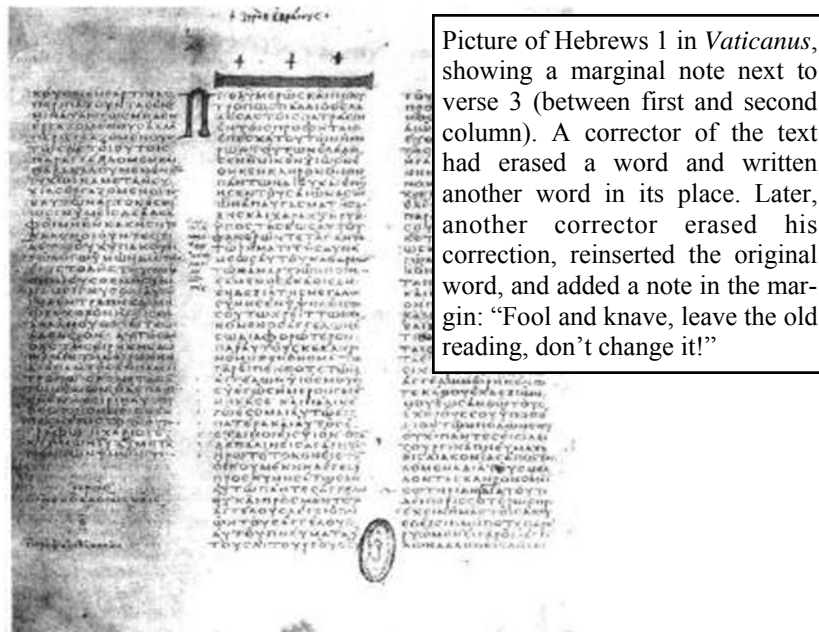
The impurity of the text exhibited by these codices is not a question of opinion but of fact... It [Vaticanus] bears traces of careless transcription on every page.^{7.11}

^{7.9} Among the extant (available, surviving) Greek manuscripts, *Sinaiticus* is labeled as “Aleph” (Ⲁ) and *Vaticanus* as “B.”

^{7.10} Dr. F. H. A. Scrivener, *Plain Introduction*.

^{7.11} Dr. David Otis Fuller, *Which Bible?*, p. 127.

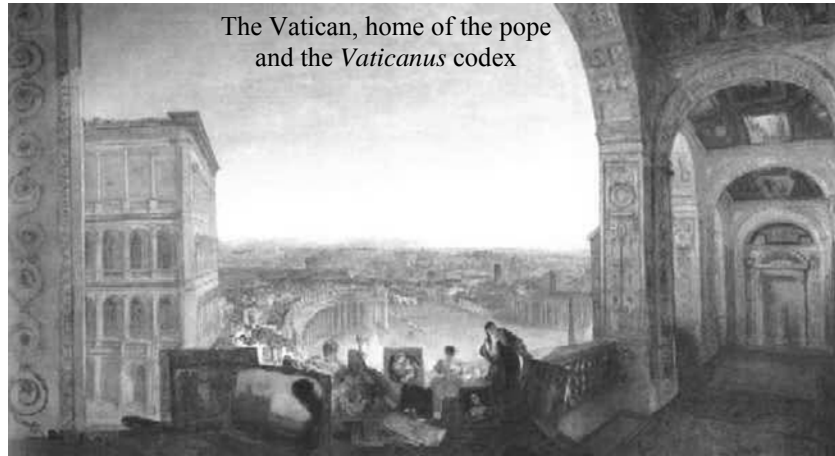
Between the first two [Vaticanus and Sinaiticus] there subsists an amount of sinister resemblance, which proves that they must have been derived from the same corrupt original. Tischendorf insists they were partly written by the same scribe. **Yet do they stand asunder in every page...** It is in fact easier to find two consecutive verses in which these two MSS^{7.12} differ the one from the other, than two consecutive verses in which they entirely agree.^{7.13}



Both of these Catholic Greek “Bibles” contain the apocryphal books dispersed throughout the Old Testament, as if they were part of God’s Word. And to this day, the *Vaticanus* codex sits under lock and key in the Vatican, where *Bible-believing Christians are not even allowed to see it*. The best reproduction available is a set of photographic copies released by Vatican officials in 1889. What the modern Bible critics are telling us is that God

^{7.12} Manuscripts.

^{7.13} Dr. John Burgon, *Revision Revised*, p. 12.



has allowed the “oldest and best” copy of His Word to fall into the hands of the Roman Harlot, who shares it with His people on her own terms.

Psalm 50:16-17 *But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee.*

Two hopelessly unreliable and even contradictory Catholic manuscripts, one found in a monastery and one in the Vatican itself, had sparked interest for no other reason than their early date. And for any skeptical, Romanist intellectual who questioned the authority of God’s Book, this was the first opportunity since the publication of Jerome’s Vulgate to produce a “Bible text” to rival God’s true Word, as found in the Received Text and faithful translations like the King James Bible.

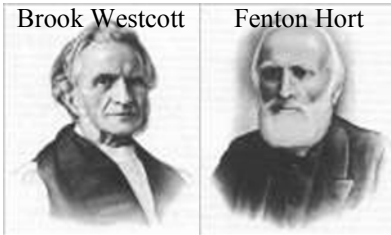
THE MEN, METHODS, AND MOTIVES BEHIND THE MODERN VERSIONS

In 1870, the Convention of the Church of England commissioned a revision of the King James Bible and assigned a

committee to carry out the task. And for the first time since the Lion's roar was first heard in 1611, a ray of hope appeared for the Catholic Church and its liberal sympathizers.

The most prominent scholars on the Revision Committee were two theological liberals in the Church of England, **Brook Foss Westcott** (1825-1901) and **Fenton John Anthony Hort** (1828-1892).

Their views, recorded in their own writings, included pagan Greek philosophy, occultism, and many elements of Roman Catholicism, while any expression of faith in the saving work



of our Lord Jesus is conspicuously absent. The committee's instructions were to simply revise the existing text of the KJB, but these two heretics despised the *Textus Receptus* and were determined to substitute their own revised Greek New Testament. They would have to do it secretly, taking care that the Christian public was unaware of their plans. From the very outset, the proceedings were conducted behind closed doors, and no one outside the committee could see the work that was being done. They would not have been able to carry out this trickery, were it not for the liberalism that had infected the English clergy and church leaders, as evidenced by their admitting the unbelieving Unitarian Vance Smith (who denied the deity of Christ) to the Revision Committee. The majority of the committee members being theological liberals themselves, they posed no resistance to Westcott's and Hort's theories and methods. It was only a small minority led by Dr. F. H. A. Scrivener that offered any opposition.

In stark contrast to the King James translators of 1611, who defended the Christian faith and whose work was hidden from no one, the Revision Committee of 1870 included a majority of men in various stages of apostasy whose activities and labors were shrouded in secrecy. And in 1881, their *Revised Version* was released to a public who knew nothing about the character of this new translation. Thus the floodgates were

opened for a wave of modern translations, and all the confusion that came with them. This confusion could only result in Christians losing their confidence that they did indeed have the true Word of God. Today, more and more Christians are putting down their Bibles and trusting the clergy to tell them what to believe. How they must be celebrating in the Vatican!

As we noted in Chapter 4, the Greek New Testament compiled by Westcott and Hort was primarily based on *Vaticanus* (with several missing books filled in with the equally corrupt *Sinaiticus*). They rejected the thousands of manuscripts of the Received Text and essentially replaced them with *one manuscript*—a manuscript laden with changes, erasures, and rewritten passages throughout its text. What could have been their motive for such a preposterous undertaking? In Hort's own words...

*I had no idea until the last few weeks of the importance of the text, having read so little Greek Testament, and dragged on with the **villainous** Textus Receptus... Think of that **vile** Textus Receptus leaning entirely on late manuscripts; it is a blessing there are such early ones.*^{7.14}

Here we see Hort admitting his disdain and prejudice against the *Textus Receptus*. He and Westcott were apostates and we should not trust them when it comes to handling the Word of God. They were corrupters of God's Word.

2 Cor 2:17 *For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.*

The “new” Greek text of Westcott and Hort, which became the catalyst for all the modern Bibles, is nothing more than a mutilated and corrupted form of the Received Text pro-

^{7.14} Dr. Samuel C. Gipp, *An Understandable History of the Bible*, p. 198.

duced by Alexandrian heretics and their later followers. These religious skeptics altered the pure Received Text thousands of times, conforming it more and more to their philosophy with each change, a little at a time. It does not even qualify as a “new text”; it is a corrupted version of the true text used by God’s people throughout Church history. The scholars would have us believe that these few undependable, unsubstantiated manuscripts are a return to the “most accurate” New Testament. *Sinaiticus* was discovered in the mid-nineteenth century by Tischendorf in a wastebasket. *Vaticanus* was uncovered to the world from the Vatican library about the same time. These manuscripts were unavailable for use for 1,500 years. The “scholars” would have us believe that for all those centuries *God’s Word was lost* until it was “rediscovered,” sitting in a monastery’s trash can and in the dark recesses of the Vatican library.

Isa 45:19a *I have not spoken in secret, in a dark place of the earth.*

They would have us believe that the true Christians, who revered God’s Word, lost the true text, and that we now need these liberal heretics to put it back to together for us. According to these men of so-called “scholarship,” God kept His true Word hidden, and for about thirty generations the Church in the midst of the Devil’s world did not have access to the true Word of God...

Deut 30:11 *It is not hidden from thee, neither is it far off.*

...but we know that God has promised to preserve His Word for every generation:

Psalms 12:6-7 *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 forever.*

Psalm 100:5 *For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.*

Psalm 33:11 *The counsel of the LORD standeth forever, the thoughts of his heart to all generations.*

We also know that God is not in the habit of losing things.

Psalm 111:7-8 *The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.*

Psalm 117:2 *For his merciful kindness is great toward us; and the truth of the LORD endureth forever. Praise ye the LORD.*

Psalm 119:152 *Concerning thy testimonies, I have known of old that thou hast founded them forever.*

Psalm 119:160 *Thy word is true from the beginning: and every one of thy righteous judgments endureth forever.*

We cannot claim to truly love God's Word when we question its purity. And 99% pure is not enough.

Psalm 119:140 *Thy word is very pure: therefore thy servant loveth it.*

Today, critics are following in the footsteps of Westcott and Hort and approaching the Bible as they would any other book of antiquity, refusing to recognize the supernatural element and divine origin of the Bible. Many Bible teachers who believe in and defend the "inspiration of the original autographs" become natural-minded critics when it comes to the *preservation* of the Scriptures. They fail to recognize the providential hand of God guiding believers throughout Church history in preserving the true text of Scripture through the priesthood of believers.

Samuel Gipp devotes an entire chapter of his book to the heretical doctrinal beliefs of Westcott and Hort. The following excerpts will be appalling to any Christian who esteems the Bible as God's Word. Dr. Hort did not believe in the Creation and denied the reality of the Garden of Eden, and he expressed a great admiration for the evolutionary theories of Charles Darwin.

"I am inclined to think that no such state as Eden (I mean the popular notion) ever existed..." He wrote to his colleague Westcott, "Have you ever read Darwin? How I should like to talk to you about it! In spite of difficulties, I am inclined to think it unanswerable. In any case it is a treat to read such a book [Charles Darwin's Origin of Species]. The book that has most engaged me is Darwin... My feeling is strong it is unanswerable. If so, it opens up a new period."^{7.15}

Dr. Westcott was as anti-Biblical as Hort in his rejection of Creation, stating that the account of Genesis chapters one through three should not be taken literally.

No one now, I suppose, holds that the first three chapters of Genesis, for example, give a literal history—I could never understand how anyone reading them with open eyes could think they did.^{7.16}

Hort rejected the inspiration, infallibility, and authority of the Bible.

Further I agree with them in condemning many leading specific doctrines of the popular theology... Evangelicals seem to me perverted rather than untrue. There are, I fear, still more serious differences between us on the

^{7.15} *Ibid.*, pp. 200-203.

^{7.16} *Ibid.*, p. 216.

subject of authority, and especially the authority of the Bible.^{7.17}

When asked to join the revision committee, Hort revealed his rejection of the Bible as the infallible Word of God by stating:

*If you make a decided conviction of the **absolute infallibility of the New Testament**, practically a sine qua non^{7.18} for co-operation, I fear **I could not join you.***^{7.19}

Hort essentially told the committee that if recognizing the Bible as the infallible Word of God was a condition for his acceptance, he would have to decline. Westcott shared Hort's denigrating view of the Bible:

*My dear Hort... For I too must disclaim setting forth infallibility in the front of my convictions. All I hold is, that the more I learn, the more I am convinced that fresh doubts come from my own ignorance, and that at present I find the presumption in favor of the absolute truth—I reject the word **infallibility**—of holy Scripture overwhelmingly.*^{7.20}

Hort rejected the blood atonement of the Lord Jesus Christ.

*The fact is, I do not see how God's justice can be satisfied without every man's suffering in his own person the full penalty for his sins. Certainly nothing can be more **unscriptural** than the modern limiting of **Christ's bearing our sins and sufferings to His death**; but indeed that is only one aspect of an almost universal heresy.*^{7.21}

^{7.17} *Ibid.*, p. 201.

^{7.18} Essential element or condition (Latin).

^{7.19} *Ibid.*, p. 202.

^{7.20} *Ibid.*, p. 227.

^{7.21} *Ibid.*, pp. 208-209.

Therefore, if you believe that Jesus' blood paid for the sins of mankind, Dr. Hort says you are a heretic.

Both Westcott and Hort believed in *baptismal regeneration*. They believed men were saved through the waters of baptism and not the blood atonement of the Lord Jesus Christ. As Dr. Gipp points out, Westcott "neither believed in salvation by grace, nor experienced it. There is no record in his *Life and Letters* that he ever accepted Christ as his personal Savior." Writing to his future wife, Westcott applied his hope of salvation to his baptism:

My dearest Mary, I quite forget whether we have ever talked upon the subject alluded to in my last note—Baptismal Regeneration—but I think we have, for it is one of the few points on which I have clear views, and which is, I am sure, more misunderstood and misrepresented than any other. I do not say that baptism is absolutely necessary, though from the word of Scripture I can see no exception, but I do not think we have a right to exclaim against the idea of a spiritual life, conditionally from baptism, any more than we have to deny the commencement of a moral life from birth.^{7.22}

Here we see Westcott looking to water for salvation rather than to the death, burial, and resurrection of our Lord. Hort went even further than Westcott in accepting the **Roman Catholic** doctrine:

At the same time in language stating that we maintain "Baptismal Regeneration" as the most important of doctrines... The pure Romish view seems to me nearer, and more likely to lead to, the truth than the evangelical.^{7.23}

We could go on listing the anti-Biblical views and theo-

^{7.22} *Ibid.*, pp. 247-248.

^{7.23} *Ibid.*, pp. 209-210.

logical heresies of Westcott and Hort, in their own words, but it would fill too many pages^{7.24}. They also believed that Heaven was a state of mind, held to a belief in Purgatory, questioned the Lord Jesus Christ's bodily resurrection, venerated Mary and practiced Mariolatry, believed Communism to be the best system of government to cure man's ills (and hated America), rejected a literal Devil, praised the absurd ideas of the homosexual Greek philosophers Plato and Aristotle, practiced spiritism, and taught that all Christians should ultimately unite under the authority of the Roman pope.

These men were not Bible-believing Christians but apostate liberals, Roman Catholic sympathizers who supported the Great Papal Whore of Rome—the arch-enemy of the Bible, religious freedom, and the Protestant Reformation. Yet these are the men behind the Greek text now used to replace the KJB with the corrupt modern (per)versions of the Bible such as the NASV, NIV, NEB, NLT, etc. Would you trust such apostates as these to give you an unbiased translation of the Word of God, when they admit they do not believe the Bible is the infallible Word of God? Would you trust any man who rejects the great evangelical doctrines of the Bible in favor of Roman Catholic sacramentalism? Westcott and Hort were no friends of the Bible and its inspiration and authority. Their disdain for the pure preserved text of Scripture found in the *Textus Receptus* is revealed in their efforts to replace it with the notorious Alexandrian corruptions *Vaticanus* and *Sinaiticus*, which find their source in Eusebius and Constantine. This “new” Greek text is nothing more than a return to the Roman Catholic text of the Dark Ages.

These two manuscripts have been given the title of “Oldest and Best” by biased, self-serving scholars and critics, causing nothing but confusion in Christianity as one modern translation after another has followed the *Revised Version* of

^{7.24} See also Appendix II, Questions and Answers, the section on the modern critics. For further information, contact The Bible For Today, 900 Park Avenue, Collingwood, New Jersey, 09108 and request the book, *Heresies of Westcott and Hort* by Dr. D. A. Waite, or contact us at Grace Christian Fellowship.

1881, all based on the same few corrupt manuscripts. These manuscripts disagree with the *Textus Receptus* in **almost 10,000 places**. *Vaticanus* and *Sinaiticus* disagree with 99% of the available Greek manuscripts in their readings. And even worse, *Vaticanus* and *Sinaiticus* **disagree with each other** in over 3,000 places in the Gospels alone. So much for their reliability.

I have tabulated the major part of these differences between Aleph [Sinaiticus] and B [Vaticanus] in the Gospels and given the supporting authorities on each side. They amount to Matthew-656, Mark-567, Luke-791, John-1,022 for a total of 3,036.^{7.25}

Scholar and master of textual studies John William Burgon, who was the chief opponent of Westcott and Hort, noted in his book *Revision Revised* (page 319) that there are 1,460 peculiar readings in *Sinaiticus* not found in any other manuscript on earth (affecting 2,460 words), and that *Vaticanus* has 589 readings not found in any other manuscript (affecting 858 words). Burgon clearly stated the corrupted nature of these two Alexandrian perversions:

But indeed, mutilation has been practiced throughout. By codex B (collated with the Traditional Text), no less than 2,877 words have been excised from the four gospels alone: by Codex Aleph-3,455 words.^{7.26}

The *Vaticanus* manuscript differs from the *Textus Receptus* in 2,877 words in the four Gospels alone, and *Sinaiticus* differs in 3,455. When faced with so many discrepancies, we can see that the Westcott and Hort text is very different from our KJB. They cannot both be right; they cannot both be the Bible.

It is important to note that the early date of the *Vaticanus* and *Sinaiticus* manuscripts (c. A.D. 350) is no guarantee of their purity. Concerning the issue of the “early date” Zane

^{7.25} Herman Hoskier, *Codex B and its Allies*, Vol. I, p. vi.

^{7.26} Dr. John W. Burgon, *Revision Revised*, p. 75.

Hodges writes:

*This argument is the one most likely to impress the ordinary person. Yet it is almost a truism that **the oldest manuscript does not necessarily contain the best text.***^{7.27}

Hodges goes on to explain that even Kurt Aland, prominent textual critic and editor of the Westcott and Hort Greek text, has conceded that the oldest is not necessarily the best:

*But we need not mention the fact that **the oldest manuscript does not necessarily have the best text.** P-47 [a papyrus manuscript] is, for example, by far the oldest of the manuscripts containing the full or almost full text of the Revelation, but it is certainly **not** the best.*

And even if one insists on making an issue of the “early date,” we have plenty of proof that Received Text manuscripts were in existence **long before** *Vaticanus* and *Sinaiticus*. The Old Latin and Old Syriac versions, translated from the existing Greek text about A.D. 150, contain Received Text readings, proving that Received Text manuscripts were circulating at least 200 years prior to *Vaticanus* and *Sinaiticus*.^{7.28} The Old Latin and Old Syriac form a powerful witness to the validity of the Received Text. And as we will further note in Appendix II (Questions and Answers), the earliest church leaders quoted the Received Text literally thousands of times, much more than they quoted the Alexandrian readings.

The true test of a certain text’s validity is not its date, but rather its *usage* throughout the Christian Church. The text that God has used to convey His truth to His people and His Gospel to the world is the text that bears His divine approval. It is a fallacy to assume that a manuscript of early date is automatically a “better” manuscript. The corruptions of the Word of

^{7.27} Dr. David Otis Fuller, *Which Bible?*, p. 27.

^{7.28} Dr. Peter S. Ruckman, *Biblical Scholarship*, p. 90.

God were most rampant in the early days of the Church following the apostolic era.

Dear reader, we do not need a doctorate degree in theology to see that both the men and the manuscripts behind the modern versions are abhorrently corrupt. As common Christians who wish to honor the Lord Jesus Christ and His Book, we can easily see through the schemes of these hypocrites and liars, once we have taken a good look at the simple facts. We will now examine the character and qualifications of some of the translators of our priceless Authorized Version of 1611, whom modern Christians have far too easily forgotten.

THE MEN, METHODS, AND MOTIVES BEHIND THE KING JAMES BIBLE

While King James was not actually involved in the translation process once the work had begun, there were certain practical guidelines he required the translators to follow.^{7.29} For example...

- “No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.”
- “Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.”
- “Each man in each company shall *separately examine* the same chapter or chapters, and put the translation into the best shape he can. *The whole company must then come together, and compare what they have done, and agree on what shall stand.*” Thus in each company, according to the number of members, there would be from seven to ten distinct and carefully labored revisions, the whole to be compared, and digested into one copy of the portion of the Bible assigned to each particular company.
- “As fast as any company shall, in this manner, complete any

^{7.29} Alexander McClure, *The Translators Revived*.

one of the sacred books, it is to be *sent to each of the other companies*, to be critically reviewed by them all.”

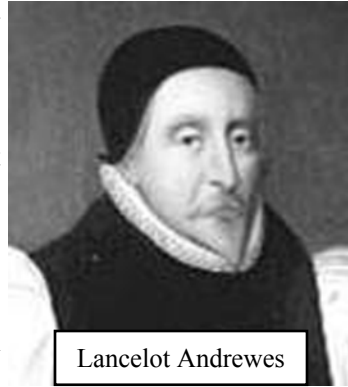
- “If any company, upon reviewing a book so sent to them, find any thing doubtful or unsatisfactory, they are to note the places, and their reasons for objecting thereto, and send it back to the company from whence it came.” If that company should not concur in the suggestions thus made, the matter was to be finally arranged at a *general meeting of the chief persons of all the companies* at the end of the work. Thus every part of the Bible would be fully considered, **first**, separately, by *each member* of the company to which it was originally assigned; **secondly**, by that *whole company* in concert; **thirdly**, by *the other five companies* severally; and **fourthly**, by the *general committee* of revision. By this judicious plan, each part must have been closely scrutinized *at least fourteen times*.
- “In case of any special difficulty or obscurity, letters shall be issued by authority *to any learned man in the land*, calling for his judgment thereon.”
- The translators would consider the text of the existing translations, beginning with the Bishops’ Bible and including the Great Bible, the Geneva Bible, and of course Tyndale’s. The Authorized Version closely follows Tyndale’s work.

The diligence, care, and thoroughness with which the translators set to work, as individuals and as a group, made this an unprecedented achievement. As individuals, they were true men of God who held His Word in highest esteem, and they were endowed by God with phenomenal gifts of skill and learning in many languages. As a team, they painstakingly reviewed and scrutinized every passage of Scripture, leaving no stone unturned in their quest to do justice to God’s infallible Book.^{7.30}

Lancelot Andrewes was born in the year 1565 in London. He was educated at Merchant Taylor’s school in his native city until he was appointed to one of the first Greek Scholarships of Pembroke Hall in the University of Cambridge. Once a

^{7.30} The following material in this section is based on Alexander McClure’s work.

year, at Easter, he would spend a month with his parents. During this “vacation,” he would find a professor to teach him a new language. After a few years, he mastered most of the modern languages of Europe. At the University, he devoted himself for the most part to Oriental languages and to theology.



His conspicuous talents soon gained him powerful patrons. Henry, Earl of Huntingdon, took him into the North of England, where he converted many papists with his preaching and disputations. In 1589, Dr. Andrewes, in spite of his young age of 24, was chosen Master of Pembroke Hall, where he had received his education. He later gave up his Mastership to become chaplain to Queen Elizabeth, who delighted in his preaching.

As a preacher, Dr. Andrewes was famous in his day and praised as the “star of preachers.” The English historian Thomas Fuller (1608-1661) writes that he was “an inimitable preacher in his way; and such plagiarists as have stolen his sermons could never steal his preaching, and could make nothing of that, whereof he made all things as he desired.” Many hours he spent each day in private and family devotions, and many wished that “they might end their days in Bishop Andrewes’ chapel.” He proved the truth of Martin Luther’s belief that “to have prayed well, is to have studied well.” His manual for his private devotions, prepared by himself, was entirely in Greek. This praying minister excelled in generosity, usually sending his monetary gifts in private, as from an anonymous friend. He was exceedingly liberal in his gifts to the poor and to other worthy scholars. He held his own instructors in the highest respect.

Lancelot Andrewes always carried the character of “a right godly man,” and “a prodigious student”; in fact, some referred to him as “that great gulf of learning.” And being conversant in fifteen languages, it was also said that, had he been present at the confusion of tongues at Babel, he might have served

as Interpreter-General! He died at Winchester House, in Southwark, London, September 25, 1626.

Sir Henry Savile was born at Bradley, in Yorkshire, November 30, 1549. He graduated from Brasenose College, Oxford. In 1570, he completed his work on the *Almagest of Ptolemy*, a collection of the geometrical and astronomical observations and problems of the ancients. This accomplishment made him famous for his Greek and mathematical learning at a very early age.

Savile also translated the Latin histories of Cornelius Tacitus into English. He published, among other works, the writings of *Bradwardin against Pelagius*, the *Writers of English History Subsequent to Bede*, and *Prelections on the Elements of Euclid*. Euclid taught geometry and wrote in Greek, and translating his books into English was indeed a challenging and remarkable feat. Savile's most famous accomplishment was editing the massive work of John Chrysostom, the most famous of the Greek Fathers, which he completed in 1613. Alexander McClure describes Savile as "one of the most profound, exact, and critical scholars of his age, and meet and ripe to take a prominent part in the preparation of our incomparable version." His brilliant mind and linguistic skill, like that of Lancelot Andrewes, is unrivaled by any scholar alive today. He died at Eton College, where he was buried, February 19, 1621.



George Abbot was born October 29, 1562, a native of Guildford, in Surrey. He was the son of Christian parents, who had suffered for the faith in the times of papist cruelty. At age fourteen, he enrolled in Balliol College, Oxford, and in 1583, he was chosen to a fellowship^{7.31}. In 1585, at age 23, he became a popular preacher in the University.

^{7.31} A "fellow" is a scholar who is financially supported by a college or university, for the purposes of research and/or teaching.



Dr. Abbot journeyed to Scotland in 1608, as chaplain to the Earl of Dunbar, and began to successfully establish churches. This was a matter of great importance to King James who was faced with the challenge of unifying England and Scotland as he ruled both countries—a challenge in which he was remarkably successful. King James would become famous as the monarch who es-

established Great Britain, uniting England, Scotland, Ireland, and Wales under one crown as the foundation of the future British Empire.

In 1619, Abbot founded his celebrated hospital at Guildford, where he grew up, and generously supported it from his private property. Unfortunately, that same year, a sad misfortune struck his life. His health being weak, he had taken to hunting on the advice of his doctor. One day while pursuing a deer in Bramshill Park, he fired an arrow from his crossbow, which missed and deflected off a tree, striking and killing a gamekeeper. The tragic accident appears to have had a profound impact on Dr. Abbot, who experienced a sadness the rest of his life, and never married. He willingly provided a liberal annuity for the poor gamekeeper's widow. And she was later blessed with a happy marriage to another man.

Dr. Abbot died at Croydon, England on August 4, 1633.

John Bois was arguably the most mentally gifted and brilliant man of them all. Educated by his father at a very early age, he had *read the Old Testament in Hebrew by age five*. And he could *skillfully write in Hebrew by age six*, a spectacular achievement. In college, he quickly distinguished himself in his knowledge of the Greek language, in which he corresponded with his superiors. His personal library included one of the most complete collections of Greek literature that any scholar ever possessed. Not only did he have tremendous ability, but he also had the library to go with it. The pages of his own writings totals *over 30,000*. God in his grace had given him and his fellow

laborers phenomenal gifts perfectly designed for the work set before them. He was easily qualified to be chosen as one of the twelve translators of the final review committee of the Authorized Version.

Though engulfed with his studies, Bois made time for his mother, frequently hiking some twenty miles just to have breakfast with her. He would read as he walked.

His devouring of over sixty grammars made him one of the most popular Greek professors at Cambridge with students attending his voluntary lectures as early as four A.M. Afterwards, he would remain with his books until eight P.M., studying on his feet and resting only on his knees. Of the man destined to become the committee's final editor, McClure said, "He was so familiar with the Greek Testament that he could, at any time, turn to any word that it contained." The secret to such a consecrated life can be summed up in the translator's own words... "There has not been a day for these many years in which I have not meditated at least once upon my death."

Name the twentieth-century scholars who could shine the shoes of John Bois!^{7.32}

William Bedwell was educated at St. John's College, Cambridge, and his extensive studies in Hebrew cognate languages^{7.33} such as Arabic and Persian made him invaluable to the translation of the Old Testament books. Among his accomplishments was a publication of John's epistles in Arabic, with an accompanying Latin version, in 1612. His fame for Arabic learning was so great, that when Erpenius, the renowned Orientalist, came to England in 1606, he relied heavily on Bedwell for direction in his studies. William Bedwell became the first to considerably revive the study of the Arabic language and literature in Europe. For many years, he worked to prepare a three-

^{7.32} Dr. William P. Grady, *Final Authority*, p. 157.

^{7.33} Related languages, or "sister" languages.

volume Arabic Lexicon, and also commenced a Persian dictionary, still preserved in the Bodleian Library at Oxford. In 1615, he published his book, *A Discovery of the Impostures of Mahomet and of the Koran*. He died on May 5, 1632, justly reputed to have been “an eminent oriental scholar.”

Some misinformed modern scholars have actually claimed to have an advantage over the translators of King James’ day, by reason of the greater attention supposedly given to the “cognate” and “Shemitic” languages, especially the Arabic (by which greater understanding is thought to be derived for Hebrew words and phrases). It is evident, however, that Mr. Bedwell and others of his company were thoroughly conversant in this broad field of Biblical linguistic studies.

Miles Smith was born at Hereford and entered Corpus Christi College in 1568, later transferring to Brasenose College, where he earned his degrees and “proved at length an incomparable theologian.” His scholarship was renowned, both in classical and oriental learning. Dr. Smith never sought promotion, being, in his own words, “covetous of nothing but books.” He went through the Greek and Latin fathers, making his annotations on them all. So expert was he in Chaldee, Syriac, Arabic, and Hebrew that they were almost as familiar as his native tongue. He was so well versed in history and general literature that he was characterized as “a very walking library.”

Dr. Smith made multiple contributions to the translation. He not only served in the first Oxford Committee, but was one of the twelve selected for the final review. He was also employed to write “that most learned and eloquent preface,” which is become so rare, and is so seldom seen by readers of the Bible—this noble Preface, addressed by “the Translators to the Reader” in the first edition, “stands as a comely gate to a glorious city.” In the great Bible translation, he began with the first of the laborers, and put the last hand to the work. Yet he was never known to speak of it as owing more to him than to the rest of the translators. He died, being mourned by many, in 1624.

Time would fail us to tell the stories of...

- **Robert Tighe**, known as “an excellent textuary^{7.34} and profound linguist,”
- **Edward Lively**, the king’s professor of Hebrew at Cambridge University, and the man described as “next to Pococke^{7.35}, the greatest of our Hebraists^{7.36},”
- **Francis Dillingham**, the “Great Grecian^{7.37},”
- **Thomas Harrison** and his “exquisite skill in Hebrew and Greek idioms,”
- **John Harman**, of whom it was said, “He was a most noted Latinist, Grecian, and divine^{7.38}...accounted a most solid theologian, admirably well read in the Fathers and Schoolmen...”
- **John Spencer**, chosen as Greek lecturer at Corpus Christi College at age nineteen,
- **Thomas Bilson**, “so complete in divinity, so well skilled in languages, so read in the Fathers and Schoolmen, so judicious in making use of his readings, that at length he was found to be no longer a soldier, but commander in chief in the spiritual warfare,”
- And many more who make today’s translators look like foolish schoolboys.

...who [modern translators], from different quarters, are talking big and loud of their ‘amended,’ ‘improved,’ and ‘only correct’ and reliable re-translations, and getting up ‘American and Foreign Bible Unions’ to print their sophomorical performances. How do such shallow adventurers appear alongside of those venerable men whose lives have been briefly sketched in the foregoing pages! The newly-risen versionists, with all their ambi-

^{7.34} Specialist in the study of the Scriptures.

^{7.35} Edward Pococke (1604-1691) was a renowned scholar in Arabic, Hebrew, Syriac, Samaritan, and Ethiopic. He also wrote commentaries on Hosea, Joel, Micah, and Malachi.

^{7.36} Expert in the Hebrew language.

^{7.37} Expert in the Greek language.

^{7.38} Preacher/theologian.

tious and pretentious vaunts, are not worthy to 'carry satchels' after those masters of ancient learning. Imagine our greenish contemporaries shut up with an Andrews, a Reynolds, a Ward, and a Bois, comparing notes on the meaning of the original Scripture!^{7.39}

It is plain for all to see that God in His sovereign will gifted these men and raised them up for this great purpose—the writing of the English Bible, which would become the ultimate nemesis of the Catholic Church. It is no wonder that the writers of the Catholic Douai Bible declared, “They will be abhorred in the depths of hell!”

As to the capability of those men, we may say again, that, by the good Providence of God, their work was undertaken in a fortunate time. Not only had the English language, that singular compound, then ripened to its full perfection, but the study of Greek, and of the oriental tongues, and of Rabbinical lore, had then been carried to a greater extent in England than ever before or since... It is confidently expected that the reader of these pages will yield to the conviction that all the colleges of Great Britain and America, even in this proud day of boastings, could not bring together the same number of divines equally qualified by learning and piety for the great undertaking. Few indeed are the living names worthy to be enrolled with those mighty men. It would be impossible to convene out of any one Christian denomination, or out of all, a body of translators on whom the whole Christian community would bestow such confidence as is reposed upon that illustrious company, or who would prove themselves as deserving of such confidence.^{7.40}

The men behind the King James Bible tower above all

^{7.39} Alexander McClure, *The Translators Revived*, pp. 233-234.

^{7.40} *Ibid.*, pp. 63-64.

the would-be critics and translators who came after them, in their God-given talents and their Christian faith. The manner in which they conducted their work was far superior, the manuscripts they used were far superior, and their work has received the awesome and undeniable blessing of God. They lived at the time of the zenith of their own language, and were unequalled authorities in Greek and Hebrew, as well as many other languages that influenced the original tongues of the Scriptures. They were men whose studies and literary work were their very life—men who would be at their books by candlelight into the early morning hours, undistracted by television, sporting events, and all the meaningless pursuits of our modern society. Their English Bible championed the Christian faith like no other book, while the flood of modern translations three centuries later left God's people confused and uncertain, their faith in God's Book severely shaken. There is no comparison between the long, majestic history of the Old Black Book and the short, tumultuous history of the modern versions.

§

God sent His only Son who taking unto him a body and a soul, was a man and suffered great wrong and shameful death, to secure your pardon, and to buy you out of the devil's bondage, that ye might be renewed to the likeness of God...to the end ye might be fit to keep company with all saints in the joys of heaven.

—from a sermon by Richard Kilby (first Oxford team)

8 Conclusion

OUR HERITAGE AS CHRISTIANS

History bears testimony to the principle that “the blood of the martyrs is the seed of the Church.” In prosperous modern America, far from the brutal persecutions of Asia, Africa, and the Middle East, how quickly we forget that we have been called to suffer for our Lord’s sake.

2 Cor 1:5-6 *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.*

Phil 1:28-29 *And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.*

2 Cor 4:8-11 *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.*

Heb 11:36-38 *And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they*

were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

While the persecutions described in these verses may seem foreign and distant to us, they are a way of life for thousands upon thousands of our brothers and sisters in Christ throughout this lost and dying world. The early Christians during and after the apostolic age, the remaining faithful Christians hiding from the pope in European mountains during the Dark Ages, and the courageous Reformers of the 16th and 17th centuries were mercilessly tortured and slaughtered by “his holiness” the pope and the Catholic Church, the great religious Harlot of Rome.

Rev 17:5-6 *And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman **drunken with the blood of the saints, and with the blood of the martyrs of Jesus.***

Those who had the faith and the conviction to defy the pope, refusing to bow to his religious authoritarianism, understood the declarations of the Scriptures...

Jude 1:3 *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should **earnestly contend for the faith** which was once delivered unto the saints.*

Rev 12:11 *And they overcame him by the blood of the Lamb, and by the word of their testimony; and **they loved not their lives unto the death.***

And what was it that these faithful servants of God were so ready to die for? Did they give their lives for an educated

scholar and a collection of old manuscripts they had never seen? No! They made the ultimate sacrifice for their allegiance to the Lord Jesus Christ and for daring to read His Word *in their own language*. They were tested far beyond anything we have ever seen, and they answered the call; yet so many Christian leaders today think they are more “doctrinally advanced” because they follow some highly respected Bible-correcting scholar. Greek and Hebrew lexicons have never produced martyrs—true disciples and martyrs are made when the common people have “God’s Book in their mother tongue.”

The foundation of the Great Reformation and the defeat of the Roman Catholic Church was the pure text of God’s Word being given to the people in a language they could read and understand. As they faced the persecution and stood against religious tyranny, they were not concerned with scholars, manuscripts, and “corrected translations.” They clung to their Bibles for the faith and comfort they so desperately needed in those trying times. They simply could not afford to question the reliability and authority of the book they had. They needed a final authority, a solid foundation for their Christian faith. It is so much easier for us lazy, pampered Christians today to set aside our Bibles and blindly follow the Bible correctors and authoritarian scholars. Perhaps our Bible does not mean as much to us when we are living a life of ease, far from the terrors of religious oppression. But those whose trust is truly in the Word of God simply cannot survive in this Devil’s world with a book full of questionable passages, alleged mistranslations, and brackets and footnotes. Remember the young woman from Chapter 5 who was driven to tears by the footnotes in her modern version?

Psalm 119:19 *I am a stranger in the earth: hide not thy commandments from me.*

Dear reader, too many great sacrifices have been made and too many of our brothers and sisters have given their lives so that we could have religious liberty and God’s Word in our

own language. They had the courage to face the wrath of the Roman Harlot with her corrupt “Bible.” And forgive us if we sound harsh...but when we set aside our King James Bible and pick up a modern version, we have exchanged the Bible of the Reformers and martyrs for the “Bible” of their murderers. Our brothers and sisters in the Lord from centuries ago stood on the foundation of the Old Book, and they have passed the torch to us. This is our heritage. Let us honor them and above all our Lord and Savior for whom they lived and died. Let us cling to the true Bible faithfully preserved and blessed by God, and let us never compromise with the Roman Harlot and her perversion of the Word of God. With so much at stake, we are compelled to make the facts known, and let the chips fall where they may.

Jer 50:2a *Declare ye among the nations, and publish, and set up a standard; publish, and conceal not.*

SPIRITUAL LIBERTY

The fundamental issue of the Great Protestant Reformation was the authority of the Bible versus the authority of man. And the primary goal of the Reformation’s leaders was to give God’s Word to the laity in a Book they could hold in their own hands and read for themselves. This was the driving force behind the glorious battle they waged against Rome’s ecclesiastical tyranny. William Tyndale and his fellow martyrs defied the pope’s authority, bowing only to the authority of God’s Book, given to them in their native tongue. They were free to follow the dictates of their own conscience according to their understanding of the Scriptures, rather than being told what to believe by the clergy. And the authority of God’s Book was worth the cost of their very lives. There is nothing more precious than spiritual liberty, and that liberty can only be protected by the Sword of the Spirit, the Word of God. Whenever we allow the authority of any man to take the place of the Bible’s authority, we have relinquished our liberty and we have surrendered to

spiritual tyranny. And Scripture warns us that this will happen.

1 Cor 10:29 *Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?*

Gal 2:4 *And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.*

1 Peter 5:3 *Neither as being lords over God's heritage, but being examples to the flock.*

Rev 2:15 *So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.*

Unfortunately, the practice of Nicolaitanism, lording it over the flock, is not exclusive to Roman Catholicism. It is found in any Christian church where the pastor's teaching is unquestioningly accepted by people who are not searching the Scriptures for themselves. They have unwittingly given up their spiritual liberty and the Bible as their authority, because their faith is in the man behind the pulpit.

It is one thing for the people to elevate the "authority of the pastor" over the authority of the Bible; it is another thing for the pastor himself to intentionally establish a doctrinal system that compels them to elevate him. This deplorable practice is found in perhaps its ugliest form in modern-day Bible-correcting teachers, who have convinced the congregation that there is no English Bible they can completely trust, and that they cannot discover the doctrines of God's Word by reading it on their own. They are told they need the pastor to determine which verses belong and which ones don't, and to give them the "corrected" or "expanded" translation of every passage with his own personal "exegesis." The Bible as the authority has been taken out of the hands of the common people. Some Bible-correcting pastors even go so far as to say that God reveals His truth to the pastor, and the pastor then reveals it to the congre-

gation, establishing themselves as the link between God's truth and God's people. They essentially promote themselves as mini-popes. We wonder why they don't go all the way and put on the long expensive robes and tall pointed hats. After all, they are teaching from a Catholic Greek text.

Even worse than accepting the corruptions of the modern English versions is the Nicolaitan heresy that one can only understand the Bible if he knows the "original languages." This is a deceitful scheme of Satan, aimed at taking the Bible out of the hands of the common believer and making him fully dependent on a clergyman who studies ancient languages for his final authority. This deception, for all intents and purposes, turns the Protestant pastor into a Roman Catholic priest, since the Bible in English is essentially of no use to the common believer, according to their Nicolaitan doctrine. The common believer becomes totally dependent on a clergyman to mediate between him and God, for he has no way of knowing God's truth without knowledge of Greek and Hebrew, according to this erroneous idea. We would remind such pastors and theologians of the words of the Apostle John...

1 John 2:27 *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

The party line of such Nicolaitan teachers is that "only the autographs were inspired, and we can only find the truth in the original languages." There are several gaping holes in this theory, the most obvious being that we do not have any of the original autographs. Therefore, we are at least forced to rely on God's preservation of His Word as far as *copying* is concerned, since the manuscripts we have are copies of copies of copies, and so on. So we are forced to admit that even our Greek manuscripts *are not inspired documents*. Therefore, the principle of *inspiration* is quite useless without the principle of *preservation*. It would do us no good if God inspired His Word 2,000

years ago but did not preserve it for us today. And if God can preserve His Word throughout centuries of copying, He can certainly preserve it in a translation as well. If it is only possible for God's people to have His Word in one or two specific languages, then it would have made no sense for God Himself to confuse the languages at Babel.

The Nicolaitan Bible correctors declare repeatedly that "it is impossible to have God's true Word in a 'mere' English translation" (much like the Catholic priests who told Tyndale it was impossible to have the Scriptures in English). In that case, it is impossible for God's people who do not speak Greek and Hebrew to ever have God's true Word at all. The first question we would ask them is, what God are you serving, who is so weak and powerless? Is our Almighty God bound by human language barriers? Moses spoke to Pharaoh in Egyptian, but recorded the entire dialogue in Hebrew, yet his writing carries the authority of divine inspiration. As the New Testament authors wrote in Greek, they often quoted from the Hebrew Old Testament, yet their writings are just as inspired as Moses'.

None of us Bible-believing Christians would question the power of God in inspiring the original writings. This was indeed a miracle of God's grace, as He used *imperfect*, sinful men to write a *perfect* book. The personality and style of these men were not removed, but are easily visible in their writing. Yet their words are the very words of God. How is this possible? We simply believe by faith that our sovereign God was able to perform this perfect work through these imperfect vessels. If we trust God's power and God's faithfulness to *inspire* His Word in the *original* languages, why do we have such difficulty trusting Him to *preserve* His Word in *other* languages? Are we to believe that God the Holy Spirit ceased His ministry of guiding God's people in receiving God's Word 2,000 years ago? No matter what work God is performing in His people and His Church, He always works through imperfect human beings. And whether He is *inspiring* His Word or *preserving* His Word, He uses imperfect men, but His power and His sovereign will are in complete control. Why are we so quick to limit God?

Num 11:23a *And the LORD said unto Moses, Is the LORD's hand waxed short?*

2 Tim 2:9 *Wherein I suffer trouble, as an evil doer, even unto bonds; but **the word of God is not bound.***

Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed without translation into the vulgar [common] tongue, the unlearned are but like children at Jacob's well (which is deep) without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, "Read this, I pray thee," he was fain to make this answer, "I cannot for it is sealed."

Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they can understand?^{8.1}

Our God is all-powerful and sovereign, and our Lord Jesus Christ is in control of human history. He could have chosen to promote the use of the Hebrew and Greek languages across the world to this very day, but He chose not to. These languages have greatly declined and are almost never spoken by common Christians. Why? Because there is nothing magical about these languages! They are manmade languages, just like any other. And God is certainly not limited to these two languages when providing His wonderful Book to His people. Our Lord and the angels are not speaking Greek and Hebrew in

^{8.1} Quoted from the Preface to the Authorized Version, "The Translators to the Reader," written by Miles Smith.

Heaven! He used Hebrew simply because that was the language spoken by His people in Old Testament times. He used Greek simply because it was the prevalent language in New Testament times. We can appreciate the beauty and quality of these languages, but if there truly were a specific language perfectly made for the text of the Bible, than God would have used it and preserved its use throughout history. However, He used two *different* languages that were in popular use for only a limited time. Since it was God Himself who divided the languages of man, He has always provided translations of His Word wherever the people responded to the Gospel. The Word of God is *alive* and powerful—it is not subject to human language barriers, and it is certainly not hidden in *dead* languages. If that were the case, we would be at a huge disadvantage compared to 1st-century Christians. And English is the language of the entire world today for good reason. It is arguably the most efficient and verbose language on the planet, and in God's providence it has come to be spoken worldwide. God has used English to proclaim His Word far more than any other language in history, *including the original tongues of Scripture*.

Dear reader, as an American, you can most likely only understand the English language. If we were to set a Greek New Testament before you, it would do you no good. Whether you like it or not, you need to have God's Word *in English*. Your only choice is whose translation you are going to use. Are you going to trust the Old Black Book of Lancelot Andrewes, John Bois, and company? Are you going to trust the work of Brook Westcott, Fenton Hort, and their current-day followers? Or perhaps are you going to trust the personal "corrected translation" of your Bible-correcting pastor? In this case, the two questions you need to have answered are, "Which Greek text is my pastor using?" and "Is my pastor qualified to translate the Bible?"

We have already dealt with the two opposing Greek texts in detail, so let us address the question of a pastor's qualification as a Bible translator. This may sound like an obvious, common sense statement, but it needs to be said—*in order to translate from one language to another, you must be fluent in*

both languages. Suppose you are the owner of a large corporation, and you need to have your English instruction manuals for all your high-tech equipment translated into foreign languages for your overseas locations. Would you trust someone who did not fluently speak Spanish to translate for your Mexico City office? Or someone who did not fluently speak Chinese for your Hong Kong office? Should we ever entrust the translating of God's very words to men who cannot fluently speak, read, and write Greek and Hebrew? Never! Yet this is what thousands of Christians in America are doing today.

Lancelot Andrewes, John Bois, and all their co-laborers were masters of linguistic scholarship. They regularly conversed in Greek and Hebrew and many other languages. They authored extensive publications of their own in these languages. There is not a scholar alive today who even approaches their caliber. Yet it seems that every pastor who gets himself a two-bit Greek course feels he is qualified to "correct" their work. If his translation is always the "correct" one, why does he not go ahead and translate the whole Bible for us? Such folly!

Dr. Kilby^{8.2}, an excellent Hebrew scholar and Professor of this language in the university, also expert in Greek and chosen as one of the translators, went on a visit with Sanderson [a friend], and at church on Sunday they heard a young preacher waste a great amount of the time allotted for his sermon in criticizing several words in the then recent translation. He carefully showed how one particular word should have been translated in a different way. Later that evening the preacher and the learned strangers [Kilby and Sanderson] were invited together to a meal, and Dr. Kilby took the opportunity to tell the preacher that he could have used his time more profitably. The Doctor [Kilby] then explained that the translators had very carefully considered the "three reasons" given by the preacher, but they had found another

^{8.2} Dr. Richard Kilby was a member of the first Oxford team of the translation committee.

thirteen more weighty reasons for giving the rendering complained of by the young critic.^{8.3}

Prov 13:16 *Every prudent man dealeth with knowledge: but a fool layeth open his folly.*

It is so much easier for the pipsqueaks behind the pulpits today to rip apart the Authorized Version of 1611 when they do not actually have to face the men who wrote it.

Dear reader, it was never God's will for His Word to be picked apart and reworded by any man who gets behind the pulpit. You are free to make your own choice, but as for us, we will choose to trust the translation and wording of our Authorized Version. We cannot trust our contemporary Bible-correcting teachers and the modern Greek scholars and lexicons they promote and use. In contrast to the character of the writers of the Authorized Version, the vast majority of today's Greek "scholars" are liberals, religious heretics like Roman Catholics, and even unbelievers. For example, Joseph Thayer (1828-1901) is still one of the most popular Greek scholars among modern Bible critics and teachers, and his lexicons are widely used. He was also the most notable member of the translation committee for the *American Standard Version* (ASV), the predecessor to the NASV. But Mr. Thayer was a Unitarian who denied the deity of Christ! It is quite disturbing to see how Bible-correcting pastors refuse to tell the people in the pews about the kind of men they are relying on for their Biblical word definitions. Perhaps they are aware that simple, common Christians would never accept the work of men like Westcott, Hort, and Thayer if they knew the facts. Such dishonesty in Christian pulpits is indeed a tragedy.

Isa 28:15b *...for we have made lies our refuge, and under falsehood have we hid ourselves.*

^{8.3} Dr. David Otis Fuller, *Which Bible?*, p. 17.

MODERN APOSTASY

The **United Bible Society** (UBS) is the publisher of the modern Greek text now used in the majority of Bible colleges and theological seminaries. The UBS text, also known as the Nestle-Aland text (see pages 246-247), is simply an edited version of the Westcott-Hort text, based primarily on *Vaticanus* and *Sinaiticus*. Among their most prominent editors are Kurt Aland, Bruce Metzger, Eugene Nida, and Carlo Martini. Let us consider the character of these men compared to men like Erasmus, Tyndale, and the Authorized Version's translators.

Carlo Martini is a Jesuit cardinal. Until his retirement in 2002, he was a professor of modern textual criticism at the Pontifical Biblical Institute in Rome and also the Archbishop of Milan, with thousands of priests under his authority. He was one of the most powerful Catholic clergymen in the world; in fact, many Catholics hoped that he would become pope. Martini has been active in promoting a one-world religion. He is one of the greatest enemies of the true Christian faith alive today. And he became an editor for the UBS Greek New Testament in 1967.

Kurt Aland shares Cardinal Martini's ecumenical view of the Bible:

*The present state of affairs, of Christianity splintered into different churches and theological schools, is the wound in the body... Only he who is ready to question himself and to take the other person seriously can find a way out of the circulus vitiosus [vicious circle] in which the **question of the Canon** is moving today... The first thing to be done, then, would be to examine critically **one's own selection** from the formal Canon and its interpretation, but all the time remaining completely alive to the **selection and principles of others**... If we succeed in **arriving at a Canon which is common and actual**, this means the attainment of the unity of the*

faith, the unity of the Church.^{8.4}

Here Mr. Aland outrightly denies God's preservation of His Word. There is no question of the Canon of Scripture for those who believe by faith that God's people have always had His true Word. This "question of the Canon" is a fabrication that exists only in the minds of liberal scholars like Dr. Aland and Cardinal Martini. Aland's solution to this imaginary problem of putting the Bible back together is for all of us to get together and present "one's own selection" while accepting the "selection and principles of others." (He sounds like our Bible-correcting friend on page 28.) He proposes an ecumenical effort to come up with a "Bible" we can all agree on. It is not for man to decide what the Word of God is. It is God's Book, not man's. And God has already decided what His own Word says. Dr. Aland's proposal elevates man's own devices over the authority of God's Book.

Bruce Metzger is a well-known textual critic and editor of the UBS Greek New Testament. He was also heavily involved with the writing of the *Reader's Digest Condensed Bible*, which cuts out *nearly forty percent* of the Bible (including the warning against removing God's words in Revelation 22). And he does not hesitate to deny the inspiration and authority of many books of the Bible in his comments:

On the **Gospel of John**: *Whether the book was written directly by John, or indirectly (his teachings may have been **edited by another**), the church has accepted it as an authoritative supplement to the story of Jesus' ministry given by the other evangelists.*

On **1 Timothy**, **2 Timothy**, and **Titus**: *Judging by differences in style and vocabulary from Paul's other letters, many modern scholars think that the Pastorals were **not written by Paul**.*

^{8.4} Dr. Kurt Aland, *The Problem of the New Testament Canon*, pp. 30-33.

On **James**: *Tradition ascribes the letter to James, the Lord's brother, writing about A.D. 45, but **modern opinion is uncertain**, and differs widely on both origin and date.*

On **2 Peter**: *Because the author refers to the letters of Paul as 'scripture,' a term apparently not applied to them until long after Paul's death, most modern scholars think that this letter was **drawn up in Peter's name** sometime between A.D. 100 and 150.*

These are just a few of Dr. Metzger's apostate statements from the *Reader's Digest Condensed Bible*. And he makes many more such statements in his comments in the *New Oxford Annotated Bible RSV*. For example...

He relegates the inspired Biblical book of Job to a "folktale"...

*The **ancient folktale** of a patient Job (1.1-2.13; 42.7-17; Jas. 5.11) circulated orally among oriental sages in the second millennium B.C. and was probably written down in Hebrew at the time of David and Solomon or a century later (about 1000-800 B.C.).*

denigrates the book of Jonah to the level of "legend"...

*The book is didactic narrative which has taken older material from the realm of **popular legend** and put it to a new, more consequential use.*

denies the historical accuracy of Genesis...

*The opening chapters of the Old Testament deal with human origins. **They are not to be read as history**... These chapters are followed by the stories of the patriarchs, which preserve ancient traditions now known to reflect the conditions of the times of which they tell,*

*though **they** cannot be treated as strictly historical...*

again denies the authorship and authority of the Apostle Peter's second epistle...

*The tradition that this letter is the work of the apostle Peter was **questioned** in early times, and internal indications are almost decisive **against it**... Most scholars therefore regard the letter as the work of one who was deeply indebted to Peter and who **published it under his master's name** early in the second century.*

and even refuses to acknowledge the prophecy of our Lord's crucifixion in Psalm 22:16.

*...the meaning of the third line [they have pierced my hands and feet] is **obscure**.*

Eugene Nida is a former UBS editor and is now a consultant for the modern translators currently employed by the UBS. And he shares Dr. Metzger's irreverence for God's Book and our Lord's sacrificial death on the Cross.

*...God's revelation involved **limitations**... Biblical revelation is **not absolute** and all divine revelation is essentially incarnational... Even if a truth is given only in words, it has **no real validity** until it has been translated into life... The words are in a sense **nothing in and of themselves**... The word is **void** unless related to experience.^{8.5}*

Dr. Nida describes God's written revelation as limited and "not absolute." He makes the blasphemous claim that God's words have no authority "in and of themselves."

^{8.5} Dr. Eugene Nida, *Message and Mission*, pp. 222-228.

... ‘blood’ is used in this passage [Romans 3:25] in the same way that it is used in a number of other places in the New Testament, that is, to indicate a violent death... Although this noun [propitiation] (and its related forms) is sometimes used by pagan writers in the sense of propitiation (that is, an act to appease or placate a god), it is never used this way in the Old Testament.^{8,6}

Dr. Nida denies that “blood” refers to the atoning work of our Lord Jesus Christ on the Cross, claiming that it merely refers to “a violent death.” He then has the audacity to question the meaning of propitiation as our Lord’s perfect sacrifice satisfying the perfect righteousness of God the Father. As Christians who profess to love and honor the Living Word and His Written Word, can we afford to entrust our Bible to men like this?

One of the most highly-revered modern scholars is **Gerhard Kittel** (1888-1948), editor of the *Theological Dictionary of the New Testament*. The vast majority of today’s translators and Bible-correcting pastors reference Kittel’s work. What they never tell the common people is that Dr. Kittel was a member of the Nazi party who was instrumental in the success of Adolph Hitler’s anti-Semitic agenda. When Hitler’s philosophy had not yet been accepted throughout the German population, it was the writings of three famous scholars of the 1930’s and 40’s that greatly increased Hitler’s credibility, especially with the educated, intellectual class—philosopher Martin Heidegger, theorist Carl Schmitt, and theologian **Gerhard Kittel**. Dr. Kittel described the Nazi movement as a “renewal movement on a Christian, moral foundation,” and taught that obedience to the Führer and the state meant obedience to the Law of God. Semitic scholar William F. Albright states that Dr. Kittel holds “the grim distinction of making extermination of the Jews theologically respectable.” Even after the massacre of the Jews had begun, Kittel continued writing in support of the Führer. In 1943, Hitler’s minister of propaganda, Dr. Josef Goebbels,

^{8,6} Dr. Eugene Nida, *A Translator’s Handbook on Paul’s Letter to the Romans*.

commissioned Dr. Kittel to write *Anti-Judische Aktion* (Anti-Jewish Action). In this publication, Kittel writes in defense of “justification for the most anti-Jewish acts.” He was convicted of crimes against humanity at the Nuremberg Trials after Germany’s defeat in World War II. Here we would remind the reader of the warnings of Scripture...

Psalms 50:16-17 *But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee.*

Prov 15:26 *The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.*

Psalms 119:155 *Salvation is far from the wicked: for they seek not thy statutes.*

Modern apostasy is not exclusive to the self-proclaimed “Greek scholars”; it is also found in many modern translators. And while some are sincere but ignorant of these issues, many others are unbelieving heretics. A prime example is **Dr. Robert Bratcher**, the chief translator of the corrupt paraphrase known as the *Good News Bible* or *Today’s English Version* (TEV). His unbelief is revealed in his own words:

Jesus Christ would not enjoy omniscience. That is an attribute of God... Jesus did not claim He and the Father to be one—which would be absurd.^{8.7}

Only willful ignorance or intellectual dishonesty can account for the claim that the Bible is inerrant and infallible.^{8.8}

No one seriously claims all the words of the Bible are

^{8.7} M. L. Moser, Jr., *The Devil’s Masterpiece*, p. 73.

^{8.8} Reported by news editor Dan Martin, printed in the *Baptist Press*.

the very words of God. If someone does so, it is only because that person is not willing to thoroughly explore its implications.^{8.9}

Dr. Bratcher's denial of the Person of Christ forces us to question whether he is even saved. It is sobering to think that many of our brethren are hanging their hopes for knowing God and His truth on the work of unbelievers who do not know Him, and who are headed for the lake of fire. **Dr. J. B. Phillips** is the writer of the paraphrase entitled *The New Testament in Modern English*, and he openly reveals his universalist thinking:

I would also mean that those who did give themselves in love to others did in fact 'know God,' however loudly they might protest their agnosticism.^{8.10}

To regard other men as my brothers remains a mere dream, particularly if I do not like them, unless I realize with a kind of salutary humility that we all have the same Father.^{8.11}

Jesus surely used it [hell] symbolically to mean, not a place of torture, but the place for useless rubbish. The real danger is, not that we might be tortured for endless ages, but that we might be found to be useless and only fit, so to speak, for the celestial rubbish dump.^{8.12}

He also denies the inspiration of Scripture:

I should like to make it quite clear that I could not possibly hold the extreme 'fundamentalist' position of so-called 'verbal inspiration.'^{8.13}

^{8.9} *Ibid.*

^{8.10} Dr. J. B. Phillips, *Ring of Truth*, p. 70.

^{8.11} Dr. J. B. Phillips, *When God Was Man*, p. 46.

^{8.12} *Ibid.*, p. 50.

^{8.13} Dr. J. B. Phillips, *Ring of Truth*, p. 28.

I felt bound to abandon the 'God-dictated-every-word-from-cover-to-cover' attitude...^{8.14}

From Westcott and Hort to Aland and Kittel, the majority of the writers and editors of the modern Greek "Bible" are apostates and enemies of the faith. Any translation of their text should never be trusted by God-honoring, Bible-believing Christians. Regardless of who translates their work into English, it is not a true Bible. And when the English translators of this corrupt text are also heretics, we have an even more serious problem. Dear reader, there is a battle being fought for the Word of God. It is imperative that we choose sides and take a stand for God's precious Book.

We live in a day and age when anyone and everyone are publishing their own version of the Bible. Anyone who thinks he knows Greek thinks he is qualified to be a Bible translator. But not only is their Greek text considerably inferior, but their knowledge and skill are also decidedly inferior to that of the Authorized Version's translators. Many of these new versions are nothing more than loose paraphrases of what the author thinks the Bible says. (The most notorious paraphrased perversions in print today are the *Living Bible*, *Message Bible*, and *Amplified Bible*.) Any religious liberal can now write his opinion of what the Bible says and market it as an "important new translation." Anyone can print a book with "Holy Bible" on the cover, but this does not mean it actually is a Bible. With such a hopeless mishmash of so-called "Bibles" to sort through, God's people no longer have God's Book as their true authority in all things. They must now abandon their spiritual liberty and hope the Greek scholars and the textual critics can sort everything out someday, because they have forsaken God's Book, the King James Bible. In the meantime, most of them will pick up a modern version of their choice, and when they do, they have unknowingly returned to the Roman Catholic version of the Dark Ages.

^{8.14} Dr. J. B. Phillips, *The Price of Success*, p. 150.

2 Peter 2:22 *But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

Once again, we realize that there are many faithful brothers and sisters in Christ who are simply not aware of these things and who do indeed love the Lord and serve Him well. It is because of our love for them that we cannot remain silent on this issue. And since we have been blessed to come to an understanding of the attacks upon our Bible, we believe we are responsible to present this to our brethren. God's people must be prepared to face the modern scholars and teachers who would lord it over them and compromise their faith in God's Book. Without a true and trustworthy Book to protect our souls, we are open to the deception and Nicolaitan tyranny of arrogant, religious men.

The age of the Authorized Version's unchallenged reign (the 17th, 18th, and 19th centuries) was characterized by great spirituality and self-sacrifice among the Lord's people, the likes of which we have never seen in this generation. The era of modern English versions following the close of the 19th century has been characterized by rampant apostasy. It should not be difficult to discern which Book God has laid His hand upon. Yet in these last days, more and more are departing from God's Book. Everywhere we look, scholars and theologians are blindly following those blind heretics Westcott and Hort and promoting the modern translations based on their work, and in so doing they are withholding volumes of important information from the common man.

EXHORTATION FOR THE COMMON CHRISTIAN

Galatians 5:1 *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*

John 8:36 *If the Son therefore shall make you free, ye shall be free indeed.*

Christian friend, we will never be truly free in this life if we bow to any spiritual authority other than the Word of God. We have done our best to present the vital issues concerning the purity and authority of God's Book, and the matchless grace and love He has demonstrated toward us in guiding and protecting the pure text of His Word in its majestic march through human history, in the midst of the constant attacks made upon it by all the evil of Satan and his hostile world.

Psalms 145:4-7 *One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.*

Psalms 143:5 *I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.*

God is to be greatly glorified in His faithful, sovereign provision of His pure, preserved, settled Word to all His blood-bought children, as we face the dangers, the deceptions, and the sufferings of this present world in all its darkness.

Psalms 119:105 *Thy word is a lamp unto my feet, and a light unto my path.*

Our Lord Jesus Christ is the Living Word. He is the Word made flesh.

John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

Therefore, our attitude towards God's Book is our attitude towards God Himself.

Psalm 138:2 *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.*

When we have God's indestructible, unconquerable Book in our hands, and complete faith in every word that it declares, we are ready to wield the Sword of the Spirit against the kingdom of darkness...

Psalm 149:6 *Let the high praises of God be in their mouth, and a twoedged sword in their hand.*

...and we will never again be enslaved by the ecclesiastical authoritarianism of religious men.

Psalm 146:3 *Put not your trust in princes, nor in the son of man, in whom there is no help.*

Psalm 62:9 *Surely men of low degree are vanity, and **men of high degree are a lie**: to be laid in the balance, they are altogether lighter than vanity.*

We must open God's Book with all humility and complete trust...and never with skepticism and doubt. And this is only possible if we have a pure Bible with no questions about its text, its history, or any aspect of its credibility. Our Lord is perfect, and He has given us a perfect Book. This Written Word must be our unquestioned Authority in all things. Only then can we give the Living Word His proper place as the Head of the Body of Christ.

Colossians 1:18

*And he is the head of the body, the church:
who is the beginning, the firstborn from the dead...
that in all things he might have the preeminence.*

I build on no authority, ancient or modern, but the Scripture. I want to know one thing—the way to heaven; how to land safely on that happy shore. God Himself has condescended to teach me the Way, He hath written it down in a Book. Oh give me that Book! At any price, give me that Book of God! I have it: here is knowledge enough for me. Let me be homo unius libri [a man of one book]. Here then I am, far from the busy ways of men. I sit down alone. Only God is here. In His presence I open, I read His Book; for this end, to find the way to Heaven.

—John Wesley, 1753

Ephesians 6:17

*And take the helmet of salvation, and the sword of the Spirit,
which is the word of God...*

Hebrews 4:12

*For the word of God is quick, and powerful, and sharper than
any two-edged sword, piercing even to the dividing asunder
of soul and spirit, and of the joints and marrow, and is a
discerner of the thoughts and intents of the heart.*

Three and a half years ago I was in Dean Burgon's study at Chichester. It was midnight, dark and cold without; he had just extinguished the lights, and it was dark, and getting cold within. We mounted the stairs to retire to rest, and his last words of the night have often rung in my ears since: "As surely as it is dark now, and as certainly as the sun will rise tomorrow morning, so surely will the Traditional Text be vindicated and the views I have striven to express be accepted. I may not live to see it. Most likely I shall not. But it will come."

—Herman Hoskier, 1890



Appendix I

Commonly Disputed Passages

ROMANS 8:1

The Flesh and the Spirit

Romans 8:1 (KJB) *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Rom 8:1 (NASV) *Therefore there is now no condemnation for those who are in Christ Jesus.*

Rom 8:1 (NIV) *Therefore, there is now no condemnation for those who are in Christ Jesus.*

The modern versions omit the last phrase in Romans 8:1, “who walk not after the flesh but after the Spirit.” Various arguments are used by the scholars behind the modern versions to justify this omission of part of God’s Word. We will see that the evidence from theology, Greek word study, and the manuscripts clearly supports the reading of Romans 8:1 as it stands in the KJB.

Often we hear opponents of the *Textus Receptus* and the KJB say that the KJB cannot be the preserved Word of God, because they think the reading of Romans 8:1 in the KJB denies the Biblical doctrine of **eternal security**. They teach that the verse should read “*There is therefore now no condemnation for those who are in Christ Jesus,*” and stop there. They further claim that the additional phrase in the KJB, “*who walk not after the flesh, but after the Spirit,*” is not part of the Word of God and was “interpolated” (inserted) by a careless scribe. In addition to this, the “scholars” tell us that to accept the KJB reading

is to make “no condemnation” conditional on “walking in the Spirit,” and therefore to teach salvation by works. They argue that to accept the KJB reading is to say that a believer who walks in the flesh could be condemned to the lake of fire, therefore denying eternal security. Yet this argument only demonstrates that these supposed Bible *scholars* are very poor Bible *students*. The “condemnation” of the passage is not a reference to “eternal judgment” but is a reference to the *temporal judgment* of divine discipline upon the believer who walks after the flesh. If a believer walks after the Spirit, according to the new nature, he will not be disciplined. If a believer walks after the flesh, according to the old sin nature, he will be chastened by the Lord (Hebrews 12:5-12) to correct him.

Men who claim expertise in Greek and Hebrew seem to have great difficulty understanding seventh-grade English in its proper context. These “scholars” apparently reserve the right to throw out any verses of the Bible that they don’t know how to explain or fit into their theology. We cannot simply throw out verses because we do not understand them or know how to harmonize them with our doctrinal understanding. *Our theology is subject to the Bible; the Bible is not subject to our theology.* It is a most dangerous form of man’s arrogance to sit in judgment on the Word of God. If the Bible correctors continued to read the passage of Romans 8 in the Bible, instead of running off to the Greek lexicons and commentaries, they would recognize that the usage of condemnation in Romans 8:1 is not a reference to eternal judgment. The condemnation spoken of here has to do with the temporal judgment of divine discipline in time upon a believer who is carnal, walking after the flesh. The context of Romans 8:1 is a continuation of Paul’s discussion of the battle of the believer’s two natures in Romans 7. It is not a discussion of justification by faith. Paul has already dealt with that subject in Romans chapters 3-5, where he makes great declarations of God’s grace, such as...

Rom 3:20-28 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of*

sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

Rom 4:2-5 *For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

Rom 5:8-11 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

After his great dissertation on justification by faith, Paul moves on to a new subject at the beginning of Romans 6.

Rom 6:1-2 *What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are*

dead to sin, live any longer therein?

Paul now begins to address spirituality and carnality, and the struggle between the new creature and the old sin nature.

Rom 6:6-7,10-12,15-16 *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin... For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof... What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

Rom 7:14-20 *For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*

Romans 8:1 follows the train of Paul's thought:

Rom 8:1-6 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin,*

condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.

Again, Paul is obviously dealing with *temporal* issues here. When he states that “to be carnally minded is death,” he cannot be referring to eternal spiritual death in the lake of fire. Paul is continuing his lesson on spirituality versus carnality *in time*.

Rom 8:7-13 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

Paul is making some very strong statements—we will *die* if we walk after the flesh, and in order to *live*, we must “mortify the deeds of the body” through the Spirit! If Paul were teaching on salvation and eternal life, then the Bible correctors would have to throw out all these verses. But when we understand that the “condemnation” here is temporal judgment *in time*, and that the “life” and “death” Paul mentions refer to our spiritual life *in time*, then this passage makes perfect sense.

The believer has the choice of walking in the Spirit or walking in the flesh. Romans 8:13 makes it clear that for a believer to walk after the flesh results in the sin unto death. The

condemnation spoken of in Romans 8:1 is the divine discipline spoken of as the sin unto death in Romans 8:13. It states clearly that “if ye live after the flesh ye shall die,” referring to the sin unto death (1 Corinthians 5:1-5, 11:29-32; 1 John 5:16), which is possible for a carnal backslidden Christian to commit. Here we see a temporal condemnation, in time, of a carnal believer with the sin unto death administered by the justice of God.

The reading of Romans 8:1 as it stands in the KJB conditions avoiding divine discipline upon walking in the Spirit. The principle is simple. If the believer adjusts to the justice of God by executing the plan of God, the believer will grow and be blessed. If the believer walks in the flesh, the justice of God will adjust to the believer with divine discipline. This verse has nothing to do with eternal security and eternal punishment.

Though the believer is eternally secure and can never be condemned with eternal punishment, the believer can be condemned in a temporal sense with divine discipline in time. The reading of the KJB in Romans 8:1 is clearly **theologically consistent** and superior to that of the modern versions when it is understood in its proper context.

Once they have been refuted doctrinally, the typical tactic of the Bible correctors is to pull out the Greek lexicon and make an issue of the “original language.” Therefore, we are obliged to take a look at the Greek word translated “condemnation” in Romans 8:1—“*katakrima*.” Even though we ourselves do not wish to make an issue of the “original language” since we trust the English of the KJB, we have found that we can beat the Bible correctors at their own game. Those who dispute the KJB reading of Romans 8:1 often claim that *katakrima* always means **eternal punishment**. Again, we will see this is incorrect. The Greek word *katakrima* is *not* always used of eternal punishment.

The *New Testament Greek-English Dictionary*, Zeta-Kappa of *The Complete Biblical Library*, pages 263-264, gives the following information on *katakrima*. These definitions comes straight from the mouths of the modern scholars themselves:

*“Katakrima” is taken from the verb “katakrino.” Katakrino is a compound word from “kata,” to be against, and “krino,” to separate, to decide between, to judge, to determine, to give judgment, to condemn. The general usage came to mean, to **render judgment against**, to **pass a sentence**.”*

This Greek verb has many varied usages depending on the context of the passage. As always, with any word in any language, the *context* determines its meaning. Note the usage of *katakrino* in the following verses.

- In John 8:10 it is not used of eternal punishment but of the temporal condemnation of the Law: *“When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man **condemned** thee?”*
- In Romans 2:1 it is used of condemning oneself: *“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou **condemnest** thyself; for thou that judgest doest the same things.”*
- In 2 Corinthians 7:3 it is used of Paul’s judgment against the carnal Corinthians: *“I speak not this to **condemn** you: for I have said before, that ye are in our hearts to die and live with you.”*
- In Romans 14:23 it is used of a believer who has doubts about eating certain foods being condemned in his conscience: *“And he that doubteth is **damned** if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.”*
- In James 5:9 it is used of a believer who holds a grudge against another believer facing divine discipline: *“Grudge not one against another, brethren, lest ye be **condemned**: behold, the judge standeth before the door.”*
- In Matthew 7:1 it is used of judging others: *“**Judge** not, that ye be not **judged**.”*
- In Luke 7:43 it is used of a soundly reasoned conclusion: *“Simon answered and said, I suppose that he, to whom he*

*forgave most. And he said unto him, Thou hast rightly **judged**.*"

- In Acts 3:13 it is rendered as "determined" and is used of reaching a decision by drawing a conclusion on a matter: *"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was **determined** to let him go."*
- In Acts 15:19 it is used of James' final sentence on the question of the Gentiles' relation to the Law of Moses: *"Wherefore my **sentence** is, that we trouble not them, which from among the Gentiles are turned to God."*
- In Acts 21:25 it is used of a conclusion: *"As touching the Gentiles which believe, we have written and **concluded** that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."*
- In Romans 14:22 it is used of personal convictions: *"Hast thou faith? have it to thyself before God. Happy is he that **condemneth** not himself in that thing which he alloweth."*
- In 2 Corinthians 5:14 it is used of a reasoned conclusion: *"For the love of Christ constraineth us; because we thus **judge**, that if one died for all, then were all dead."*
- In James 2:12 it is used of believers being judged by the Word of God at the Judgment Seat of Christ: *"So speak ye, and so do, as they that shall be **judged** by the law of liberty."*

As we have illustrated, there is a wide variety of Biblical usages for *katakrino* (from which *katakrima* is derived). This verb, translated as "condemnation" in Romans 8:1, does *not* always mean eternal punishment. The context determines the meaning in each passage where it is used. Our opponents have no support from their beloved "original Greek" to reject the KJB reading. The conclusion from our word study is quite obvious. The reading of the KJB in Romans 8:1 is consistent with the usage of this Greek word for condemnation.

The following information is from KJB defender Dr. Thomas Holland's excellent website. This is taken from a study on "Manuscript Evidence," "Lesson 10, Textual Considerations."

When one turns to Greek manuscript evidence that supports the reading of the King James Bible it is clear that the reading of Romans 8:1, "who walk not after the flesh but after the Spirit," is not a scribal error. The Greek phrase, "uh kata sarka peripatousin alla kata pneuma" ("who walk not after the flesh but after the Spirit") is supported by a number of miniscules. Among the miniscules are numbers 33, 88, 104, 181, 326, 330, 451, 614, 630, 1241, 1877, 1962, 1984, 1985, 2492, and 2495. According to the United Bible Societies Greek text, among the miniscule witnesses, only miniscules 1739 (10th century) and 1881 (14th century) omit the phrase. The corrupt Alexandrian Codex Vaticanus omits the phrase. Yet Sinaiticus its corrupt brother contains the phrase in the margin though it omits it in the text. The phrase is included in the Latin Vulgate (4th century) and the Old Syriac Peshitto (2nd century). Among the fathers' witness to the New Testament text, we find that both Theodoret (A.D. 479) and Basil (A.D. 379) quote the phrase as it reads in the Textus Receptus and the King James Bible.^{1.1}

As we conclude this section on Romans 8:1 in the KJB, we have demonstrated that the evidence from theology, the Greek word study, and the manuscripts clearly supports the reading of the KJB. Again, remember that the context of Romans 8:1-13 is the fulfilling of the life of practical righteousness produced by the Holy Spirit in the believer who walks in the Spirit. The context has nothing to do with eternal punishment.

^{1.1} www.purewords.org/kjb1611/html/lesson10.htm.

Once again we conclude that we must trust the Old Book, our King James Bible. Never start throwing out verses merely because you do not understand how to fit them into your theology. When it comes to the authority of the Book versus the authority of the supposedly “learned” scholars, always believe and trust the Old Book, for it warns us to beware of the scribes and Pharisees.

1 JOHN 5:7-8

The Johannine Comma

One of the most controversial verses in the Bible version debate is 1 John 5:7b-8a, referred to as the “Johannine Comma” by scholars. It is included in the *Textus Receptus* and the KJB but is omitted from the modern Greek text and the modern Bibles. This passage as it reads in the KJB is a clear statement of the Biblical doctrine of the Trinity. A comparison of the versions reads as follows:

1 John 5:7-8 (KJB) *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.*

1 John 5:7-8 (NASV) *For there are three that testify: the Spirit and the water and the blood; and the three are in agreement.*

1 John 5:7-8 (NIV) *For there are three that testify: the Spirit, the water and the blood; and the three are in agreement.*

The modern versions omit 1 John 5:7b-8a on the basis that it is not found in the majority of Greek manuscripts, especially those of early date. It is found in some manuscripts of later date, and more importantly it is quoted by early Church Fathers such as Tertullian and Cyprian from the second century. The fact that

these early Church Fathers were familiar with the *Textus Receptus* reading demonstrates that there were manuscripts in existence in the second century that contained it. As we have noted, the earliest is not necessarily the best or the true reading, and there are other criteria that must be considered.

As to the antiquity (age) of the reading, it is observed from the following evidence that the Johannine Comma certainly qualifies as genuine. Note the following information^{1,2}, which illustrates how the reading of the *Textus Receptus* and the KJB is well supported throughout Church history:

- A.D. 200: *Tertullian quotes the verse* (Gill, *An exposition of the New Testament*, Vol. 2, pp. 907-08).
- A.D. 250: *Cyprian...writes, "And again concerning the Father and the Son and the Holy Spirit it is written: 'and the Three are One'"* (Vienna, Vol. III, p. 215).
- A.D. 350: *Priscillian cites the verse* (Vienna, vol. XVIII, p. 6).
- A.D. 350: *Idacius Clarus cites the verse* (MPL, Vol. 62, col. 359)
- A.D. 350: *Athanasius cites the verse* (Gill)
- A.D. 415: *Council of Carthage appeals to the verse as a basic text proving a fundamental doctrine when contending with the Arians* (Ruckman, *History of the New Testament Church*, Vol. I, p. 146)
- A.D. 450-530: *Several Orthodox African writers quote the verse when defending the doctrine of the Trinity against the gainsaying of the Vandals. These writers are:*
 - *Vigilius Tapensis* (MPL, Vol. 62, col. 243)
 - *Victor Vitensis* (Vienna, Vol. VII, p. 60)
 - *Filgentius* (MPL, Vol. 65, col. 500)
- A.D. 500: *Cassiodorus cites the verse* (MPL, Vol. 70, col. 1373)
- A.D. 550: *Old Latin manuscript R has the verse.*

^{1,2} www.jesus-is-lord.com/1john57.htm.

- A.D. 550: The “*Speculum*” contains the verse.
- A.D. 750: *Wianburgensis* cites the verse.
- A.D. 800: Jerome’s *Vulgate* includes the verse.
- A.D. 1150: *Miniscule manuscript 88* [has the verse] in the margin.
- A.D. 1200-1400: *Waldensian Bibles* have the verse.
- A.D. 1500: *Manuscript 61* has the verse.
- Various witnesses cited in Nestle’s 26th edition for a replacement of the text as it stands with the *Comma*: v. l: 2318 vg [cl]; 629, 61, 88, 429 v. l; 636 v. l, 918; L; R; and other important Latin Manuscripts.

From this it is seen that the case for antiquity extends at the earliest to Tertullian in 200 A.D. The importance of Patristic [early Church Fathers] evidence in the consideration of the antiquity of a given passage is significant. As Dean Burgon points out, these men [the Church Fathers] often comment upon, freely quote, and habitually refer to the words of inspiration, especially when defending doctrine from attack. By this it comes to pass that a host of unsuspected witnesses to the truth of scripture becomes producible. They thus testify in ordinary quotations to the existence of the readings in the manuscript copies they used. Indeed, very often the manuscripts in their hands, which live in their quotations, are older, perhaps centuries older, than any copies that now survive. The antiquity being therefore established, it is seen that the text passes the first test.

Interestingly enough, we must note that the Waldensian Bibles, which are based on an early translation, contain 1 John 5:7-8 as it reads in the KJB. The Waldensians, who lived in the French Alps, were also known as the “Vaudois.” In his book *Answers to Your Bible Questions*, David Daniels relates the importance of the testimony of the Waldensians’ Bibles:

Now the “Waldensian” or “Vaudois” Bibles stretch from about 157 A.D. to the 1400’s A.D. The fact is, ac-

cording to John Calvin's successor Theodore Beza, the Vaudois received the Scriptures from missionaries of Antioch of Syria in the 120's A.D. and finished translating it into their Latin language by 157 A.D. This Bible was passed down from generation to generation, until the Reformation of the 1500's, when Protestants translated the Vaudois Bible into French, Italian, etc. This Bible carries heavy weight when finding out what God really said. John Wesley and Jonathan Edwards believed, as most of the Reformers, that the Vaudois were the descendants of the true Christians, and that they preserved the Christian faith for the Bible believing Christians today.

The evidence of history shows us that the Roman Catholic religion was relentless in its efforts to destroy the Vaudois and their Bible. It took them until the 1650's to finish their hateful attacks. But the Vaudois were successful in preserving God's words to the days of the Reformation.

Now we have to ask ourselves a question: Who had the most to gain by adding to or taking away from the Bible? Did the Vaudois, who were being killed for having their Bibles, have anything to gain by adding to the words of God? Compromise is what the Roman religion wanted! Had the Vaudois just followed the popes, their lives would have been much easier. But they counted the cost. This was not politics; it was their life and soul. They, above all others, would not want to change a *single letter* of the words they received from Antioch of Syria. And they paid for this with their lives.

What about the "scholars" at Alexandria, Egypt? We already know about them. The few (forty-five) manuscripts we have from them do not even agree. How could we believe *they* preserved God's words? The Reformation itself owes so much to these Christians in the French Alps. They not only preserved the Scriptures, but they showed to what lengths God would go to keep his promise.

The Waldensians received their Bible from faithful

Christian missionaries from Antioch of Syria, the region that God used to perpetuate the true preserved text. It is important to realize that the true reading of a passage is often preserved in an early *translation* such as the Old Latin from the second century. The Old Latin (not to be confused with Jerome's Vulgate) contains the full text of 1 John 5:7-8 as it reads in the KJB.

There is a popular myth that the reading of 1 John 5:7-8 in the KJB does not appear until the fifteenth century. The list of evidence given above (showing the existence of this reading as early as A.D. 200) disproves this speculation. Dr. Thomas Holland debunks the theory of the "late date" of this reading in the KJB:

*The passage is called the Johannine Comma. It is not found in the majority of Greek manuscripts and is limited to a few late manuscripts in Greek. For this reason the modern versions do not contain the verse. **However it should be remembered that there are not a large number of Greek manuscripts containing 1 John.** [Most Greek manuscripts contain only portions of the Gospels and epistles.] Our final authority for this verse, or any other verse, does not rest in the hands of textual critics or the number of manuscripts, but the promise of God to keep and preserve His words.*

The Comma did not appear in the first two editions of Erasmus' *Textus Receptus* but was added to his third. Some have stated that Erasmus added the Comma reluctantly. Erasmus had been criticized for his earlier editions which did not contain the passage. Bruce Metzger writes^{1,3}, "In an unguarded moment Erasmus promised that he would insert the *Comman 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 made to order!" This statement, however, is in question. Others have shown that Erasmus did not

^{1,3} Bruce Metzger, *The Text of the New Testament*, p. 101.

add the Comma aversely, but was in fact searching for a Greek text which supported what was *already in the Latin* texts.^{1.4} And since he had been completely unaffected by the constant vicious criticism thrown at him for his departure from the Catholic text, it is unlikely that he would have added the Comma merely because of another critic. Regardless of how he obtained a Greek manuscript containing the Comma, the primary reason for its later inclusion in the *Textus Receptus* was its consistent presence in the Old Latin text that had always been used by God's people.

...whatever may have been the immediate cause, still, in the last analysis, it was not trickery which was responsible for the inclusion of the Johannine comma in the Textus Receptus but the usage of the Latin-speaking Church.

In the 5th century the Johannine comma was quoted by several orthodox African writers to defend the doctrine of the Trinity against the gainsaying of the Vandals, who ruled North Africa from 489 to 534 and were fanatically attached to the Arian heresy. And about the same time it was cited by Cassiodorus (480-570) in Italy. The comma is also found in R, an Old Latin manuscript of the 5th or 6th century, and in the Speculum, a treatise which contains an Old Latin text.^{1.5}

The Comma is supported by the Old Latin manuscripts which read, "*Quoniam tres sunt, qui testimonium dant in coelo: Pater, Verbum, et Spiritus sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus, et aqua, et sanguis; et hi tres unum sunt.*" This Latin wording (which matches the English of the KJB) is important because of the same wording used by Cyprian (A.D. 250). Cyprian writes, "*Dicit Domi-*

^{1.4} Dr. Donald L. Brake supports this in his thesis presented to Dallas Theological Seminary.

^{1.5} Dr. Edward F. Hills, *The King James Version Defended*.

nus: 'Ego et Pater unum sumus,' et iterum de Patre et Filio et Spiritu sancto scriptum est: 'Et tres unum sunt.'" (The Lord says, "I and the Father are One," and again, of the Father, Son, and Holy Ghost it is written: "And the three are One.") Thus we see that the reading is not only found in the Old Latin manuscripts, but also was cited by Cyprian some time before A.D. 250.¹⁶

Concerning the multiple sources of evidence that testify to the authenticity of 1 John 5:7-8 as it reads in the *Textus Receptus* and the KJB, consider the following¹⁷:

By variety is meant, in the first place, geographical locations, but also the different kinds of witnesses; i.e., the manuscripts, Fathers, Versions, lectionaries, etc. Burgon states the obvious, saying, "Speaking generally, the consistent testimony of two, four, six, or more witnesses, coming to us from widely sundered regions is weightier by far than the same number of witnesses proceeding from the same locality, between whom there probably exists some sort of sympathy, and possibly some degree of collusion [acting together]." By examining the variety, we are able to render a better judgment as to the independence of the witnesses. Since the above stated witnesses vary geographically from North Africa to Italy to Asia, and vary in source from Fathers to Versions to manuscripts, the text of 1 John 5:7 passes this test also.

1 John 5:7-8 as it stands in the KJB is found in a variety of Church Fathers who quote the verse, and in a variety of geographical areas that are spread throughout the world. The reading is also found in a variety of sources such as early translations, lectionaries, and manuscripts from a variety of geographical areas. This is important because it illustrates that the KJB reading of 1 John 5:7-8 is not isolated to only one witness from

¹⁶ www.purewords.org/kjb1611/html/h1joh5_7.htm.

¹⁷ www.jesus-is-lord.com/1john57.htm.

one specific area. Since the reading can be found in a variety of spread-out sources, it is more likely to be a genuine reading and not the addition of some errant copier in a single locality.

Dr. John Burgon makes a similar point^{1.8}:

Among the witnesses listed, Tertullian, Cyprian, Athanasius, the orthodox African writers, and the Waldensian Bibles would stand out as respectable to most objective critics, and some of the Latin as well. On that basis, the text again passes.

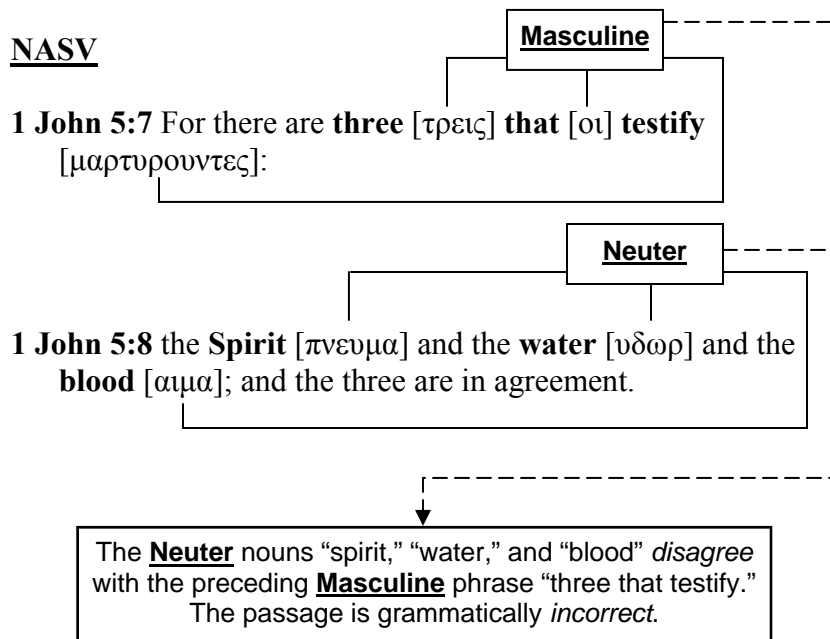
The men who quote the verse in their writings and commentaries on Scripture in the early church, and read it as they found it in the manuscripts that they possessed, are considered to be reliable witnesses. Thus the testimony of men like Tertullian, Cyprian, and Athanasius carry a great deal of weight in arguing for the authenticity of 1 John 5:7-8 as it appears in the KJB.

Finally, the most telling argument for the authenticity of 1 John 5:7-8 as it stands in the KJB is the consideration of the verse in its *context*. In other words, how does it fit into the surrounding passage? When the verse is included as it is in the *Textus Receptus* and the KJB, the Greek grammar is consistent, and the passage flows logically and makes clear sense. When it is omitted, as it is in the modern versions, this creates a serious grammatical problem in the Greek text. The grammatical difference between the *Textus Receptus* and the modern Greek text is illustrated in the diagrams on the following pages.

^{1.8} *Ibid.*

Let us first look at the grammar of this passage as it stands in the NASV and the modern Greek text of Westcott and Hort. In the koine Greek language, words have gender, and there are specific rules governing their use. According to the rules of Greek grammar, the **gender** of the descriptive phrase “three that testify” must agree with the **gender** of the following nouns “Spirit,” “water,” and “blood.”

NASV



As we can see, the **masculine** gender of the phrase “three that testify” does *not* coincide with the **neuter** gender of the nouns “Spirit,” “water,” and “blood.” This is a clear violation of basic Greek grammar.

Now let us look at the grammar of this passage as it stands in the KJB and the *Textus Receptus*.

KJB (Johannine Comma underlined)

Masculine

1 John 5:7 For there are three that bear record in heaven, the Father [πατηρ], the **Word** [λογος], and the Holy Ghost: and these three are one.

The presence of Masculine nouns assigns the Masculine gender to any related Neuter nouns.

Masculine

1 John 5:8a And there are **three** [τρεις] **that** [οι] **bear witness** [μαρτυρουντες] in earth,

Masculine (Normally Neuter, but become Masculine because of the preceding Masculine nouns “Father” and “Word”)

1 John 5:8b the **spirit** [πνευμα], and the **water** [υδωρ], and the **blood** [αιμα]: and these three agree in one.

The **Masculine** nouns “spirit,” “water,” and “blood” *agree* with the preceding **Masculine** phrase “three that bear witness.”
The passage is grammatically *correct*.

Here, the three nouns “spirit,” “water,” and “blood” have taken on the **masculine** gender because of the presence of the **masculine** nouns “Father” and “Word.”^{1.9} They now agree with the **masculine** gender of the phrase “three that bear witness.” This is necessary for the grammatical form of the passage, therefore it must have been originally present in this passage, and could not have been added later by a misguided scribe.^{1.10}

^{1.9} This grammatical rule in Greek is called the “power of attraction.”

^{1.10} This same grammatical defense of the Johannine Comma was used by the early Church Father Gregory of Nazianzus in the fourth century.

The case for the KJB reading of 1 John 5:7-8 as authentic is a strong one. Indeed, when the reading is examined by the *tests of antiquity* (early references to the passage), *variety of evidence* (the various, separate sources supporting the passage), and *internal considerations* (the context, grammar, etc.), the evidence is heavily in favor of the KJB. And the modern Bible correctors, who claim to be experts in Greek grammar, have dropped the ball once again.

MARK 16:9-20 Serpents and Poison

Before we close this section, we feel it is important to say a further word concerning the passages in brackets in the modern versions. The foremost example of this misleading, faith-weakening practice is found in the Gospel of Mark (the last twelve verses, 16:9-20). We are told by scholars that these verses are questionable because they are not found in the “oldest and best manuscripts.” By this they mean the corrupt Alexandrian texts known as *Vaticanus* and *Sinaiticus*. As usual, they do not tell us of the overwhelming majority of manuscripts that do contain the passage. Dr. William P. Grady exposes the dishonest methods used by modern textual critics **Geisler** and **Nix**¹¹¹:

The most harmful permeation of Nicolaitan influence in today's Christian colleges is felt in the foundational course of Biblical Introduction. For a quarter of a century, the classic work in this field has been A General Introduction to the Bible by Geisler and Nix (Moody Press, ©1968). We will now examine this evangelical standard-bearer's particular treatment of Mark 16:9-20 against the established tenants of manuscript evidences...

Their [Geisler and Nix] opening dogmatic pro-

¹¹¹ Dr. William P. Grady, *Final Authority*, pp. 41-44.

nouncement illustrates their irrationality: “These verses [Mark 16:9-20] are lacking in **many** of the oldest and best Greek manuscripts.” By technical definition, the “oldest” Greek manuscripts would comprise the uncial (or majuscule) style, characterized by inch-high, block capital letters running together without breaks between words...

We soon discover that when Geisler and Nix stated that the last 12 verses of Mark were lacking in “many” of the oldest Greek manuscripts, what they really meant was **only 2 out of 5**—*Sinaiticus* and *Vaticanus*...^{1.12}

Moving right along, we discover another incredible statement: “The familiar long ending (AV)^{1.13} of the Received Text is found in...**most** miniscules [cursives].” When Geisler and Nix said “most” miniscules contained the familiar ending, what they really meant to say was **600 out of 600!**

Dean Burgon epitomizes the ageless exasperation of God’s people when confronted by such an unscrupulous disregard of Holy Scripture:

“With the exception of the two Uncial manuscripts which have just been named [*Vaticanus* and *Sinaiticus*], there is not one codex in existence, uncial or cursive (and we are acquainted with at least eighteen other uncials, and about 600 cursive copies of this Gospel), which leaves out the last twelve verses of St. Mark.”

Incredibly, 618 out of 620 manuscripts contain the last twelve verses of Mark, yet we are told to throw them out of our Bibles because *Vaticanus* and *Sinaiticus* do not contain them. This is abominable dishonesty. In their biased, twisted treatment of this passage, scholars like Geisler and Nix, who follow the party line of modern textual criticism, have elevated two corrupt

^{1.12} The other fifteen major uncials contain the verses.

^{1.13} Authorized Version.

[illegible]

Alexandrian copies and ignored the overwhelming majority.

These last twelve verses of Mark were quoted by Irenaeus and Hippolytus in the second and third centuries, dating earlier than the *Vaticanus* (B) and *Sinaiticus* (Aleph) manuscripts. Dr. Grady's book includes a whole chapter dedicated to the discussion of these verses, demonstrating that the best manuscript evidence irrefutably upholds the inclusion of these verses in the Bible as the God-ordained ending of Mark's Gospel. In fact, Dr. John Burgon, in response to Tischendorf's textual criticism, wrote a book of over 400 pages proving beyond all doubt the validity of these verses, which no modern scholar has ever even attempted to answer.

Neither Codex B nor Codex Aleph is infallible but both contain omissions and interpolations. Eighteen uncials and 600 cursives contain the verses in question. The superstitious reverence for Codex B is unwarranted.^{1.14}

^{L14} Dr. David Otis Fuller, *Counterfeit or Genuine?*, p. 166.

Furthermore, it is interesting to note the difference in the endings of Mark's Gospel in the *Textus Receptus* and the modern Greek text. If we remove the last twelve verses of Mark, then verse eight would be the end of the Gospel:

Mark 16:8 (NASV) *They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.*

If the last twelve verses were removed, the Gospel would end on a note of fear and uncertainty. The women were *afraid* because of the empty tomb, and said nothing to anyone. Does this sound like the triumph of the resurrection and the bold witness to Christ that followed? Now note the ending of the Gospel if the last twelve verses are included where they belong:

Mark 16:20 (KJB) *And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.*

What a different tone! It is a tone of victory befitting the victorious resurrection of the Lord Jesus Christ. The disciples went everywhere preaching with signs following, Amen! Not only do the historical and manuscript evidence irrefutably prove that the KJB ending is correct, but the modern ending is one of fearful uncertainty. In glaring contrast, the KJB ending is one of joyful, bold confidence.

Another empty criticism of Mark 16:9-20 is the claim that verse 18 is doctrinally unsound:

Mark 16:18 (KJB) *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.*

Here our Lord leaves the apostles with a promise that believers would be able to pick up deadly snakes and even drink poison without being harmed. Since there are, unfortunately, religious

nuts today who are still experimenting with serpents and poison, resulting in serious physical harm or even death, the Bible correctors use this as an excuse to throw away this passage. However, before we succumb to any knee-jerk reaction, we must always look at the verse *in its context*.

Mark 16:15-18 (KJB) *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.*

The Lord Jesus provides the following ministries for those He would leave behind:

- In my name shall they cast out devils.
- They shall speak with new tongues.
- They shall take up serpents.
- If they drink any deadly thing, it shall not hurt them.
- They shall lay hands on the sick, and they shall recover.

It is easy to see that what our Lord is describing here is the *temporary* gifts that we see in action in the book of Acts (See Acts 2:1-11, 3:1-7, 5:16, 8:7, 14:8-10, 19:12, 28:3-5,8-9). The fact that there are religious groups today who abuse these scriptures is no reason to discard them. Are we to throw out the Lord's promise of "new tongues" because of the modern tongues movement? Or His promise of miraculous healing simply because we see fake healers on television today? Have we degenerated to such a careless attitude towards God's Word that we will arbitrarily tear scriptures out of it when others abuse those scriptures? Should we not rather *defend* these scriptures against those who would twist them to their own ends? Any passage of Scripture can be abused and twisted by religious apostates. And if that is all they have to do in order to make us throw away portions of God's Word, then the Devil has won the

day. Dear reader, there is no greater danger than removing words from God's Book.

Deut 4:2 *Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the LORD your God which I command you.*

JOHN 5:3-4 **The Angel at the Pool**

John 5:2-5 (KJB) *Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, 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. And a certain man was there, which had an infirmity thirty and eight years.*

John 5:2-5 (NASV) *Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porticoes. In these lay a multitude of those who were sick, blind, lame, and withered, [waiting for the moving of the waters; for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.] A man was there who had been ill for thirty-eight years.*

Another passage that is bracketed and called into question is John 5:3b-4, the account of the angel disturbing the waters at the pool of Bethesda. Many Bible correctors remove these verses from the text on the authority of the corrupt *Vaticanus* and *Sinaiticus* manuscripts (and a few others labeled "C," "D," and "W") which omit them. They claim that these verses support the Roman Catholic practice of mystical healing rituals and

therefore cannot be genuine. However, this argument is rather silly because the healing powers of the pool are readily apparent in the following verses. The next several verses are found in all the manuscripts and modern versions, and are not in dispute:

John 5:6-7 (KJB) *When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, **Wilt thou be made whole?** The impotent man answered him, **Sir, I have no man, when the water is troubled, to put me into the pool:** but while I am coming, another steppeth down before me.*

John 5:6-7 (NASV) *When Jesus saw him lying there, and knew that he had already been a long time in that condition, He said to him, “**Do you wish to get well?**” The sick man answered Him, “**Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.**”*

The statement of verse seven proves that sick and crippled people did indeed come to the pool for healing. The “impotent” (feeble) man testifies clearly that if he were able to enter the pool when the water is troubled, he would be healed.

As students of God’s Book, we must read the whole passage, rather than taking a Bible corrector’s word as the final truth. Such unusual miraculous healing activity is not foreign to Scripture. Naaman had to dip seven times in the muddy Jordan River to be healed when instructed by Elisha (2 Kings 5:1-14). Paul worked special miracles by using handkerchiefs and aprons (Acts 19:11-12). The Lord Jesus Christ Himself spit on mud and applied it to a blind man’s eyes, and sent him to wash in the pool of Siloam to restore his sight (John 9:1-7). Dear reader, these verses are part of the Bible, and you can safely ignore any brackets and footnotes that would cause you to doubt their authenticity. It is the height of all folly and arrogance to throw out passages of the Bible just because we do not at first understand them. We are not to impose our limited understanding on God’s Word.

JOHN 7:53-8:11

The Pericope Adulteræ

Modern scholars also tell us that the account of the woman caught in adultery from John 7:53 to John 8:11 should not be in the Bible, based on the “authority” of the old Alexandrian texts and other manuscripts where it is missing. This passage is known as the *Pericope Adulteræ* (Latin for “the passage of the adulterous woman”). The evidence again proves that it does belong in the Bible and is the genuine true reading as it stands in the *Textus Receptus*. This passage was part of the majority of Greek and Latin manuscripts prior to A.D. 415. It also occupies a prominent place in the lectionaries of the early churches as the reading for some of their most popular holidays. It is interesting to note that of the 2,143 categorized lectionaries (the manuscripts we *know* were being used by the churches) not one of them are of the Alexandrian text-type (see page 56). The Church Father Papias in A.D. 150 quotes the passage as part of the Bible. Pacian in A.D. 370 also confirms its authenticity. Once again, the modern scholars ignore the full body evidence, and, based largely on the testimony of the unreliable and corrupt *Vaticanus* and *Sinaiticus* manuscripts, call it into question.

Here we see that if John 7:53-8:11 is stricken from the text, the verses before and after it make no sense at all. The Holy Spirit is not the author of confusion. When these verses are removed, then John 7:45-52, Nicodemus’ dispute with the Pharisees where Jesus is absent, runs right into John 8:12, where Jesus is addressing the Pharisees in the Temple.

John 7:45-52,8:12-13 (NASV) *The officers then came to the chief priests and Pharisees, and they said to them, “Why did you not bring Him?” The officers answered, “Never has a man spoken the way this man speaks.” The Pharisees then answered them, “You have not also been led astray, have you? No one of the rulers or Pharisees has believed in Him, has he? But this crowd which does not know the Law is accursed.” Nicodemus (he who came to Him before, being one of them) said to them,*

“Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?” They answered him, “You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee.” Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.” So the Pharisees said to Him, “You are testifying about Yourself; Your testimony is not true.”

In the modern Greek text, the Lord Jesus Christ suddenly appears in the middle of the private conversation that Nicodemus is having with the Pharisees about Him. But Jesus is nowhere around in verses 45-52. How does He all of a sudden show up in the middle of Nicodemus’ discussion with the Jewish religious leaders?

However, when John 7:53-8:11 is included, it connects the whole account clearly. It tells us Jesus went to the Mount of Olives and returned to the Temple the next morning after the last day of the feast. He then encounters the scribes and Pharisees who bring the woman caught in adultery to Him. John 8:12 is Jesus’ words directed to the scribes and Pharisees after the woman has departed. It all makes sense. We are repeatedly amazed how men that can read Greek and Hebrew (or claim that they can) cannot even understand seventh-grade English in its context. And they expect us to trust them in putting the Bible back together for us. Personally, we will stick with the Old Book in English, for it never fails us.

On a final note concerning these disputed passages, we once heard a pastor teach that this passage did not belong in the Bible because the Lord Jesus Christ told the adulterous woman to “go and sin no more.” He argued that it is impossible for anyone not to sin, so this passage cannot be authentic. At the time, he was apparently not aware that the Lord Jesus Christ was instructing her concerning the specific sin of adultery, in which she had been caught. In the context of her circumstances, the Lord Jesus Christ was obviously telling the woman to not commit adultery anymore. He was not referring to all forms of sin.

In John 5:14, after healing the lame man, Jesus also instructed him to “sin no more.”

John 5:14 *Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

At the time, our Bible-correcting friend apparently did not realize he would also have to throw this verse out of the Bible. Interestingly enough, some time later he changed his mind and put John 7:53-8:11 back in the Bible, based on some “new evidence” that had allegedly been discovered. Such is the folly into which men will fall, when they deny the **facts** that conclusively support the *Textus Receptus* and the King James Bible, simply because they do not know how to harmonize a particular passage with their theology.

This precious passage of Scripture is a shining revelation of the grace and compassion of our Lord and Savior. Its comforting story has been trusted and beloved to countless numbers of God’s people for 2,000 years. For anyone who is struggling with the guilt of their sin or the legalistic condemnation of religious tyranny, this is one of the first passages they should read, to find peace and confidence in their acceptance with God. It can only be human conceit and disrespect for God’s Book that motivates men to remove these passages and reinsert them at their own whim.

Jer 23:30 *Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbor.*

§

Our fellow Christian, when men begin to tear apart God’s Book and take it upon themselves to decide what belongs and what does not, the results are disastrous. These men can never be certain that they actually have God’s true Word, and they will sink deeper and deeper into their own folly and arrogance as they

continue to rewrite the Bible. Now we can see how important it is to understand that God has always preserved His Word for His people. When we forsake God's promises to watch over His Book and begin to critique it as we would critique any man-made book, we are left to our own whims and theories.

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.^{1.15}

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 which the Holy Spirit originally inspired.^{1.16}

We have God's Word in a book we can hold in our hands and read in our own language, the Lion of the Protestant Reformation, the greatest piece of literature given among men in our time, and the final authority for our faith and practice, the King James Bible. For us, our Bible is not a matter of our "personal choice of versions" or "personally preferred readings." For English-speaking Christians, the Bible that God has always promised to preserve is found in a single book, the King James Version of 1611, based on the traditional Hebrew Masoretic Text in the Old Testament and the traditional *Textus Receptus* in the New Testament. We bow to no other authority.

Prov 22:28 *Remove not the ancient landmark, which thy fathers have set.*

^{1.15} Dr. John W. Burgon, *The Traditional Text of the Holy Gospels Vindicated and Established*, p. 12.

^{1.16} *Ibid.*

Appendix II

Questions and Answers

Q

What arguments do the modern critics use?

A

One of the most popular writers defending modern versions is James R. White, author of *The King James Only Controversy*. Prominent textual critic Norman Geisler^{II.1} praises his work as the “best book” on this topic. After reading it, we were only more convinced that our stand for the King James Bible was right. For example, on page 56, Mr. White actually attempts to compare the King James Bible to *the Catholic Latin Vulgate*. His argument is that those who oppose the modern versions and hold to the KJB are only doing so out of tradition. He tries to compare them to the Catholics who opposed the Protestant Bibles and held to their traditional Latin Vulgate. What Mr. White has conveniently neglected to tell us is that the Vulgate was the official Bible of *the pope and the Vatican*. It was the “Bible” of the Harlot of Rome. It was published and promoted by Jerome and Pope Damasus in the fourth century, and *it was never the Bible of the common people*; during the Dark Ages, the laity was not even allowed to own Bibles. In fact, at the time of the Reformation the Latin language had significantly declined in common usage. And it was the tyrannical *Roman clergy* who cried out against Erasmus’ departure from their Latin Vulgate, *not the common people*. The Roman clergy could not tolerate any threat to their power over the people. Their reasons for stubbornly holding to their corrupt Catholic Vulgate

^{II.1} We have already noted Mr. Geisler’s method of handling of the Scriptures in Appendix I, Commonly Disputed Passages (the section on Mark 16:9-20).

were antithetical to our reasons for holding to the KJB. Yet Mr. White has refrained from telling us anything about the history of the Catholic Vulgate. It is difficult to fathom how a man in a position of responsibility within the Body of Christ can withhold such basic information from his readers.

Mr. White later makes an attempt to defend Westcott and Hort. He complains that “Entire books have been published that seek to do nothing but vilify these men^{II.2}.” However, he does not address the content of these books, because if he did, his readers would see what heretics Westcott and Hort really were. He also claims that “Both were professing Christians. Both professed faith in the deity of Christ, His saving death, His resurrection^{II.3}.” Nevertheless, Mr. White does not supply us with a single quote from their writings to support this, the reason being that *there are none*. We have already covered the apostate beliefs of these men in Chapter 7, and if we were to do it thoroughly, it would take many pages (Dr. D. A. Waite has seventy pages of their heretical statements in his book *Heresies of Westcott and Hort*.)^{II.4} Therefore, we will only review a few more in this section.

In addition to their views of the atonement quoted in Chapter 7, consider the following:

*I confess I have no repugnance to the primitive doctrine of a ransom paid to Satan, though neither am I prepared to give full assent to it. But I can see no other possible form in which the doctrine of a ransom is at all tenable; **anything is better than the notion of a ransom paid to the Father.** [Hort]*

Concerning our Lord Jesus as the perfect sacrifice...

^{II.2} *The King James Only Controversy*, p. 99.

^{II.3} *Ibid.*, p. 244.

^{II.4} Dr. William P. Grady, author of *Final Authority*, and Dr. Samuel C. Gipp, author of *An Understandable History of the Bible*, also provide helpful information on Westcott and Hort.

The conception of it [Hebrews 2:10] is that of bringing Christ to the full moral perfection of His humanity (cf. Luke xiii. 32), which carries with it the completeness of power and dignity... This “perfection” was not reached till after death... [Westcott]

Westcott and Hort very subtly undermined the deity of the Lord Jesus Christ. In John 1:1, Westcott avoids the simple, open declaration that the Word *actually is* God, by saying the Word is “essentially” God:

Because the Word was personally distinct from “God” and yet essentially “God,” He could make Him known.

This subtle tactic *emphasizes* that the Word is “distinct” from God and *de-emphasizes* that the Word actually is God.

Westcott also claimed that Christ’s declaration in John 8:28 meant he was in “absolute union” with God (as opposed to *actually being* God):

...perceiving, that is, that my [referring to Jesus] being alike and my action are raised above all that is limited, and in absolute union with God.

One could also say that, as believers possessing God’s perfect righteousness, we are also in “absolute union” with God (Romans 8:38-39, John 10:28). To merely be “raised above all that is limited” is hardly a reassuring assessment of our Lord’s essence. For a Gnostic or a Jehovah’s Witness trying to explain away our Lord’s claims to deity, this kind of subtle compromise of Scripture would be ideal.

Westcott questions whether the Word become flesh in John 1:14 was truly Jesus Christ.

He does not expressly affirm but assumes the identification of the Word with Jesus Christ.

He also questions whether Jesus and the Christ were truly one and the same, in his comments on John 12:34 and Hebrews 5:5.

The question clearly shews that the title “the Son of Man” was not necessarily identified with “the Christ.”

It is not said that “Jesus” glorified not Himself, but “the Christ,” the appointed Redeemer, glorified not Himself.

When commenting on John 10:30, Westcott openly stated that Christ could not be equal in power with the Father.

*The thought springs from the equality of power; but infinite power is an essential attribute of God; and **it is impossible to suppose that two beings distinct in essence could be equal in power.***

When commenting on John 10:34, Westcott still could not bring himself to simply say that Jesus Christ *actually is* God.

*...if Jesus, truly man, claimed to be one **with** God.*

His efforts to circumvent Thomas’ testimony to our Lord’s deity in John 20:28 are preposterous:

*The Lord accepted the declaration of His Divinity [Westcott used the term “divinity” to describe a quality that could be found in men and not just in God] as the true expression of faith. **He never speaks of Himself directly as God** [a fallacy that has been repeated by countless Jehovah’s Witnesses and other cults], but the aim of His revelation was to lead men to see God **in Him**. [What about leading us to see who He truly is—that he *actually is* God? Rather than just someone in whom we can “see” God? We can see God in any one of His children in whom the fruit of the Spirit and the character of Christ are revealed.]*

When commenting on Revelation 1:1, Hort separates Christ from God:

*The conception of the book is **not** that the primary Revealer is **Christ**, though by the will or permission of God; but that **the primary Revealer is God**, Christ being both that which is revealed and the supreme or immediate instrumental Revealer.*

First, Dr. Hort states that God, as opposed to Christ, is the “primary Revealer”; then he relegates Christ to an “instrumental Revealer.” He follows this train of thought into his comment on verse 2:

...John’s conveyance of the revelation to the churches, just as he had received it from the angel, and the angel from Christ, and Christ from God.

Hort goes on to openly deny the majestic testimony of our Lord to His own deity in Revelation 1:8, “‘I am the Alpha and the Omega,’ says the Lord God, ‘who is and who was and who is to come, the Almighty [NASV].’”:

*This verse must stand alone. **The speaker cannot be our Lord...***

And worst of all, Dr. Hort concedes to Arianism in his interpretation of Revelation 3:14, “*To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this [NASV]...*”

The words might no doubt bear the Arian meaning “the first thing created”...

This is the Gnostic and Arian heresy that Christ was a *created being*, a “begotten God,” which lines up perfectly with their text of John 1:18, “*No one has seen God at any time; the only*

begotten God who is in the bosom of the Father, He has explained Him [NASV].”

In his commentary on John 2:19, Westcott found a way to avoid the literal, bodily resurrection of our Lord:

On the other hand the resurrection of Christ was the raising again of the Temple, the complete restoration of the Tabernacle of God’s presence to men, perpetuated in the church, which is Christ’s body.

And to add insult to injury, in his comments on Hebrews 7:16, he claims that our Lord’s body decomposed:

Although the form of its [Christ’s life] manifestation was changed and in the earthly sense He died, yet His life endured unchanged even through earthly dissolution [decomposition]...

This goes hand-in-hand with his idea that our Lord’s resurrection was a “spiritualization of His body.”

We have already seen that Westcott and Hort rejected the infallibility of Scripture. Let us see where their allegiance was placed. Consider Dr. Hort’s comments on the pope:

Must one hate the poor Pope (who would like to be a good Italian)...

Mamma had the other day a long and interesting letter from Mrs. Luard, in which she sent me a photograph of the new Pope, which I am very glad to have.

Dr. Hort visited Rome, and later sent a letter to his daughter concerning the “great excitement” over Pope Leo XIII’s announcement that he would be personally presiding at a High Mass. Dr. Hort actually purchased tickets to the “Pontifical Mass” and apparently had no issue with another man being

worshiped as God, as he revealed his pleasure at the opportunity to see the pope himself:

*The procession proper began to appear, and soon **the Pope himself**, carried high in his litter or chair, with a monster fan on each side of him. He came on slowly, turning his head from side to side and bowing, and giving blessings with his hand.*

Apparently the murderers of God's people and suppressors of all religious liberty were good fellows in Dr. Hort's book. Concerning Cardinal Newman (who defected from the Church of England to become a Catholic cardinal) Hort wrote, "Him I all but *worship*," and later, "My own personal feeling toward Newman has always included a large share of *reverence*."

Since Dr's. Westcott and Hort did not respect the Bible as their authority, let us see what kind of literature they did respect (in addition to the "unanswerable" Darwin). Hort's son Arthur wrote of His father:

*He took a strange interest...especially in **Mormonism**... I recollect his procuring and studying the Book of Mormon about 1840.*

Concerning the unbelieving, radical, homosexual Greek philosophers Plato and Aristotle...

*He urged me to give the greatest attention to the Plato and Aristotle, and to make them **the central points of my reading**, and the other books subsidiary. [Hort]*

*I can never look back on my Cambridge life with sufficient thankfulness. **Above all**, those hours spent over Plato and Aristotle have **wrought in me** which I pray may never be done away. [Westcott]*

Concerning the worship of Mary...

*After leaving the monastery, we shaped our course to a little oratory^{II.5} which we discovered on the summit of a neighboring hill... It was very small, with one kneeling-place; and behind a screen was a Piéta^{II.6} the size of life... Had I been alone **I could have knelt there for hours.** [Westcott]*

*I have been persuaded for many years that Mary-worship and Jesus-worship **have very much in common** in their causes and their results. [Hort]*

Concerning their Roman Catholic loyalties...

*The Church is the **only center of all our hopes**, that only by clinging fast to hereby submitting to **her mild and lawful authority** [as she continues to slaughter God's people and suppress His Word] by shaping our ways according to her indications, and above all by venerating and upholding with gratitude and love, and leading others to venerate, **those Holy Sacraments.** [Hort]*

Our Christian friend, we could go on and on with the sick thinking of these two apostates. It is of utmost importance for us as Christians to be aware of whom we are getting our Bible from. The fathers of the modern Greek text and the revised English Bible were liberal, religious Roman Catholic sympathizers, whose loyalty was to the pope and "the Church," not the Bible. What we have presented, and what others have documented far more thoroughly, is not a matter of opinion. Their beliefs are plain to see *in their very own writings*. Once again, we are forced to wonder why Mr. White has chosen not to include even one quotation concerning their personal beliefs in his book... although he has no problem quoting from their textual theories^{II.7}.

^{II.5} Private chapel.

^{II.6} A statue of the virgin Mary and a dead Jesus.

^{II.7} *The King James Only Controversy*, pp. 100-101.

Our favorite section of Mr. White's book begins on page 197, where he presents a chart of twelve scriptures related to the deity of Christ, and compares the KJB, NASV, and NIV. Six passages are cited in which the KJB is allegedly inferior—John 1:18, Romans 9:5, Philippians 2:5-6, Colossians 2:9, Titus 2:13, and 2 Peter 1:1. Below is a copy of Mr. White's chart.

<i>Comparison Chart of Passages on the Deity of Christ</i>			
Reference	NIV	NASB	KJV
John 1:1	Clear	Clear	Clear
John 1:18	Clear	Clear	Absent
John 20:28	Clear	Clear	Clear
Acts 20:28	Clear	Clear	Clear
Romans 9:5	Clear	Ambiguous	Ambiguous
Philippians 2:5-6	Most Clear	Clear	Least Clear
Colossians 1:15-17	Clear	Clear	Clear
Colossians 2:9	Clear	Clear	Ambiguous
1 Timothy 3:16	Absent	Absent	Clear
Titus 2:13	Clear	Clear	Ambiguous
Hebrews 1:8	Clear	Clear	Clear
2 Peter 1:1	Clear	Clear	Ambiguous

Let us evaluate the negative ratings assigned to the KJB in this "Comparison Chart."

John 1:18 (KJB) *No man hath seen God at any time; the **only begotten Son**, which is in the bosom of the Father, he hath declared him.*

John 1:18 (NASV) *No one has seen God at any time; the **only begotten God** who is in the bosom of the Father, He has explained Him.*

John 1:18 (NIV) *No one has ever seen God, but **God the One and Only**, who is at the Father's side, has made him known.*

Mr. White tries to convince us that the NASV reading testifies to the deity of Christ because the word “God” is used, and then tries to justify the word “begotten” as “referring primarily to *uniqueness* rather than *origination*.” In justifying the phrase “begotten God,” Mr. White has taken a position that is inconsistent with the rest of Scripture. The word “begotten” is *always applied to humanity* throughout the New Testament:

- Applied to the Son: John 3:16,18; Acts 13:33; Hebrews 1:5-6, 5:5; 1 John 4:9
- Applied to the Word made flesh: John 1:14
- Applied to the word “son”: Philemon 1:10; Hebrews 11:17
- Applied to God’s children: 1 Corinthians 4:15; 1 Peter 1:3; 1 John 5:1,18

Christ was begotten *in His humanity*—He was never begotten as a member of the Godhead. The Scriptures always present God as eternal, with no beginning and no end, and never as an entity that could be “begotten.”

As for the notion that the term “begotten” does not refer to one’s origin, all we have to do is look at the context in which it is used to expose this fallacy.

Acts 13:33 *God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, **Thou art my Son, this day have I begotten thee.***

1 Cor 4:15 *For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus **I have begotten you through the gospel.***

Philemon 1:10 *I beseech thee for my son Onesimus, whom I*

have begotten in my bonds...

Heb 1:5-6 *For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he **bringeth in the first begotten into the world**, he saith, And let all the angels of God worship him.*

1 Peter 1:3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy **hath begotten us again** unto a lively hope by the resurrection of Jesus Christ from the dead.*

To be begotten simply means to be born or come into being—one's *origination*. To "beget" someone is to give birth to them, to become their parent. This could not be more obvious than in the genealogies of Genesis, Ruth, 1 Chronicles, and Matthew.

In order to come up with a justification of the modern text of John 1:18, Mr. White has superimposed his own definition of "begotten" over the Bible's use of the word. This word obviously *does* refer to one's *origin*. And the KJB reading is perfectly consistent with the rest of the Scriptural testimony to our Lord's hypostatic union as the God-Man, the only begotten Son of God. The NASV reading, on the other hand, agrees with the *New World Translation* of the Jehovah's Witnesses.

Rom 9:5 (KJB) *...whose are the fathers, and of whom as concerning the flesh Christ came, **who is over all, God blessed forever**. Amen.*

Rom 9:5 (NASV) *...whose are the fathers, and from whom is the Christ according to the flesh, **who is over all, God blessed forever**. Amen.*

Rom 9:5 (NIV) *Theirs are the patriarchs, and from them is traced the human ancestry of Christ, **who is God over all, forever praised!** Amen.*

The KJB declares that Christ is “over all, God blessed forever.” How Mr. White could consider this “Ambiguous,” is impossible to tell. And since he makes no comments on this verse, we may never know. He does not bother to inform us that the NIV (which appears to be his favorite version) includes alternate readings in a footnote that remove any evidence of Christ’s deity: “Or ... *Christ, who is over all. God be forever praised!* Or ... *Christ. God who is over all be forever praised!*” The KJB contains no such misleading footnotes; therefore, the NIV (which Mr. White rates as the best) is actually the weakest version.

Phil 2:5-7 (KJB) *Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.*

Phil 2:5-7 (NASV) *Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, **did not regard equality with God a thing to be grasped**, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.*

Phil 2:5-7 (NIV) *Your attitude should be the same as that of Christ Jesus: who, being in very nature God, **did not consider equality with God something to be grasped**, but made himself nothing, taking the very nature of a servant, being made in human likeness.*

In his chart, Mr. White rates the NIV “Most Clear,” the NASV “Clear,” and the KJB “Least Clear.” Aside from his opinion that the NIV reading is “one of the plainest, clearest available” and a vague reference to the “rather awkward translation of the KJV,” he gives no reasoning whatsoever to support these ratings.

The truth is that the KJB reading is the *only* one that testifies to Christ’s deity. To say that He *did not* consider it “robbery” to be equal with God, is to say that He *did* recognize

His status as God. The fact that He *is not* undeserving of deity, means that He *is* deity. The point Paul is making here is that although Christ had every legitimate claim to deity, He still voluntarily became a man. In contrast, the modern versions' wording of "did not consider equality with God a thing to be grasped" is indeed *ambiguous*. The fact that Christ was not trying to "grasp" equality with God does not affirm one way or the other whether He is God or not.

Col 2:9 (KJB) *For in him dwelleth all the fullness of the God-head bodily.*

Col 2:9 (NASV) *For in Him all the fullness of **Deity** dwells in bodily form.*

Col 2:9 (NIV) *For in Christ all the fullness of the **Deity** lives in bodily form.*

Mr. White states that the King James translators made an error in using the word "Godhead" (we wonder if he knows anything about the men he is correcting). He goes on to say that their rendering "unintentionally obscures the meaning of the apostle." What could possibly be more *clear* than the term "Godhead"? "Deity" and "Godhead" mean the same thing and are essentially interchangeable; in fact, the term "Godhead" is actually slightly more descriptive, as it is commonly used to specifically refer to God as the Trinity. If one has to even make an issue out of the word "deity" versus the word "Godhead," he is grasping at straws.

Titus 2:13 (KJB) *...looking for that blessed hope, and the glorious appearing of the* great God and our* Savior Jesus Christ...*

Titus 2:13 (NASV) *...looking for the blessed hope and the appearing of the glory of **our great God and Savior, Christ Jesus**...*

Titus 2:13 (NIV) *...while we wait for the blessed hope—the glorious appearing of **our great God and Savior, Jesus Christ**...*

2 Peter 1:1 (KJB) *Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of **God and our* Savior Jesus Christ**...*

2 Peter 1:1 (NASV) *Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of **our God and Savior, Jesus Christ**...*

2 Peter 1:1 (NIV) *Simon Peter, a servant and apostle of Jesus Christ, to those who through the righteousness of **our God and Savior Jesus Christ** have received a faith as precious as ours...*

Mr. White's problem with Titus 2:13 and 2 Peter 1:1 in the KJB is the adjective "our" before "Savior." He claims that this separates the noun "Savior" from the preceding noun "God," thus removing a reference to Christ's deity. A very important fact that he leaves out is that the adjective "our" appears with "Savior" in the *Westcott-Hort Greek text*, just as it does in the *Textus Receptus*. Also, both Greek texts contain the article "the" with "God" in Titus 2:13. Only the KJB has the adjective "our" in its proper place, and only the KJB includes the article "the" in Titus 2:13. Therefore, the KJB is the most accurate translation in both verses.

In both cases, when we look at the whole verse, instead of isolating this one phrase, we see that "God" and "Savior" are not separated at all. Titus 2:13 is about our Lord's "glorious appearing"; the Scriptures abound with declarations of the future return of Christ, and it would be silly to think that this could be the "glorious appearing" of two different individuals. (If we were discussing the American War of Independence and we mentioned "the great general and our first president George

Washington,” would you think we were discussing two different men?) 2 Peter 1:1 makes a reference to perfect divine righteousness, which is applied to “God” and “our Savior Jesus Christ.” Again, it would be silly to think that this is two different “righteousnesses” applied to two different individuals. The full context of each verse gives a clear, open testimony to the deity of “our Savior Jesus Christ.” God the Holy Spirit chose to describe the Son with the magnificent title of “the great God and our Savior Jesus Christ.” Who are we to find fault?

In Chapter 5, we listed over fifty scriptures in which the KJB stands above the modern versions (and there are many more). After evaluating this grand total of six scriptures from Mr. White’s chart, we discover that in four of them there is no inferiority in the KJB, and that in two of them (John 1:18 and Philippians 2:5-7) the KJB is actually superior. John Burgon referred to the theories of Westcott and Hort as “an excursion into cloudland.” We can think of no better way to describe Mr. White’s Comparison Chart.

A perfect example of the methods of the modern critics is found in Chapter 7, “Textual Differences,” of *The King James Only Controversy*, beginning on page 149. Earlier, on page 46, Mr. White makes an assumption concerning the copying of the Greek manuscripts, which he calls “the expansion of piety,” and then when he gets to Chapter 7, he plows ahead full speed, based on this initial assumption. However, he does not present a shred of evidence to support this “expansion of piety” theory.

What is the expansion of piety? According to Mr. White’s assumption, the reason the Received Text and the KJB include the Lord’s names and titles in so many more places is that early Christians *added them in*. On page 46, he writes, “It flows from a desire to safeguard the sanctity of the Lord Jesus. It led people to naturally expand the titles used of the Lord, possibly even without their conscious effort to change the text.” What Mr. White would have us believe is that these Christians who so honored the Person of the Lord Jesus Christ did not show the same respect to His Word, and changed it to their lik-

ing, whether intentionally or carelessly. He would actually have us believe that God-honoring Christians altered the text of their Lord's Book, and we need apostate religious heretics like Westcott, Hort, and Tischendorf to help us recover the true text. Is this how our God works? As God-honoring Christians, we should be insulted. We also wish to testify to the Person of our Lord Jesus Christ as much as we possibly can, but if we were copying His very Word, we would not dare be so careless as to regularly throw in additions of our own. It is our very reverence for "the sanctity of the Lord Jesus" that would compel us to copy as accurately as possible, without regard to our own personal opinions. Not surprisingly, Mr. White makes no effort to back up this assumption with any evidence. He makes his assumption, gives it a scholarly-sounding title, and moves on, expecting us to take him at his word.

After making his first *assumption* that this "expansion of piety" ever actually took place in the Byzantine (Received) Text, Mr. White must move on to his next *assumption*, that no erroneous alterations were made to our Lord's titles in the Alexandrian text (the UBS or Nestle-Aland Greek text). Again, he does not offer the slightest bit of evidence. After acknowledging that the Received Text does indeed abound with the titles of our Lord, as illustrated in his own chart (see following page), he needs to come up with an excuse for his Alexandrian text.

Mr. White's premise is that these faithful Christians grabbed words and phrases that they were familiar with from other scriptures, and stuck them into the scriptures they were copying. He then presents a list of verses that use the same or similar wording as other verses, *and just assumes that they were all mistakenly added*. Has he forgotten that God is always *repeating* His truth to us, especially the truth of the Person and Work of His Beloved Son? What would he like us to do with Psalm 136, where we are reminded *twenty-six times* that "His mercy endureth forever"?

On pages 156-164 of his book, Mr. White presents his list of Scriptures where the equivalent wording of one verse was supposedly "imported" to another verse by a well-meaning but

Reference	UBS/Nestle-Aland	Byzantine
1 John 1:7	Jesus	Jesus Christ
Revelation 1:9	Jesus	Jesus Christ
Revelation 12:17	Jesus	Jesus Christ
1 Thessalonians 3:11	Jesus our Lord	our Lord Jesus Christ
2 Corinthians 5:18	Christ	Jesus Christ
Acts 15:11	Lord Jesus	Lord Jesus Christ
Acts 16:31	Lord Jesus	Lord Jesus Christ
1 Corinthians 5:4	Lord Jesus	Lord Jesus Christ
2 Corinthians 11:31	Lord Jesus	Lord Jesus Christ
2 Thessalonians 1:8	Lord Jesus	Lord Jesus Christ
2 Thessalonians 1:12	Lord Jesus	Lord Jesus Christ
2 John 1:3	Jesus Christ	the Lord Jesus Christ

inaccurate copier. The chart on the following page shows the first five verses (all from Matthew) that supposedly need to be shortened from the Received Text reading.

It is very dangerous to take such liberties with the words of God's own Book, simply because you *assume* that someone added them in later. We read in Revelation 22:18, "*If any man shall add unto these things, God shall add unto him the plagues that are written in this book.*" Could a perfect, just God have endowed the King James Bible with such blessing and power and victory over His enemies, while it contained thousands of added words and phrases?

Supposedly these early Christians who so loved and honored the Lord Jesus Christ did not believe He could safeguard His own sanctity in His own Word, and they decided to give Him a helping hand. Apparently they were all ignorant of the serious warnings against adding to God's Word, found in the very Book they were copying. And somehow all the *same additions* made their way into the vast majority of copies of the New Testament! And yet again we find ourselves on an excursion into cloudland.

KJV	NIV	Background
Matthew 1:25: And knew her not till she had brought forth her <u>firstborn</u> son: and he called his name JESUS.	Matthew 1:25: But he had no union with her until she gave birth to a son. And he gave him the name Jesus.	“Firstborn” borrowed from Luke 2:7, “and she gave birth to her firstborn, a son.” (NIV)
Matthew 8:29: And, behold, they cried out, saying, What have we to do with thee, <u>Jesus</u> , thou Son of God? art thou come hither to torment us before our time?	Matthew 8:29: “What do you want with us, Son of God?” they shouted. Have you come here to torture us before the appointed time?	“Jesus” is borrowed from the similar passage in Mark 1:24, “What do you want with us, Jesus of Nazareth? Have you come to destroy us?” (NIV)
Matthew 20:16: So the last shall be first, and the first last: <u>for many be called, but few chosen.</u>	Matthew 20:16: “So the last will be first, and the first will be last.”	Phrase is borrowed from Matthew 22:14, “For many are invited, but few are chosen.” (NIV)
Matthew 25:13: Watch therefore, for ye know neither the day nor the hour <u>wherein the Son of man cometh.</u>	Matthew 25:13: Therefore keep watch, because you do not know the day or the hour.	Phrase is found in Matthew 24:44: “because the Son of Man will come at an hour when you do not expect him.” (NIV)
Matthew 27:35: And they crucified him, and parted his garments, casting lots: <u>that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.</u>	Matthew 27:35: When they had crucified him, they divided up his clothes by casting lots.	Quotation borrowed from parallel passage in John 19:24, “This happened that the scripture might be fulfilled which said, ‘They divided my garments among them and cast lots for my clothing.’” (NIV)

Mr. White's assumption that the underlined words were “borrowed” from other passages

On a final note concerning the expansion of piety, on page 152 (in the same chapter), Mr. White shows his tendency to withhold essential historical facts (as when discussing the Catholic Latin Vulgate). He says, "It is plainly evident that the majority of textual variations arose quite early in the history of the New Testament." He then tells us that this was because Christianity was illegal, persecution was common, and that those who copied the Scriptures were not "professional scribes" but "simple laypeople." And finally, he states that when Christianity became legal in the fourth century, more "professional" copiers kept these textual variations to a minimum.

If we go back to the basic history of Constantine, Eusebius, and the Roman Catholic cult, we see that this too is a sheer fallacy. Mr. White is trying to tell us that the legalization of Christianity resulted in improved copying with fewer mistakes and therefore fewer "textual variations." What he does not tell us is that this "legalization" of Christianity was Constantine absorbing Christianity into his pagan religion, forming the Great Whore of the Roman Catholic Church. The work of their "professional scribes" included the fifty Greek Bibles that Eusebius' scribes copied for Constantine. Among these were the *Vaticanus* and *Sinaiticus* codices, which contain some of the most sloppy, careless copying of any manuscripts in existence, and which also include the apocryphal writings as Scriptural books. This only reveals the lack of respect these pagan Romans had for God's Word. If Mr. White thinks this was a step in the right direction, he needs to study a little more history. We are reminded of the words of the Apostle Paul: "*Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?*" So much for professional scribes.

Mr. White insists that the "oldest" manuscripts (i.e., Alexandrian) are the best, in spite of the vast majority of manuscripts in the Byzantine (Received) Text, which he freely admits (although he never tells you the Final Score, as we do in Chapter 4). This is a foundational premise for his argument against the "King James Only" crowd. Yet here he contradicts this very

premise. On page 152, he states that “It is plainly evident that *the majority of textual variations* arose *quite early* in the history of the New Testament.” (We would certainly agree.) A few sentences later, he writes, “The *Alexandrian* [text-type] arose *in those first few generations* of the Christian Church.” Exactly what we have been saying all along! Except we know that these “textual variations” were the result of heretics *deleting* references to our Lord’s Person and Work, *not* faithful Christians *adding* them in. We would like to take this opportunity to thank Mr. White for vindicating our argument.

The arguments of the modern critics are based on unfounded assumptions and outright falsehoods. One such falsehood is found on page 153 of *The King James Only Controversy*: “And the early church fathers who wrote during the early centuries give no evidence in their citations of a familiarity with the Byzantine text-type.” This statement is completely untrue and we can only hope that Mr. White is making it in ignorance. John William Burgon, that most conscientious and industrious master of textual studies, catalogued a total of **86,489** quotes from the early Church Fathers. After his death, another man of textual studies by the name of Edward Miller took on the monumental endeavor of categorizing all these quotations according to text-type. Dr. Jack Moorman provides the following information on Miller’s work^{II.8}:

*The results of his examination are stated by him as follows. Taking the Greek and Latin (not the Syriac) Fathers who died before A.D. 400 **their quotations are found to support the TR** [Textus Receptus] **in 2,630 instances** (that is the distinctive TR readings), the WH [Westcott-Hort] text in 1,753. Nor is this majority due solely to the writers who belong to the end of this period. On the contrary, if only the earliest writers be taken, from Clement of Rome to Irenaeus and Hippolytus (A.D. 97-236), **the majority in favor of the TR is***

^{II.8} Dr. Jack Moorman, *Forever Settled*, p. 94.

*proportionately even greater, 151 to 84. Only in the Western and Alexandrian writers do we find an **approximate equality** of votes on either side. Further, if a select list of thirty important passages be taken for detailed examination, **the preponderance of early patristic evidence in favour of the TR is seen to be no less than 530 to 170**, a quite overwhelming majority.*

Moorman then shows a list of the most notable fathers who quoted the Received Text.^{11.9}

A.D. 100-150: *The Didache, Diognetus, Justin Martyr*

A.D. 150-200: *Gospel of Peter, Athenagorus, Hegesippus, Irenaeus*

A.D. 200-250: *Clement of Alexandria, Tertullian, Clementines, Hippolytus, Origen*

A.D. 250-300: *Gregory of Thaumaturgus, Novatian, Cyprian, Dionysius of Alexandria, Archelaus*

A.D. 300-400: *Eusebius, Athanasius, Macarius Magnus, Hilary, Didymus, Basil, Titus of Bostra, Cyril of Jerusalem, Gregory of Nyssa, Apostolic Canons and Constitutions, Epiphanius, Ambrose*

These early church leaders had a wide range of theological beliefs and also quoted the Alexandrian text, but the fact remains that there are literally thousands of quotes of the Received Text from the earliest centuries of the Church.

Mr. White's approach to the Word of God, and its text, its history, and its authority, can best be summed up in his comment on 1 Timothy 3:16 (page 207):

“I prefer this reading...”

^{11.9} On pp. 97-99, Dr. Moorman lists actual quotes from the early Church Fathers. If you would like more of this information, please contact us.

When it comes to handling the Word of Truth, **Mr. White's preference** is his own authority. He simply *does not have a Bible*. He only has a book that contains most of the Bible, and no matter how hard he works at it, he will never have God's true Word. He will never have a real Bible—a Book he can trust. Therefore his entire Christian testimony is based on what “**I**” prefer, rather than on the immovable foundation of the Book that **God** has given. Mr. White's foundation of what “**I**” prefer is sinking sand.

His approach to defending a doctrine such as the deity of Christ is to pick and choose whatever reading you “prefer” from all the different versions. What would he have us do—carry a dozen different Bibles around with us so we will be prepared when we encounter a Jehovah's Witness? Any unbeliever or cult member who sees you thumbing through all your different “Bibles” for the reading you like the best, can easily see right through your little game. It will be obvious to them that you are just giving *your opinion* of what you think the correct reading should be. You are now trying to convict them of their need for Jesus Christ on your own authority, and not on the Bible's authority. Thankfully, God has not left us in the same hopeless confusion in which Mr. White leaves us. God in His faithfulness and His sovereign will has given us a Book that uncompromisingly upholds all the truths of Scripture, so that when we proclaim God's message to a lost and dying world, we can speak on the Book's authority. Praise be to God!

§

Q

What about the modern manuscript discoveries?

A

The modern manuscript discoveries strengthen and validate the

King James Bible. Many Greek documents have indeed been uncovered since 1611, but as we noted in Chapter 4, they demonstrate an overwhelming support for the *Textus Receptus* and the KJB. It is quite foolish to use these recently discovered manuscripts as a criticism against the KJB when they actually vindicate its text. Through these recent finds, God is showing us that He was in complete control when He brought about the publication of the *Textus Receptus* on the printed page, and He is confirming in our hearts that we have had His true Word all along...and that it does not need to be changed.

...The Bible is God's infallibly inspired Word which has been preserved by God's special providence down through the ages... And the providential preservation of the Scriptures did not cease with the invention of printing. For why would God watch over the New Testament text at one time and not at another time, before the invention of printing but not afterward? Hence the formation of the Textus Receptus was God-guided. The Textus Receptus, therefore, is a trustworthy reproduction of the infallibly inspired original New Testament text and is authoritative. And so is the King James version and all other faithful translations of the Textus Receptus.^{11.10}

§

Q

Was the King James Bible revised?

A

A popular claim among modern critics is that there were multiple “revisions” of the KJB. And this is yet another deceitful ploy to escape the mountains of evidence supporting the KJB.

^{11.10} Dr. Edward F. Hills, *Believing Bible Study*, p. 87.



A 16th-century printing press. Reproduced in J. R. Greene's *A Short History of the English People*. University of Victoria Library.

There were editions, or reprints, of the KJB in 1629, 1638, 1762, and 1769. However, these were not alterations of the underlying Greek text (as we see in the modern versions), nor were they the result of errors on the part of the translators. Printing in the 17th and 18th centuries was rigorous, tedious work. Literally *every letter in the entire Bible* had to be set by hand. And since God works through imperfect men, mistakes naturally occurred and needed to be corrected later. John Bois and Samuel Ward, two of the translators themselves, worked on a comprehensive correction of misprints in 1629. They were still living in 1638 when another such correction was done, but it is not known if they were also involved in this project.

Other aspects of the original 1611 edition that would change in future editions were simply *spelling* and *font style*.

Until the 1600's the English language had been in a state of growth and development, reaching its peak of form and vocabulary at the time of the Authorized Version. However, spelling had not yet been completely standardized, and there were several different acceptable spellings for many words. Consider the original text of John 1:6-18.

- 6 *There was a man sent from God, whose name was Iohn.*
- 7 *The same came for a witnesse, to beare witnesse of the light, that all men through him might beleue.*
- 8 *Hee was not that light, but was sent to beare witnesse of that light.*
- 9 *That was the true light, which lighteth euery man that cometh into the world.*
- 10 *Hee was in the world, and the world was made by him, and the world knew him not.*
- 11 *Hee came vnto his owne, and his owne receiued him not.*
- 12 *But as many as receiued him, to them gaue hee power to become the sonnes of God, euen to them that beleue on his Name:*
- 13 *Which were borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
- 14 *And the Word was made flesh, and dwelt among vs (& we beheld his glory, the glory as of the onely begotten of the Father) full of grace and trueth.*
- 15 *Iohn bare witnesse of him, and cried, saying, This was he of whom I spake, He that commeth after me, is preferred before me, for he was before me.*
- 16 *And of his fulnesse haue all wee receiued, and grace for grace.*
- 17 *For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.*
- 18 *No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.*

Here we see “beleeeue” instead of “believe,” “beare” instead of “bear,” “Hee” instead of “He,” “Sonne” instead of “Son,” etc. The additional use of the letter *e* is evident of the different spellings used in 1611. This original printing was also done in the German Gothic font style (as opposed to the Roman style we are used to), and this is why an *i* looks like a *j*, a *v* looks like a *u*^{II.11}, and a lowercase *s* looks like a lowercase *f* (see page 143).

About a century later, English spelling had been much better established, and therefore two more editions with more standardized spellings came out in 1762 and 1769. These are the kinds of trivial changes that modern critics claim as “revisions” of the Authorized Version.

*What would **ranne**, **euill**, and **ftarres** be according to present-day spelling? See if you can figure them out. The present-day spellings would be **ran**, **evil**, and **stars**. These typographical and spelling changes account for almost all of the so-called thousands of changes in the King James Bible. None of them alter the text in any way.*^{II.12}

Here are a few examples of misprints and their corrections, with the year the correction was made. These include a few changes made before the first major correction work done in 1629.

- thy right doeth → thy right hand doeth (1613)
- which was of our father’s → which was our fathers (1616)
- seek good → seek God (1617)
- for the king had appointed → for so the king had appointed (1629)
- now and ever → both now and ever (1638)
- the wayes side → the way side (1743)
- shalt have remained → ye shall have remained (1762)
- returned → turned (1769)

^{II.11} This is the reason the letter *w* is a double-u as opposed to a double-v.

^{II.12} Dr. David F. Reagan, *The King James Version of 1611: the Myth of Early Revisions*.

There were approximately 400 such changes made, 280-290 by the year 1629. These were simple human errors that were easily remedied, and they hardly qualify as a “revision” of a faulty Bible text. None of these corrections were in any way related to the Greek text the translators used or the work of translation itself. And considering the hundreds of thousands of words in the Bible, it is remarkable that only about 400 textual changes had to be made in future printings. Our King James Bible has never been revised; it has only been proofread a few times.

§

Q

Why did the 1611 printing contain the Apocrypha?

A

According to Samuel Gipp, “In the days in which our Bible was translated, the Apocrypha was accepted reading based on its historical value, though not accepted as Scripture by anyone outside of the Catholic Church. The King James translators therefore placed it between the Old and New Testaments for its historical benefit to its readers. They did not integrate it into the Old Testament text as do the corrupt Alexandrian manuscripts.

“That they rejected the Apocrypha as divine is very obvious by the seven reasons which they gave for not incorporating it into the text. They are as follows:”

1. *Not one of them is in the Hebrew language, which was alone used by the inspired historians and poets of the Old Testament.*
2. *Not one of the writers lays any claim to inspiration.*
3. *These books were never acknowledged as sacred Scriptures by the Jewish Church, and therefore were never sanctioned by our Lord.*
4. *They were not allowed a place among the sacred books, during the first four centuries of the Christian*

Church.

5. *They contain fabulous statements, and statements which contradict not only the canonical Scriptures, but themselves; as when, in the two Books of Maccabees, Antiochus Epiphanes is made to die three different deaths in as many different places.*
6. *It inculcates doctrines at variance with the Bible, such as prayers for the dead and sinless perfection.*
7. *It teaches immoral practices, such as lying, suicide, assassination and magical incantation.*^{II.13}

*The only reason for their inclusion at all was due to their accepted **historical** value. Whereas our Scofield Reference Bible divides the testaments with an informative article entitled, "From Malachi to Matthew," the King James translators inserted the actual literature of that nebulous, intertestamental period.*^{II.14}

The translators of 1611 inserted the Apocrypha between the Old and New Testaments, as uninspired material that did not carry the authority of Scripture (on the same par with the study notes found in many Bibles today). The authors of the *Vaticanus* and *Sinaiticus* codices, however, incorporated these books into the text of the Old Testament, placing them on equal level with Scripture.

§

Q

What was the purpose of the 1611 marginal notes?

A

Critics of the KJB will make an issue of the fact that the origi-

^{II.13} Dr. Samuel C. Gipp, *The Answer Book*.

^{II.14} Dr. William P. Grady, *Final Authority*, p. 167.

nal printing contained over 8,000 marginal notes. However, these notes were of a much different nature than the footnotes of the modern versions.

When transferring a written text from one language to another, it is not always possible to retain an exact, word-for-word equivalent of the original, especially when translating idioms and figures of speech. So as often as possible, the original printing of the Authorized Version provided marginal notes showing an alternative translation, the literal translation where an idiom was used, or an explanation of the Hebrew or Greek words. These comprise the majority of the 1611 printing's marginal notes. Other notes also showed slightly different readings from other Greek manuscripts, but this was done in a very different way than in the modern versions. First of all, no passages were bracketed, and there was no question about any verse or passage belonging in the text. The translators adhered to the *Textus Receptus* and did not question its authenticity. Fifty-four men of God worked together, ensuring that every passage was reviewed at least fourteen times, and when the work was complete, they were in collective agreement as to the true text of the Bible. Therefore, none of their marginal notes were ever intended to call into question the authenticity of any part of the text. (There were no footnotes referring to ancient, corrupt Alexandrian manuscripts that said, "Earliest and best manuscripts do not contain.")

In our section on the *Johannine Comma* (1 John 5:7b-8a in the KJB), we freely admit that this phrase is not found in the majority of the extant Greek copies. Yet when we consider all the evidence in light of God's promise to preserve His Word for His people, it is clear that it is indeed a part of God's Word. Likewise, the King James translators originally included occasional notes that a phrase they had translated from the *Textus Receptus* did not appear in the majority of the Greek manuscripts available at the time. The manner in which the translators conducted their labors was to make their work as open and visible as possible to the people. This was the reason for the italicized words and the alternative translations in the margin.

Obviously, this was not to say that the translation in the text itself was wrong! They wanted the reader to know what they had done in these particular passages. For this same reason, they included notes showing slightly different wordings found in Greek manuscripts. This in no way implied that they doubted the *Textus Receptus*; they were simply showing the reader that there were other readings in existence. This would certainly not cause such damaging questions and doubts as to the reliability of the text, as we have in the modern versions. And if there were indeed any uncertainty concerning the text of the Authorized Version, we can be sure that the Roman clergy would have immediately made the most of this weakness. Yet we never see the text of the KJB being challenged until the late 19th century.

The fruit of the translators' work was to present God's true preserved Word to their fellow Englishmen. They were breaking away from the confused, corrupted Catholic versions of the Dark Ages and trusting the Lord by faith that He had given them His Book in order that His people in England could have it in their own language. In contrast, the footnotes used in conjunction with brackets in the modern versions are telling their readers that whole chunks of their Bible really don't belong there because they're not found in the old Catholic Greek Bibles.

§

Q

Is it "Easter" or "Passover"?

A

Critics of the KJB claim that "Easter" is a mistranslation of the Greek word *pascha* in Acts 12:4, and that it should be rendered "Passover" as it is in the modern versions.

Acts 12:1-4 (KJB) *Now about that time Herod the king*

*stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after **Easter** to bring him forth to the people.*

Acts 12:1-4 (NASV) *Now about that time Herod the king laid hands on some who belonged to the church in order to mistreat them. And he had James the brother of John put to death with a sword. When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread. When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the **Passover** to bring him out before the people.*

The word *pascha* occurs twenty-nine times in the Greek New Testament. It is translated “Passover” each time except in this particular instance. After studying the impressive skill and meticulous methods of the King James translators, it would be foolish to jump to the conclusion that they “goofed” here. As a matter of fact, they had good reason for translating it the way they did.

The key is in the previous verse, Acts 12:3, where we are told that Herod took Peter prisoner during the days of unleavened bread. Passover is always *before* the days of unleavened bread, therefore Passover was already past. It would make no sense for Herod to be making plans to bring Peter forth to the people after Passover.

Num 28:16-17 *And in the fourteenth day of the first month is the passover of the LORD. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.* [See also Exodus 12:13-18; Deuteronomy 16:1-8; 2 Chronicles 30:15,21; Ezra 6:19,22.]

The Passover was celebrated on April 14; the days of unleavened bread were celebrated April 15-21. Since the Passover had already come and gone when Peter was imprisoned, obviously Herod could not be planning to display him publicly after the Passover. However, Herod would be celebrating the pagan holiday of Easter (in honor of the goddess Ishtar) later the same month. So it makes perfect sense that Herod seized Peter, “intending after Easter to bring him forth to the people.” The modern versions present an obvious contradiction in this passage, telling us that Herod was making future plans to deal with Peter after the Passover, when the Passover was already over.

This is a perfect example of a word with a broad meaning, or multiple meanings, which has to be clarified by the *context*. History does indicate a Jewish and pagan use of the word *pascha* for their holy day. Obviously, the Jewish *pascha* was completely different from the Roman *pascha*. And since the Jewish *pascha* (Passover) was already past, Herod’s plans could only be referring to the Roman *pascha* (Easter) which was about to be celebrated. This is typical of the challenges that translators will face. Someone speaking first-century Greek could easily distinguish between the different uses of this one word and recognize the reference to the Jewish *pascha* as opposed to the Roman *pascha*. But in order to achieve the equivalent in English, we need two different words, depending on the two different uses of *pascha*. And as always, we find that we can trust our Old Black Book, and that it has once again been proven superior to the modern versions.

§

Q

Was it a spoken or written prophecy?

A

As we saw in Chapter 5, the KJB reading of Mark 1:2-3 is accu-

rate, while the modern versions are not.

Mark 1:2-3 (KJB) *As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

Mark 1:2-3 (NASV) *As it is written in Isaiah the prophet: “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.’”*

Since Mark is clearly quoting the writings of two prophets (Isaiah and Malachi), rather than Isaiah alone, modern critics attempt to justify the modern wording by claiming that Mark had a scroll containing the books of several prophets, and that Isaiah was the “main prophet,” and therefore Mark just used his name. They use Matthew 27:9-10 as their “evidence.”

Matt 27:9-10 (KJB) *Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.*

Since this prophecy is actually written in Zechariah 11:12-13, modern critics claim that Matthew had a scroll like Mark's, with Jeremiah being the “main prophet,” so Matthew used his name instead of Zechariah's.

This theory is very flawed. First of all, there is no evidence that the writers of Scripture ever employed this practice of using a “main” prophet's name while actually quoting another prophet. Secondly, God the Holy Spirit is not so loose and careless when guiding His writers; when the Bible says that a specific prophet wrote a specific prophecy, we can simply believe what the Bible says—we don't have to speculate that it may have actually been someone else.

So then the question remains, why did Matthew reference a prophecy of Jeremiah when quoting a prophecy of Zechariah? Well, if we would just pay better attention, the answer is very easy. Matthew was quoting a prophecy that was *spoken* by Jeremiah and *written* by Zechariah.

Matt 27:9a (KJB) *Then was fulfilled that which was **spoken** by Jeremiah the prophet...*

The fact that Jeremiah had verbally proclaimed this prophecy to the Jews does not necessarily mean that he wrote it down. This is not the only time the New Testament refers to a “spoken” prophecy that does not actually appear “written” in the Old Testament. (See also Matthew 2:23, “*And he came and dwelt in a city called Nazareth: that it might be fulfilled which was **spoken** by the prophets, He shall be called a Nazarene.*”)

When the New Testament quotes a *spoken* prophecy, it is most often written in the Old Testament, but not always. However, when it specifically mentions a *written* prophecy, that prophecy is *always* found written in the Old Testament. And when the New Testament gives us the name of the prophet who wrote it, it can always be found in that specific prophet’s writings. Therefore, one cannot use Matthew 27:9-10 as an excuse for the inaccuracy of Mark 1:2-3 in the modern versions. If Mark had actually said that the prophecy he was quoting was *written by Isaiah* without mentioning any other prophet, he would have been *wrong*. The Bible speaks to us plainly, and we can take God the Holy Spirit at His word. And in order for Mark 1:2-3 to be correct, it must read as it does in the King James Bible: “*As it is written in the prophets.*”

Q

How should *agapao* and *phileo* be translated?

A

A typical tactic used by Bible-correcting pastors, who are trying to maintain their Nicolaitan power over the common people, is to make an issue of the fact that different Greek words are sometimes translated with the same word in our English Bible. They claim that because of this, we are not getting the true, accurate meaning of these Greek words, and that we need their “corrected” or “expanded” translation to properly understand the Bible. This is often an effective method of forcing the congregation to rely completely on the pastor.

A common example of this deceitful scam is to point out that the Greek words *agapao* and *phileo* are both translated “love.” The Bible correctors then falsely ascribe another “deficiency” to our English Bible. They tell us that the English of the KJB does not adequately explain the concept of love in the New Testament. They claim that the Greek indicates two different types of love, and that the KJB is deficient because it uses only one English word to translate both Greek words.

This is one of the great falsehoods promoted by Bible correctors. They tell us we cannot understand love in the New Testament because the English word “love” does not adequately convey the difference between *agapao* love and *phileo* love. *Agapao*, we are told, is the “highest form” of love, the pure “virtue love” of God towards man. *Agapao* supposedly is not centered in the *object* (the one who is loved) but in the virtue of the *subject* (the one who loves). *Phileo*, we are told, is a “lesser” love. It expresses fondness and is centered in the attractiveness of the object of affection. This argument is used by Bible correctors to promote their constant references to the Greek, in order to support their Nicolaitan lie that you cannot understand the Bible without their Greek scholarship.

The truth is that there is no significance in the way that *agapao* and *phileo* are used in the New Testament. *Agapao* and *phileo* are used *interchangeably* by the writers of the New Testament to express the concept of love. As always, the *context* of the word “love” reveals its usage and meaning. We see here (as when studying *katakrima*) that even modern scholars support our position. Although we do not recognize them as authorities, we can use their very statements to refute the Bible correctors who use their definitions and claim to be Greek experts. The *New World Biblical Library* by H. G. Liddell and R. Scott includes this note on the usage of “love” in the New Testament:

Phileo, ‘love, have affection for,’ is quite common in Greek antiquity, exhibiting a wide semantic range. The kind of emotions encompassed by Phileo include the innate love of a parent for a child or that of a husband for a wife. It can also indicate the kind of love friends have for one another. Under other circumstances it can describe sensual love between a man and a woman.

Gustav Stahlin, author of the *Theological Dictionary of the New Testament* (edited by the Nazi Gerhard Kittel), says that while *phileo* often denotes attraction to those who belong (e.g., love for a family member), it shifts at times to include those things or people which are chosen (e.g., friends) and may even denote sensual love between the sexes (*Phileo*, Kittel, 9:115f). Other general meanings include “to like doing something,” “to value,” or “to be accustomed to” (Liddell-Scott). Stahlin further states that in classical Greek *the distinction between “phileo” and “agape” is at times vague or negligible*. And the use of *phileo* in the New Testament is no different from its classical use.

In a spiritual context, *phileo* can speak of God’s love for man (Revelation 3:19) or man’s love for God (1 Corinthians 16:22 cf. John 16:27). John used it of the Father’s great love for the Son (John 5:20) and of the Father’s love for humanity (John 16:27). Lazarus was loved (*phileo*) by Jesus (John 11:3,36).

It is apparent from these scriptures that *phileo* is used at

times to convey *the same qualities of love typically associated with agapao*. Consequently, there is no demonstrable significance in the alternating use of these words in Jesus' talk with Peter by the Sea of Galilee (John 21:15-17). It is quite natural to use varying synonyms in our conversation; for example, we could also use "hate," "despise," and "abhor" in the same dialogue, but this would not necessitate some secret "hidden meaning" behind these different words. Even prominent modern scholars like Stahlin admit that there is no notable difference between the uses of agapao and phileo. And we would remind the reader that we ourselves do not rely on the definitions of men like Stahlin and Kittel; we are merely demonstrating the folly of the Bible-correcting pastors who follow them.

Some scholars, in their own minds, have created a great distinction between the use of agapao and phileo, but this is an arbitrary inference that is not consistent with the New Testament usage of these words. The New Testament uses both agapao and phileo to express the same concepts of love. Note the following verses and their usage of agapao and phileo:

Matt 22:37-39 *Jesus said unto him, Thou shalt **love** the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt **love** thy neighbor as thyself.*

Here the Lord Jesus Christ tells us the greatest commandments are to love (agapao) God and our neighbor. Agapao is used to describe the love we are to have for God and others.

John 3:19 *And this is the condemnation, that light is come into the world, and men **loved** darkness rather than light, because their deeds were evil.*

Here the Lord Jesus Christ tells us that unbelieving men will not come to him because they loved (agapao) the darkness of sin. Here lost sinners have "agapao love" for darkness and sin. So much for agapao always being the virtue love of God.

John 12:43 *For they **loved** the praise of men more than the praise of God.*

Here the Lord Jesus Christ tells us that the reason the Pharisees who believed in Him would not confess Him was that they loved (agapao) the praise of men. Here again, the use of agapao has nothing to do with the virtue love of God.

2 Tim 4:10 *For Demas hath forsaken me, having **loved** this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*

Here Paul tells us that the reason Demas forsook him and the ministry of the Gospel was because he loved (agapao) the sinful pleasures of this present satanic world system. Again agapao is used to describe strong affection, “love,” for the sinful pleasures of this world, which is antithetical to the virtue love of God.

1 Peter 3:10 *For he that will **love** life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.*

Here Peter tells us if we would love (agapao) life and the blessings of God in this world we need to control our tongue. Here believers can have “agapao” for the blessings of this world.

2 Peter 2:15 *Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who **loved** the wages of unrighteousness...*

Here Peter tells us that unsaved false teachers use the Gospel to make money because they love (agapao) the wages of unrighteousness. These greedy false teachers have “agapao” love for money. It is clear that the thought expressed by agapao in this context is a strong affection or desire for something.

1 John 2:15 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

John commands believers not to love (agapao) the world system and its sinful pleasures. Here agapao is again used to denote a strong desire or affection for sin. In this context, it cannot be a reference to the virtue love of God.

Matt 6:24 *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

The Lord Jesus Christ tells us no man can serve two masters. We cannot serve God and the pursuit of mammon (materialism). We will either love (agapao) mammon or God. Here again the idea of agapao is a strong affection or desire.

In these verses, agapao is obviously not used for the virtuous love of God, but for men's strong desire and affection for the sinful pleasures of the world system. Agapao is used in many ways. *Context determines its meaning.* The English word "love" is the perfect word to translate agapao as well as phileo, as we will illustrate. It is obvious that agapao and phileo are used interchangeably in the following verses:

Matt 23:6 *And love the uppermost rooms at feasts, and the chief seats in the synagogues...*

The Lord Jesus Christ states that the Pharisees love (agapao) the best seats at public events.

Luke 11:43 *Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.*

And here the Lord Jesus Christ states that the Pharisees love (phileo) the best seats in the synagogues. Note that Matthew uses agapao to describe the Pharisees' love for the best seats,

and Luke uses *phileo* to describe the same thing. Again, it is obvious that these two words are used interchangeably—there is no hidden meaning in their usage that needs to be uncovered by digging into the original Greek and retranslating the Bible.

John 19:26 *When Jesus therefore saw his mother, and the disciple standing by, whom he **loved** [agapao], he saith unto his mother, Woman, behold thy son!*

Agapao is used of the disciple whom Jesus loved.

John 20:2 *Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus **loved** [phileo], and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.*

And *phileo* is used of the disciple whom Jesus loved.

Here again the interchangeable use of *agapao* and *phileo* is clearly demonstrated. In order to understand the kind of love that is meant, the *context* of the passage is the key in Greek as well as in English. A man could say, “I love my wife,” “I love the Yankees,” or “I love ice cream.” Obviously, each statement portrays a different kind of love, but only one word is needed to express it. The context of the word’s usage reveals the type of love that is meant. It is a matter of simple common sense. It is obvious that a man’s love for his wife is different than his love for his favorite food or favorite baseball team. The context of the statement clearly expresses the point in plain English. It is no different in the Greek language, with the use of *agapao* and *phileo* in describing the various concepts of love in the Bible. And as usual, the Bible’s truth is plainly understandable to any humble, teachable Christian reading his English Bible, but it is needlessly complicated by Bible-correcting teachers.

The vain, fruitless efforts of the modern critics to rewrite the Bible can be aptly described in the words of Solomon...

Ecc 12:12b *...of making many books there is no end; and much*

study is a weariness of the flesh.

Q

What kind of man was King James?

A

Numerous publications, websites, and of course Bible critics are now making the spurious claim that King James was a homosexual. But before we address this question, allow us to make this clear: given the ignorant, frivolous nature of this current-day slander of King James' name, we did not even wish to give it any attention...however, after seeing the popularity of this claim among critics trying to discredit the Authorized Version, and the readiness of many people to accept it, we eventually felt it should be dealt with.

The simple truth is this—there is not a shred of historical evidence from the time of King James to indicate his homosexuality. The cold, hard, undisputed facts that we know for certain about his life indicate just the opposite. Everything that was written and said about him during his life portrayed a man of morality and character. It was not until twenty-five years after his death that his personal enemies, as well as enemies of Protestantism, began promoting this empty, unfounded accusation. James was no longer even alive to defend himself...but then, it is always the way of the slanderer to tell his lies when the other party is not present to answer the charges.

During all the years that we followed Bible-correcting teachers, we never heard any mention of his wife, Anne of Denmark. And we were certainly never told that he fathered eight children, which removes any doubt of his attraction to his queen. And he wrote many poems and sonnets in her honor.

*How oft you see me have an heavie hart,
Remember then sweete doctour, on your art,
That blessed houre when first was brought to light
Our earthlie Juno and our gracious Queene.*

*Three Goddesses how soone they hade her seene
 Contended who protect her shoulde by right,
 But being as Goddesses of equal might
 And as of female sexe like stiffe in will
 It was agreed by sacred Phoebus skill
 To joyne there powers to blesse that blessed wight.
 Then, happie Monarch sprung of Fergus race
 That talkes with wise Minerve when pleaseth thee
 And when thou list some Princlie sports to see
 Thy chaste Diana rides with thee in chase.
 Then when to bed thou gladlie does repaire
 Clasps in thine arms thy Cytherea faire*

The “happie Monarch” is of course James himself. And his “Cytherea faire” was his poetic name for his bride.

When his son Prince Henry was only four years old, James wrote a book addressed to him entitled *Basilikon Doron* (Greek for “a king’s gift”). Its purpose was to impart wisdom and instruction that his son would need in the years to come. Sadly, Prince Henry died prematurely not long thereafter, and the book was passed on to Prince Charles. Consider the words of King James himself and what they reveal about his convictions.

Concerning the Christian faith...

*As ye are a good Christian, so ye may be a good king...
 establishing good laws among your people: the other, by
 your behavior in your own person with your servants.*

*Therefore first of all things, learn to know and love that
 God whom to ye have a double obligation.*

*Holiness being the first and most requisite quality of a
 Christian (as proceeding from true fear and knowledge
 of God).*

The whole scripture is dictated by God's spirit.
Concerning marriage...

But the principal blessing [is] in your marrying of a godly and virtuous wife...being flesh of your flesh and bone of your bone... Marriage is the greatest earthly felicity... Without the blessing of God you cannot look for a happy marriage.

Keep your body clean and unpolluted while you give it to your wife whom to only it belongs for how can you justly crave to be joined with a Virgin if your body be polluted?

Marriage is one of the greatest actions that a man does all his time... When you are married, keep inviolably your promise made to God in your marriage.

Abstain from the filthy vice of adultery; remember only what solemn promise ye made to God at your marriage.

Concerning homosexuality...

There are some horrible crimes that ye are bound in conscience never to forgive: such as witchcraft, willful murder, incest, and sodomy.

Especially eschew [avoid] to be effeminate.

If we wish to know the real King James, we can learn a great deal from what his contemporaries, especially his political rivals, said about him (as opposed to ignorant critics 400 years later). In 1602, Sir Henry Wotton wrote, "Among his good qualities none shines more brightly than the chasteness of his life, which he has preserved without stain down to the present time contrary to the example of almost all his ancestors."

Sir Edward Coke was often an opponent of King James,

who had him dismissed from the English high court. Coke's view on homosexuality was, "Buggery is a detestable and abominable sin...against the ordinances of the Creator and the order of nature." Yet in reference to the personal character of the king, he stated, "I knowing the sincerity of his justice, for which he is the most renowned king in the Christian world..." It is a rare leader whose virtue is praised even by his contemporary opponents.

The historian Sir Arthur Wilson opposed James and his concept of the monarchy, and at times criticized the king harshly on political issues. However, he described James' life as "decidedly pure" and affirmed that James did not "come into conflict with the Presbyterian clergy" in the area of "morality." The Presbyterian preachers had opposed his mother, Mary Queen of Scots, for her adulteries, but never found any cause to criticize King James.

Bishop Godfrey Goodman, known for preaching against moral sins, had disagreements with the king, and James even denied him opportunities for advancement. However, when the first hints of homosexuality were first voiced by Anthony Welden in 1650, Bishop Goodman refuted him: "The king himself was a very chaste man."

And who was Anthony Welden? He was an officer in the royal court who was dismissed by the king. His personal bias in writing against King James is obvious. And his slander was generally ignored because there were so many people still alive who had known the king. His accusations were later repeated by Catholics who hated James for his support of the Protestant faith, and those who had a political axe to grind.

These fabrications could never really take root with the true character of the king still a recent memory in the minds of the people. And it is only recently that they have become popular in Christianity in America. *Moody Magazine*, the monthly publication of Moody Bible Institute until 2003, published an article in its July/August 1985 issue claiming that King James was a homosexual ("The Real King James" by Karen Ann Wojahn), but, not surprisingly, no solid evidence was provided.

Twenty years later, they still have not offered any further information to back up their slanderous statements. Unfortunately, the damage had been done, as critics of the King James Bible jumped on the bandwagon, and modern homosexual groups jumped at the chance to claim King James himself as one of their own. And now God's people are being told that the Bible our Lord has used to champion the Christian faith and proclaim the truth throughout the world for four centuries bears the name of a homosexual. Have we so little faith in divine providence?

Dr. Miles Smith wrote the Preface to the Authorized Version, "The Translators to the Readers," in which he compliments King James. Some critics have suggested that this was only a custom of the time and therefore question the sincerity of the translators. However, they were devout, Bible-believing men who were not afraid to disagree with the king. Many of them spoke publicly against his view on the "divine right of kings." They would have openly condemned him for homosexuality. But they only applauded his character and spirituality:

Great and manifold were the blessings, most dread sovereign which Almighty God, the Father of all mercies, bestowed upon us the people of England, when he first sent your Majesty's Royal Person to rule and reign over us.

Maintaining the truth of Christ, and propagating it far and near is that which hath so bound and firmly knit the hearts of all your Majesty's loyal and religious people unto you, that your very name is precious among them. Their eye doth behold you with comfort, and they bless you in their hearts, as that sanctified Person, who, under God is the immediate author of their true happiness.

The Puritans also were not timid, powerless preachers afraid of confronting an immoral king. After James' son, Charles I, had taken the throne, the Puritans spoke out fearlessly against his perceived immoralities. Yet they had only praise and honor for King James.

He has a voluminous record of others attesting to his moral character. His own writings reveal a man with a godly predisposition. Moreover, he explicitly warned his sons against the evils of homosexuality. The proven facts are that James Stuart was a devout man who loved the Lord and His Word.

...there have been few monarchs in the annals of history who were more versed in Scripture, devout in their worship, knowledgeable of biblical theology, and morally upright than James I of England. There likely is not coincidence that God providentially allowed the most famous English version of the Bible to have been authorized at his hand.^{II.15}

...three contemporary and professional historians (Sanderson, Heylyn, and Wood) sharply disagreed with those who hinted of James' over-fondness for male favorites. The testimony of these men, and the host of other men I have cited cannot be ignored, yet is ignored by those critical sources who seek to paint James as a homosexual.^{II.16}

Perhaps no sovereign has suffered more by that art, which is described by an old Irish proverb, of killing a man by lies.^{II.17}

Most of the same modern critics who condemn King James as a homosexual also claim that he extensively controlled the translation work, and that the text had to be approved by him. But if a homosexual had so much control over the translation, one must wonder why the King James Bible condemns homosexuality more boldly and dogmatically than any other book on earth

^{II.15} David H. Sorenson, *Touch Not The Unclean Thing: The Text Issue and Separation*.

^{II.16} Stephen A. Coston, Sr., *King James Unjustly Accused*, p. 287.

^{II.17} Historian Isaac Disraeli, 1863.

(references to homosexuality tend to get watered down in some of the modern versions). During his reign, and especially after the advent of the Authorized Version, the Roman Catholics did everything in their power to destroy him and the Bible he sanctioned, including four assassination attempts (he often wore padding under his clothes as protection against knives and daggers). If he were indeed living a homosexual lifestyle, it would have offered the perfect opportunity for his religious enemies to condemn him and discredit the English Bible. Yet we have no record of the pope or his clergy ever making such an accusation when the Lion of the Reformation was unleashed on them.

“I never with God’s grace shall do anything in private which I may not without shame proclaim upon the tops of houses.”

—King James I, 1603

To all our loose-tongued brethren, who continue to slur the name of King James without even bothering to glance at the history of his time, we would say...

Prov 18:8 *The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.*

Prov 26:20 *Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.*

All this is not meant to imply that King James was perfect. He was prone to error as any other man. The evidence from history indicates that he did not have the best discernment in choosing officials to serve under him, which often led to scheming and intrigue among his subordinates. This in turn would create situations where he would be forced to dismiss some of these men from their office (such as Anthony Welden). Because of the problems that King James experienced in this aspect of his rulership, he was called “the wisest fool in Christendom” by his critics.

King James lived at a time when the people of Europe

and England were still rediscovering the spiritual liberty found in the truth of God's Word. And for many of God's people, reclaiming all the great doctrines of the faith that had been suppressed by the papacy, became the work of a lifetime. The leaders of the Reformation were themselves former Catholic priests who had grown up steeped in Catholic tradition. And they were certainly not going to attain a perfect knowledge of all the doctrines of Christian faith and worship overnight, considering they were defending justification by faith and the authority of Scripture at the peril of their lives. They fought the good fight and defended the truth with great courage for as much time as they had on this earth, and then they passed the torch to the next generation. They lived in a time when being a Christian meant being killed by the Catholics, unless you were able to defend yourself. To encounter others belonging to the opposing religion was a matter of life and death, as we can see in the fate of the martyrs and the wars fought between the defenders of Protestantism and the armies of the pope.

In this political setting, religious tolerance was a long time coming, even in Protestant nations. William of the House of Orange, the great hero of the Reformation in the Netherlands, was a true believer in religious freedom, but he was ahead of his time. The Protestant nations established state churches, sanctioned and protected by the government and its military; in fact, the original thirteen American colonies had the authority to establish state churches, even though they never actually did.

James held to a theological belief he called "the divine right of kings." He based this doctrine on the role of the Israelite kings in the Old Testament, and he believed that the king should have authority in the Church. He most likely saw this as an effective means of neutralizing the dangers of Catholicism during his reign, but since we are now in the Church Age and no longer under the Jewish Law, this doctrine was not Biblically sound, and James was widely criticized, even by some of the Authorized Version's translators. His intolerance toward the Separatists (Puritans who wished to separate from the Church of England) resulted in their fleeing the country and eventually

crossing the ocean to America. Today, they are renowned in history as the Pilgrims.

This was indeed a major failure on James' part, and we do not seek to justify any decisions he may have made that were not Scriptural. Our goal is to refute the ignorant accusations made against his character and to portray him as accurately as we can in light of the historical setting of his life, and let the reader draw his own conclusions. As with all the other issues we have addressed in this book, we would challenge the reader to continue researching these things for himself.

§

Q

What did the King James translators have to say?

A

Being the men of honor and faith that they were, the translators of the Authorized Version were generous in their praise of the translators who came before them, and acknowledged their efforts in the Lord's service and the importance of their work. The promoters of the modern versions are quick to point to this as a justification for the multiple translations circulating today. However, the men of 1611 made their statements under very different circumstances and with much different intentions than the Bible critics of today. The following excerpts, regarding previous English translators (such as Tyndale, Coverdale, Calvin, and others), are taken from the Preface to the Authorized Version, entitled "The Translators to the Reader."

Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavor to make that better which they left so good;

no man, we are sure, hath cause to mislike us; they we persuade ourselves, if they were alive would thank us.

The historical context of these statements was the Protestants' departure from the Roman Catholic version and the restoration of the true text of God's Word to the common people at large (which had been preserved by groups like the Waldensians during the Dark Ages). The King James translators were grateful for the work of the Godly, pope-defying men who came before them, as their fellow soldiers in their spiritual warfare against Satan and the Roman cult.

Truly (good Christian reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one... but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark.

As always, the context and circumstances surrounding any written work cannot be overlooked. The translators were not calling into question the true text of the Bible, and they were certainly not going back to a few old Catholic Greek manuscripts to try to determine what belonged in the Bible and what did not. If that were the case, they might as well have just used the Catholic Douai Bible or the Latin Vulgate. However, they had realized the deficiencies of the Catholic Bibles, and now the task before them was to transfer the true text of the Bible (as found in the *Textus Receptus*) into English. Their respect for God's Book and their painstaking labors compelled them to draw on every resource they had for such a crucial undertaking. But their focus was on *how to best translate the Greek and Hebrew into English*—not to set out on an endless trail of theories and speculation as to the true text of the Bible, as the modern textual critics and Bible translators have done.

...we affirm and avow, that the very meanest translation

of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as of yet) containeth the word of God, nay, is the word of God. As the King's speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere.

They recognized that every Godly translator who had come before them had made valuable contributions, beginning with William Tyndale, who was the first to take on the challenges of converting the Greek Scriptures over to their English equivalent. All these men shared a common goal—to give God's Book to God's people “in their mother tongue.” And they did not use wildly varying Greek texts with thousands of differences between them, which is the issue we are faced with today. They were not subject to such confusion, for they believed by faith that God had been faithful to provide them with His pure Word as he delivered them from papist tyranny.

For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures.

Note that the translators gave recognition to the “variety of translations” that would assist them in their work—not a variety of widely differing Greek texts. They were taking full advantage of the work of other diligent men of God who had also used their God-given talents to bring the Bible to English-speaking Christians, in defiance of the Roman Catholic Church. They were certainly not looking for a “variety” of old Catholic Greek “Bibles,” such as the ones used by modern translators. Again, their chief concern was *accuracy of translation*, and the

translations they referred to all came from the same pure text. They had left behind the corrupt Catholic versions and set their sights on bringing forth the pure, preserved, settled Word of God to their countrymen.

On the other hand, the work of the modern translators is leading us in the opposite direction, *back to Rome*. They have dredged up a few ancient, corrupt Catholic Greek versions for use in their new translations, and in so doing they have created nothing but confusion as to what belongs in the Word of God and what does not. They have created the imaginary (and hopeless) problem of putting the Bible back together when there was no problem in the first place. The NIV is 64,090 words shorter than the KJB. They simply cannot both be Bibles. And it cannot be a coincidence that as all these new versions of the Catholic text are appearing, more and more supposedly Christian churches are returning to Rome and making amends with his “holiness,” the pope. (Martin Luther addressed him as “your hellishness.”) The results of the modern translators’ work is the direct opposite of the fruit of the KJB. They have nothing in common. Therefore it is quite misleading to claim the Preface to the Authorized Version as justification for the modern (per) versions. And it would be foolish to say that the King James translators would thank the modern translators, when the modern translators are actually undoing their work!

The writing of the English Bible was a story of the people of England stepping out of the Catholic domination of the Dark Ages and into a new era in which they would have the pure Word of God in their own hands. After the hopelessness and despair of papal authoritarianism, they now had God’s Book as their perfect standard in all matters of faith and practice. The King James Bible is the culmination of the exhaustive efforts of many faithful Godly men who boldly defied our arch-enemy, the Harlot of Rome, and who were blessed by God with tremendous knowledge and skill ideally suited for the work that He had set before them. The Lord had a magnificent plan for the English Bible, and He used the combined labors of many men to bring this to pass. We should be grateful for all of them.

And we should also be ready to take a stand against those who would corrupt the Bible that they have given us.

§

Q

Is the King James Bible difficult to read?

A

Perhaps the most empty criticism of all against the King James Bible is the one that goes something like this: “There’s too many old words, we need *updated language*.” This only reveals once again the lackadaisical attitude so prevalent in modern American Christianity. If you received a letter from someone you dearly loved, and what they had to say was precious to you, would you have any problem learning some new words, and perhaps *improving your own English vocabulary*, if they used words you didn’t know? And yet we can’t make even this small effort to read the Book that God has given us?

In Chapter 3, we noted the technical vocabulary created by modern scholars and critics. The Bible-correcting teachers we once followed had entire manuals of their own made-up “doctrinal” terms, which we were expected to learn. They told us to master the terminology they had invented so we could *understand their books*, yet when it came to reading God’s Book, we were told that learning new words was unnecessary.

Once again, we are confronted with an unawareness of the facts on the part of many modern Christians. And one fact that most of them have never been told is that the KJB, in its sentence structure, is actually the *easiest* to read. The Fleischer-Kincaid *Grade Level Indicator* is an unbiased system that determines readability based on a mathematical formula: $(.39 \times \text{average number of words per sentence}) + (11.8 \times \text{average number of syllables per word}) - 15.59 = \text{Grade Level}$.

The following comparison covers the first and last

	KJB Grade Level	NIV Grade Level	NASV Grade Level
Genesis 1	4.4	5.1	4.7
Malachi 1	4.6	4.8	5.1
Matthew 1	6.7	16.4	6.8
Revelation 1	7.5	7.1	7.7
Grade Level Average	5.8	8.4	6.1

books of the Old and New Testaments.

An additional survey covered one of each New Testa-

	KJB Grade Level	NIV Grade Level	NASV Grade Level
John 1:1-21	3.6	3.6	4.2
Galatians 1:1-21	8.6	9.8	10.4
James 1:1-21	5.7	6.5	7.0
Grade Level Average	6.0	6.6	7.2

ment book type (*Gospel, Pauline epistle, and general epistle*):

	Total Words	Number of words in your vocabulary required to understand this version	Total Verses
KJB	792,091	12,784	31,102
NIV	728,001	14,500	31,085

And in a general summary comparing the KJB with the NIV:

The NIV is 64,090 words shorter than the KJB, yet it requires a vocabulary of 1,716 more words. Also, the average number of *syllables per word* and *words per sentence* is noticeably higher in these modern versions. Perhaps they are not as “easy” as they claim to be.

Now that we have exposed this popular excuse for what it is, we have provided, in the next section, a list of definitions of classical English words used in our Authorized Version—the repertoire of our English language in its purest form. Enjoy

Classical English

...the English of the King James Version is not the English of the early 17th century. To be exact, it is not a type of English that was ever spoken anywhere. It is *biblical English*, which... owes its merit, not to 17th-century English—which was very different—but to its *faithful translation of the original*.

...the King James Version is *enduring diction* which will remain as long as the English language remains...

...modern-speech Bibles are unhistorical and irreverent. *The Bible is not a modern, human book...* On the contrary, the Bible is an ancient, divine Book... Hence the language of the Bible should be venerable as well as intelligible, and the King James Version fulfills these two requirements better than any other Bible in English.

...modern-speech Bibles are unscholarly. The language of the Bible has always savored of the things of heaven rather than the things of earth. It has always been biblical rather than contemporary and colloquial.

...the King James Version is the historic Bible of English-speaking Protestants. Upon it, God, working providentially, has placed the stamp of His approval through the usage of many generations of Bible-believing Christians. Hence, if we believe in God's providential preservation of the Scriptures, we will retain the King James Version, for in so doing we will be following the clear leading of the Almighty.

The above quotes were taken from *The King James Version Defended* by Dr. Edward F. Hills (p. 218).

WORD	DEFINITION	REFERENCE
Abase	Make or bring low; to humble.	Job 40:11
Abated	Reduced in intensity or amount.	Gen 8:3
Abhor	Despise; spurn; regard with horror.	Ex 5:21
Abjects	People thrown out; outcasts.	Psa 35:15
Abode	To have stayed; remained; a dwelling.	Gen 29:14
Acceptation	Acceptance; approval.	1 Tim 1:15; 4:9
Acquit	Judged not guilty.	Job 10:14
Adamant	Rock or very hard mineral.	Ezek 3:9
Adjure	To command, under oath or threat.	Josh 6:26
Admonish	To instruct; advise; warn.	Ecc1 4:13
Ado	Fuss; bother; tumult.	Mark 5:39
Advertise	To advise; warn; inform; reveal.	Num 24:14
Advisement	Counsel; consideration	1 Chr 12:19
Affinity	Become a son-in-law; an in-law.	1 Ki 3:1
Affording	Providing; yielding (as of crops).	Psa 144:13
Affright	To frighten.	Deut 7:21
Afoot	On foot.	Mark 6:33
Afore	Before.	2 Ki 20:4
Afresh	Again; anew.	Heb 6:6
Agone	Ago.	1 Sam 30:13
Ague	A fever.	Lev 26:16
Alamoth	Treble instruments; woman singers; music played in treble (high notes).	1 Chr 15:20
Albeit	"Although it be that," shortened.	Ezek 13:7
All to	To do entirely; do wholly.	Judg 9:53
Alleluia	"Praise ye the LORD!"	Rev 19:1
Allow	To approve; commend; accept.	Luke 11:48
Alms	Giving to the poor to help them.	Matt 6:1 ff.

Aloof	At a distance, but within view.	Psa 38:11
Ambassage	Ambassador(s); a message.	Luke 14:32
Ambushment	Attack by surprise; ambush.	2 Chr 13:13
Amen	True; "so be it;" faithful; certain.	Num 5:22
Amerce	To punish by imposing a fine.	Deut 22:19
Amiable	Dear; lovely; beloved.	Psa 84:1
Amiss	Wrong; incorrect.	2 Chr 6:37
Anathema	To be damned by God.	1 Cor 16:22
Angle	Fishhook.	Isa 19:8
Anise	Plant of the parsley family.	Matt 23:23
Anon	Immediately; right away.	Matt 13:20
Apace	At a quick pace; quickly.	2 Sam 18:25
Apothecary	One who makes perfumes.	Ex 30:25
Apparel	Clothing.	Judg 17:10
Appertain	To belong to; to pertain to.	Lev 6:5
Archangel	Head or chief angel.	1 Thes 4:16
Ariel	"Lion of God," name for Jerusalem.	Isa 29:1-2, 7
Aright	In the right way.	Psa 50:23
Ark	The ship Noah built; box; chest; the basket boat of baby Moses.	Gen 6:14; Ex 2:3
Armholes	Holes for your arms; sleeves.	Jer 38:12
Array	To put on; to clothe.	Gen 41:42
Art	You (one person) are.	Gen 3:9
Artificer	Artisan; craftsman.	Gen 4:22
Artillery	War equipment; weapons.	1 Sam 20:40
Asp	Snake; serpent.	Deut 32:33
Assayed	Attempted; tested; analyzed.	Deut 4:34
Assent	Accord; agreement.	2 Chr 18:12

Asswage	Lessen; relieve; satisfy; sweeten.	Gen 8:1
Astonied	Be taken by surprise.	Ezra 9:3-4
Atonement	A person or animal taking another's place, to cover sins.	Ex 29:33
Attent	Attentive; observant.	2 Chr 6:40
Augment	Increase; make bigger.	Num 32:14
Austere	Severe; strict; harsh; solemn.	Luke 19:21-22
Averse	Disliking; turned from.	Mic 2:8
Avouched	Affirmed; admitted; vouched for.	Deut 26:17-18
Away with	OT: To tolerate; bear; endure. NT: "Take away!"	Isa 1:13; Luke 23:18
Axletree	Spindle/shaft on which a wheel rotates.	1 Ki 7:32-33.
Backbiting	Evil speaking; slandering.	Psa 15:3
Balm	A medicine; rosin from a bush.	Gen 37:25
Banquetings	Drinking, gluttony; rich partying.	1 Pet 4:3
Baptize	Immerse; dip a thing.	Matt 3:6
Barbarous	Foreign.	Acts 28:2
Barked	Scraped the bark off.	Joel 1:7
Base (to be)	Low; lowly; humble.	2 Sam 6:22
Battlement	Low wall around a roof. Wall for defense.	Deut 22:8 Jer 5:10
Became him	Was fitting for; was exactly suited for.	Heb 2:10; 7:26
Beeves	Cattle.	Lev 22:19
Begat, beget	To be father of; be ancestor of.	Gen 4:18; 17:20
Beggarly	Poor; like a beggar; in poverty.	Gal 4:9
Behemoth	A large, plant-eating dragon or dinosaur.	Job 40:15 ff.
Belied	Lied against; spoken falsely.	Jer 5:12
Beseech	To call upon; appeal; beg.	Ex 3:18
Besom	Broom.	Isa 14:23

Besought	Asked the favor of; searched for.	Gen 42:21
Bestead	See "hardly bestead."	Isa 8:21
Bestow	Give; grant; put; place.	Ex 32:29
	Store; gather together in one place.	Luke 12:17-18
Bethink	Come to one's senses, consider.	1 Ki 8:47
Betimes	Early; in good time; before it's too late.	Gen 26:31
Betwixt	Between; passing from one to another	Gen 17:11
Bewray	Reveal; give away a secret; betray.	Prov 27:16
Billow	A great wave or swelling of water.	Psa 42:7
Bishoprick	Guardianship; office of overseeing.	Acts 1:20
Blains	Blisters; sores; boils.	Ex 9:9-10
Blaze	To make known; proclaim.	Mark 1:45
Blessed	Favored by God; happy; prosperous.	Psa 1:1
Bolled	Blossomed; in the seed or pod.	Ex 9:31
Bolster	Pillow; head (or other) support.	1 Sam 19:13
Bondman	A slave; an unpaid worker.	Gen 44:33
Bosses	Bump-like shapes on a shield.	Job 15:26
Botch	An ulcer, swelling, tumor.	Deut 28:27, 35
Bowels	Inward parts; affections.	Gen 15:4
Brawler	One who gets into fights.	1 Tim 3:3; Tit 3:2
Bray a fool	Beat, bruise, pound on a fool.	Prov 27:22
Bray	Groan, wail; make a foul noise.	Job 6:5; 30:7
Breach	Breaking forth; a break; opening, inlet.	Gen 38:29; Lev 24:20; Jdg 5:17
Breeches	Trousers.	Ex 28:42
Brigandine	Armor for a soldier or robber.	Jer 46:4; 51:3
Brimstone	Sulfur.	Gen 19:24
Broided	Braided; plaited; interweaved	1 Tim 2:9

Broidered	Embroidered; adorned with needlework.	Ex 28:4
Brood	Animal offspring, especially of birds.	Luke 13:34
Bruit	Report; rumor; sound; noise.	Jer 10:22
Brutish	Stupid as a beast; slow to understand.	Psa 49:10
Buckler	Round shield held with a grip.	Psa 18:30
Buffet	To strike with a clenched fist.	Matt 26:67
Bulrush	Tall plant near water, such as papyrus.	Ex 2:3
Bulwark	A defensive structure.	Deut 20:20
Bunches of camels	Camels' humps.	Isa 30:6
By and by	At once; immediately; soon.	Matt 13:21
Caldron	A pot; kettle; cauldron.	1 Sam 2:14
Canker	Something that eats away, corrodes; cancer; gangrene; an ulcer-like sore.	2 Tim 2:17
Carbuncle	A red precious stone.	Ex 28:17
Careful	Full of care; full of worry, anxiety.	Jer 17:8
Carnal	Of the flesh, fleshly; sensual.	1 Cor 3:3
Carriage	That which is carried; baggage.	Judg 18:21
Casement	A window.	Prov 7:6
Cast angle	To fish with a hook.	Isa 19:8
Cast in the teeth	Revile or reproach, face to face.	Matt 27:44
Caul	Membrane; fatty tissue around a bodily organ.	Ex 29:13
Cauls	Close-fitting caps/nets worn by women.	Isa 3:18
Celestial	Relating to the sky or heavens.	1 Cor 15:40
Centurion	Roman commander of a hundred men.	Matt 8:5
Chambering	Sexual indulgence; lewdness.	Rom 13:13
Chamberlain	Eunuch or chief servant; one in charge of the king's quarters.	2 Ki 23:11
Chamois	A small sheep-like antelope.	Deut 14:5
Champaign	A plain; field; flat, open land.	Deut 11:30

Chapiter	Upper part of a column or pillar.	Ex 36:38
Chapmen	Tradesmen; merchants.	2 Chr 9:14
Chargeable	A burden; an undue weight.	2 Sam 13:25
Charger	A large platter or dish.	Num 7:13
Charity	Godly love in action.	1 Cor 8:1; 13-14
Chaste	Pure; clean; not corrupt.	2 Cor 11:2
Check	Rebuke; reproof; stop an action.	Job 20:3
Chide	Quarrel; scold; complain; find fault.	Ex 17:2
Choler	Anger, wrath.	Dan 8:7; 11:11
Churl	A rude, harsh person.	Isa 32:5, 7
Circumspect (be)	Be watchful every way; take heed.	Ex 23:13
Clamour	Yelling; loud complaining.	Eph 4:31
Cleanness of teeth	Famine.	Amos 4:6
Cleave	Split open; cut open; divide.	Lev 1:17
Cleave unto	Cling to; hold to; stick to.	Gen 2:24
Cleft	Split hoof; an opening, break or split.	Deut 14:6
Clouts	Pieces of cloth used to patch.	Jer 38:11 f.
Cloven	Separated; split; divided up.	Deut 14:7
Cockatrice	Venomous snake.	Isa 11:8
Cockle	A weed resembling wheat.	Job 31:40
Cogitations	Thinking something over.	Dan 7:28
Collop	A piece of flesh or fold of fat.	Job 15:27
Comely	Attractive; proper; becoming.	1 Sam 16:18
Communicate	(When not referring to speech) share; give; associate with.	Gal 6:6
Compass	Go around, encircle; encompass.	Gen 2:11
Concision	Those who believe circumcision makes one righteous or saves.	Phil 3:2
Concord	Agreement; unison.	2 Cor 6:15

Concupiscence	Strong lust; passion.	Rom 7:8
Confectionaries	Perfume/ointment makers; perfumers.	1 Sam 8:13
Consecrate	Treat as set apart or separate unto God.	Ex 28:3
Coney	small mammal of Africa and Asia with rodent-like incisors and feet with hoof-like toes	Lev 11:5; Deu 14:7
Constrain	Compel with irresistible force.	2 Ki 4:8
Consumption	Disease that eats the body; destruction.	Lev 26:16; Is 10:22
Contemn	Despise with mockery; show contempt.	Psa 10:13
Contentious	Loving to quarrel and angrily debate.	Prov 21:19
Convenient	Fit; appropriate; proper.	Prov 30:8
Conversation	Behavior; way of life; community.	Psa 37:14
Convince	Convict; prove wrong.	Job 32:12
Coping	Top of a wall, sloped to drain off water.	1 Ki 7:9
Corn	Any kind of edible grain.	Gen 27:28
Cornet	A wind instrument; horn; trumpet.	2 Sam 6:5
Cotes	Animal enclosures; stables.	2 Chr 32:28
Coulter	Sharp iron blade on the front of a plow, that cuts into the soil.	1 Sam 13:20
Countenance	Face; appearance. Show favor.	Gen 4:5; Ex 23:3
Countervail	Be or make equal; compensate.	Est 7:4
Covert	A shelter; a hiding place.	1 Sam 25:20
Cracknels	Dry, brittle cakes or biscuits.	1 Ki 14:3
Crisping pins	Pins heated up to curl hair; curling irons.	Isa 3:22
Cruse	A pot.	1 Sam 26:11
Cumbered	To be overwhelmed with cares.	Luke 10:40
Cummin	A plant bearing aromatic seeds.	Isa 28:25
Curious	Skillfully made; detailed.	Ex 28:8
Curious arts	Divination; sorcery; astrology.	Acts 19:19

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Dam	A mother.	Ex 22:30
Daub	To cover or plaster.	Ex 2:3; Ezek 13:10
Daysman	A judge; mediator; "umpire."	Job 9:33
Dayspring	Sunrise.	Job 38:12
Dearth	A drought; famine; no harvest.	Gen 41:54
Defer	Delay; postpone.	Gen 34:19
Derision	Ridicule; laughing at enemies' threats.	Job 30:1
Descry	Search out; map out; to describe.	Judg 1:23
Despite	Contempt; angry hatred.	Ezek 25:6
Diadem	Royal headband worn by Eastern kings.	Job 29:14
Discomfited	Defeated in battle; scattered.	Ex 17:13
Discover	Uncover; reveal; have first sight of.	Ex 20:26
Disdain	To despise; to reject.	1 Sam 17:42
Dissembled	Used deceit; pretended; feigned.	Josh 7:11
Dissimulation	Hypocrisy; create false appearances.	Rom 12:9
Divers	Old spelling of "diverse;" unequal.	Prov 20:10
Doctor	Teacher; instructor; learned person.	Luke 2:46
Doleful	Mournful cry; sorrowful howl.	Isa 13:21
Dragon	Huge lizard; dinosaur.	Deut 32:33;
	The Devil; Satan.	Rev 12:9
Draught house	Public toilet.	2 Ki 10:27
Draught of fish	Fish caught by sweeping a net.	Luke 5:9
Dregs	Grounds at the bottom of a cup.	Psa 75:8
Dropsy	An illness where a part or all of the body swells with too much water.	Luke 14:2
Drove (n.)	Flock; a company.	Gen 32:16
Duke	Head of a family or tribe.	Gen 36:15 ff.
Durst	He/she dared; was bold enough.	Est 7:5
Earing	Plowing; tilling the ground.	Gen 45:6

Earing	Plowing; tilling the ground.	Gen 45:6
Earnest (n.)	Down payment.	2 Cor 1:22
Effeminate	Acting like a woman; unmanly.	1 Cor. 6:9
Emerods	Hemorrhoids; tumors.	1 Sam 5:6
Emulation	Trying to equal or be better than others (in either a good or bad way).	Rom 11:14; Gal 5:20
Enjoin	Command; charge.	Est 9:31
Enmity	Hatred, being an enemy.	Gen 3:15; Lk 23:12
Ensample	Example; pattern or model to imitate.	1 Cor 10:11
Ensign	Flag or banner, as of an army.	Num 2:2
Ensue	Pursue; to follow after.	1 Pet 3:11
Environ	Surround; compass.	Josh 7:9
Ephah	About 6/10 bushel; a basket holding that amount.	Ex 16:36; Zech 5:6-10
Ephod	Linen garment worn by the high priest.	Ex 25:7; 28:6
Epistle	Important or formal letter.	1 Thes 5:27
Ere	Before; until.	Ex 1:19
Eschew	Avoid; shun; turn aside from.	1 Pet 3:11
Espied	Discovered; spied out; examined.	Gen 42:27
Euroclydon	Furious, north-easterly wind.	Acts 27:14
Even, Eveningtide	Evening time.	Gen 19:1
Every several	Every single; each one separately.	2 Chr 11:12
Exactors	Overseers; tribute or tax collectors.	Isa 60:17
Exhortation	Encouragement; counsel.	1 Cor 14:3
Extol	To lift up; to praise; to esteem.	Psa 30:1
Eyesalve	Medicine for the eyes.	Rev. 3:18
Fain	Earnestly want to or long to; gladly.	Job 27:22
Fairs	Something gotten at a fair; wares.	Ezek 27:12 ff.

Fan	Winnowing fan; a fork-shaped tool to throw grain in the air, to let the wind separate the wheat from the chaff.	Isa 30:24
Fast	Abstaining from food.	Matt 6:16-18
Fatling	Fat cattle.	1 Sam 15:9
Fats	Vats (always plural: "fats").	Joel 2:24; 3:13
Feign	To pretend to be; To disguise.	1 Sam 21:13
Felloe	The rim of a wheel, held by spokes.	1 Ki 7:33
Fens	Marshes; swamps.	Job 40:21
Fetchd a compass	Went on a circular course.	Josh 15:3
Fillet	An ornamental band around the top of a pillar; a thin band or strip.	Ex 27:10
Firebrand	Burning wood; a torch.	Judg 15:4
Firkin	About 9 gallons (40 liters) of liquid.	John 2:6
Firmament	Expanse or vault over the earth; sky; the stretched-out heavens.	Gen 1:6-8
Fitches	A kind of grain used for seasoning.	Isa 28:25, 27
Flagon	Bottle holding liquid; flask; an amount equal to what a flagon holds.	2 Sam 6:19
Flay	Strip the skin off an animal or person.	Mic 3:3
Flowers (her)	Menstrual flow; a woman's period.	Lev 15:24
Flux	Bloody flow from the body; dysentery.	Acts 28:8
Fold	Times (multiply, e.g., "twofold" = x2).	Gen 4:15
Forbear	Refrain; restrain; refrain from acting.	Ex 23:5
Foresaw	Saw or knew beforehand.	Acts 2:25
Forswear	Swear falsely; Commit perjury.	Matt 5:33
Forwardness, be forward	Being eager; zealous; ready; being inclined to do something.	2 Cor 8:8
Foursquare	Squared; four cornered.	Ex 27:1
Fray	Frighten; make afraid.	Deut 28:26
Fret	Be grieved; be troubled; be displeased.	1 Sa 1:6

Fretting	Eating away; wearing away.	Lev 13:51 ff.
Froward	Perverse; twisted.	Deut 32:20
Fuller	Washer and/or bleacher of clothes.	Mark 9:3
Furbish	Rub, scour or polish until bright.	Jer 46:4
Furlong	Approximately 1/8 mile (660 feet).	Luke 24:13
Gaddest about	Go back and forth, to and fro.	Jer 2:36
Gainsay	Contradict; oppose.	Luke 21:15
Gall	Something bitter or poisonous.	Deut 32:32
Garrison	Fortification; military post.	1 Sam 10:5
Gin	Noose; snare.	Job 18:9
Girdle, Girt	Belt, wrapped around.	Mark 1:6; 2 Ki 1:8
Goad	A pointed stick to get animals moving.	Judg 3:31
Gospel	The Word of God; "joyful message."	Matt 4:23
Go to	Come; let us begin (exhortation).	Gen 11:3
Grave	Tomb (noun); engraved (verb); serious, not showy (adj)	Gen 35:20; Ex 28:9; 1Tim 3:8
Graven	Carved or engraved idol or image.	Ex 20:4
Grisled	Spotted; speckled.	Gen 31:10
Grove	Small group of trees; in pagan use, a place where Ashtaroht was worshiped (compare Judg 2:13 with 3:7).	Gen 21:33; Ex 34:13
Guile	Deceit; craftiness.	Ex 21:14
Habergeon	Coat of mail for the neck (and down).	Ex 28:32
Haft	A handle.	Judg 3:22
Hale	Drag; force.	Luke 12:58
Halt	Lame; crippled in the feet.	Matt 18:8
Haply	Perhaps; maybe.	1 Sam 14:30
Hard by	Beside; next to.	1 Ki 21:1
Hardly bestead	Badly treated; greatly troubled.	Isa 8:21

Harrow	Plow; break up clods; cover seed.	2 Sam 12:31
Hart	A stag; male deer.	Deut 12:15
Haughty	Proud; arrogant; lifted up.	2 Sam 22:28
Haunt	Where one goes frequently.	1 Sam 23:22
Heady	Headstrong; reckless; hasty.	2 Tim 3:4
Heath	Small shrub found in open wastelands.	Jer 17:6
Heed	Pay attention; watch out.	Gen 31:24
Helm	Rudder and tiller to steer a ship.	James 3:4
Henceforth	From this time forth; from now on.	Gen 4:12
Her hap was to	She happened to.	Ruth 2:3
Herewith	With this.	Ezek 16:29
Hewn	Cut.	Ex 20:25
Hinder end	The back side; behind; the rear.	2 Sam 2:23
Hireling	A hired laborer; employee.	Job 7:1
Hither, hitherto	To this place; till this point in time.	Gen 15:16
Hoar, hoary	White colored; white or gray with age.	Ex 16:14; Lev 19:32
Holden	Held.	2 Ki 23:22
Holpen	Helped.	Psa 83:8
Hosen	Garments covering legs; trousers.	Dan 3:21
Hough	Hamstring; cut the tendons of the ham.	Josh 11:6, 9
Husbandman	Farmer; one who tills the ground.	Gen 9:20
Ignominy	Contempt; shame; dishonor.	Prov 18:3
Immutable	Unchangeable (an attribute of God).	Heb 6:18
Implacable	Cannot be calmed or appeased.	Rom 1:31
Implead	Sue someone at law.	Acts 19:38
Importunity	Urgent, continual, persistent asking.	Luke 11:8
Impotent	Weak; without strength or power.	John 5:3
Impudent	Shameless; without modesty.	Prov 7:13

Impute	Charge to one's account; reckon.	Lev 7:18
In no wise	By no means; assuredly not.	Lev 7:24
Incontinent	Without self-control; unbridled.	2 Tim 3:3
Inditing	Dictating what to write.	Psa 45:1
Infidel	Unbeliever.	2 Cor 6:15
Inordinate	Unrestrained; immoderate.	Ezek 23:11
Instant (adj.)	Insistent; persistent; importunate.	Luke 23:23
Issue	What comes forth: children; discharge of liquid.	Gen 48:6; Lev 12:7
Jangling	Noisy argument; quarreling.	1 Tim 1:6
Joined hard	Bordered; was adjacent to.	Acts 18:7
Jot	The smallest Hebrew letter, yodh.	Matt 5:18
Kin, kindred	Family.	Lev 18:6
Kine	Cows; cattle.	Gen 32:15
Knop	Knob; bud (as of a flower).	Ex 25:33
Lade	To load; burden.	Gen 45:17
Lasciviousness	Being lustful, loose or lewd; promoting lustful desires in others.	Mark 7:22
Latchet	Sandal lace.	Isa 5:27
Laver	Wash basin.	Ex 30:18
Leasing	Falsehood; deceit; lying.	Psa 4:2
Lees	Sediment settled in liquid; the dregs; (See "wine on the lees").	Jer 48:11; Isa 25:6
Let (was let)	Hinder or obstruct.	Rom 1:13
Leviathan	Big dragon/dinosaur that lives near or in the water/sea.	Job 41:1 ff.; Psa 74:14.
Lintel	Top of a door frame.	Ex 12:22-23
Listed, listeth	Choose; be inclined to do.	Matt 17:12
Lively	OT: Strong; energetic. NT: Living.	Ex 1:19; Acts 7:38

Loins	Thigh and groin area; often used for the reproductive organs.	Gen 35:11
Lot (of a person)	Portion; what is received by casting lots.	Deut 32:9
Lot (to cast)	Pebbles thrown to make decisions.	Lev 16:8
Lowring	Threatening a storm; gloomy; clouded.	Matt 16:3
Lucre	Gain in money or goods; profit.	1 Sam 8:3
Lusty	Healthy and strong; able of body.	Judg 3:29
Mammon	Earthly goods; property; riches.	Matt 6:24
Mantle	Cloak; covering garment.	Judg 4:18
Maranatha	"Our Lord cometh."	1 Cor 16:22
Marishes	Marshes; ponds.	Ezek 47:11
Matrix	A mother's womb.	Ex 13:12
Mattock	Hoe or other tool to break up dirt.	1 Sam 13:20
Maul	Mallet, heavy hammer or club.	Prov 25:18
Maw	Animal's stomach.	Deut 18:3
Mean man	Common; low in rank.	Prov 22:29
Meat	Grain or food in general (except where the verse refers to flesh).	Gen 1:29
Meet	Suitable; agreeable; fit; proper.	Gen 2:18
Mess	Portion of food.	Gen 43:34
Mete	Measure; deal out.	Ex 16:18
Meteyard	A rod to measure length; yardstick.	Lev 19:35
Milch	Milk-giving; milking.	Gen 32:15
Mincing	Taking short, quick steps.	Isa 3:16
Minish	Diminish; lessen.	Ex 5:19
Ministration	Service; ministry.	Luke 1:23
Mirth	Gladness; rejoicing.	Gen 31:27
Mite	Coin of very small value; 1/4 Denarius.	Mark 12:42
Mitre	Turban; ceremonial headdress.	Ex 28:4
Mollified	Be softened; be appeased.	Isa 1:6

300**Classical English**

Mortify	Put to death; remove the life of.	Rom 8:13
Mote	Speck or splinter; small particle.	Matt 7:3-5
Muffler	Scarf or veil to cover the face.	Isa 3:19
Munition	Stronghold; fort.	Isa 29:7
Murrain	Cattle disease; pestilence; plague.	Ex 9:3
Naught	Bad; nothing; vain.	2 Ki 2:19; Prov 20:14
Nave	Hub; where spokes are inserted.	1 Ki 7:33
Necromancer	One who inquires of the dead.	Deut 18:11
Neesings	Sneezing.	Job 41:18
Nephew	Descendant; grandson; grandchild.	Judg 12:14
Nether	Lower.	Ex 19:17
Nigh	Near, in place or in time.	Gen 47:29
Nitre	Sodium nitrate, as in gunpowder.	Prov 25:20
No little kindness	Exceptional kindness.	Acts 28:2
Noisome	Destructive; hurtful; noxious.	Psa 91:3
Not a whit	Not the least bit.	2 Cor 11:5
Nought	Nothing.	Gen 29:15
Obeisance	Bowing or kneeling in respect.	Gen 37:7
Odd number	What is left over; over and above.	Num 3:48
Offend	Make angry; make one stumble; violate.	Gen 20:9
Offscouring	What is scoured off; rejected.	Lam 3:45
Omnipotent	All powerful (an attribute of God).	Rev 19:6
Oracle	(When referring to a place) the inner sanctuary; "Holy of Holies."	1 Ki 6:5
Ouches	Settings for gems; sockets.	Ex 28:11
Outgoings	Extreme limits; furthest borders.	Josh 17:9
Outwent	Went before; went faster.	Mark 6:33
Overcharged	Weighed down; burdened.	Luke 21:34
Pangs	Extreme, sharp pains, as in childbirth.	Isa 13:8

Paps	Breasts.	Ezek 23:21
Paramour	Male or female lover.	Ezek 23:20
Parbar	Structure on the west side of Solomon's temple.	1 Chr 26:18
Pate	Forehead; crown of the head.	Psa 7:16
Patrimony	Something inherited; an estate.	Deut 18:8
Peculiar	Particular; special; one's own.	Ex 19:5
Peeled	Smooth; bare; bald.	Isa 18:2
Penury	Poverty.	Prov 14:23
Peradventure	Perhaps.	Gen 18:24
Perdition	Complete loss; eternal damnation.	John 17:12
Pernicious	Destructive, something that can injure.	2 Pet 2:2
Phylacteries	Scripture box attached to left arm or forehead by a leather strap.	Matt 23:5
Pilled	Pealed; stripped off skin or bark.	Gen 30:37-38
Pitch	A thick, dark, sticky substance.	Gen 6:14
Plaiting	Braiding; gathering hair into knots.	1 Pet 3:3
Platted	Braided; intertwined.	Matt 27:29
Polled his head	Cut hair from his head.	2 Sam 14:26
Pommels	Bowl-shaped top of a pillar.	2 Chr 4:12-13
Post (person)	Runner; courier.	2 Chr 30:6
Potsherd	Piece of broken pottery.	Job 2:8
Prating	Babbling; chattering.	Prov 10:8, 10
Presbytery	Assembly of elders.	1 Tim 4:14
Prevent	Come before, go before; anticipate.	2 Sam 22:6
Pricks	OT: Thorns. NT: Cattle prods or goads.	Num 33:55 Acts 9:5
Principalities	Rulers or their territory.	Jer 13:18
Privily	In private; secretly.	Judg 9:31
Privy (be)	Privately knowing; knowing a secret.	1 Ki 2:44

Profane	Treat as common; defile.	Lev 18:21
Profound (be)	Go deep into something.	Hos 5:2
Prognosticators	Foretellers of the future.	Isa 47:13
Proper	One's own; peculiar; particular.	1 Chr 29:3
Propitiation	Sacrifice to pay for sins against God, to satisfy His righteous anger.	Rom 3:25
Proselyte	Convert.	Matt 23:15
Provender	Food for livestock or cattle.	Gen 24:25
Psalm	Sacred song about or to God.	1 Chr 16:7
Psalttery	Stringed instrument, as a harp or guitar.	1 Sam 10:5
Publican	Tax collector.	Luke 5:27
Pulse	Peas, beans; legumes.	2 Sam 17:28
Purloining	Stealing; pilfering.	Titus 2:10
Purtenance	Inward parts; entrails.	Ex 12:9
Putrifying	Pertaining to gangrene; decaying.	Isa 1:6
Quaternion	Guard of four soldiers.	Acts 12:4
Quick	Alive; living.	Lev 13:10
Quit	Acquitted; found not guilty.	Ex 21:19
Quit you like men	Behave/act as a man should.	1 Sam 4:9; 1 Cor 16:13
Raiment	Clothing; garments.	Gen 24:53
Rampart	Fortification; defensive structure.	Lam 2:8
Rank (adj.)	Full-grown; strong and robust.	Gen 41:5, 7
Ravening	Preying upon to devour.	Psa 22:13
Ravin (noun)	Torn flesh; food gotten by violence.	Nah 2:12
Ravin (verb)	Violently catch food or devour it.	Gen 49:27
Ravished	Raped (negative use); delighted (positive use).	Isa 13:16; Pro 5:19
Rebuke	Reprimand; strongly warn; restrain.	Gen 31:42
Recompence	Punishment for evil, reward.	Pro 12:14

Redound	Produce a result; to return.	2 Cor 4:15
Reel	Stagger, walk to and fro like a drunkard.	Ps 107:27; Isa 24:20
Reins	Literally, kidneys. Figuratively, seat of emotion.	Job 16:13; Psa 7:9
Remission	Forgiveness; pardon.	Matt 26:28
Rend	Tear apart; forcefully rip apart.	Ex 39:23
Renown	Great reputation; being well-known.	Gen 6:4
Reproach	Disgrace; shame.	Gen 30:23
Reprobate	Rejected; failing the test; lost in sin.	Jer 6:30
Reproof	Rebuke; scolding.	Job 26:11
Requite	Repay.	Gen 50:15
Rereward	Towards the rear; rear guard.	Isa 52:12
Residue	Part that remains, the rest.	Ex 10:5
Rie	Old spelling of "rye"; a grain.	Isa 28:25
Ringstraked	Striped, streaked.	Gen 30:35 ff.
Road	Old spelling of "raid".	1 Sam 27:10
Ruddy	Reddish (hair or complexion).	1 Sam 16:12
Rude	Unskilled, unrefined or unlearned.	2 Cor 11:6
Rue	An evergreen plant used for medicine.	Luke 11:42
Sabbath	Rest; cessation from work.	Ex 16:23
Sackbut	Triangular, 4-stringed instrument, like a lyre.	Dan 3:5, 7, 10, 15
Sacrilege	Violate or steal sacred things.	Rom 2:22
Salutation	Greeting.	Mark 12:38
Sanctify	Make holy; set apart for God's use.	Gen 2:3
Satan	The Adversary of humans; the devil; the leader of the fallen angels.	Matt 16:23
Satyr	He-goat.	Isa 13:21; 34:14
Savour	Smell; taste; odor.	Gen 8:21

Savourest	You (singular) like; delight in; favor.	Matt 16:23
Scall	Scaly skin eruption.	Lev 13:30-37
Score	Multiply the number times 20 (e.g., "fourscore" =80).	Gen 16:16
Scourge	Whip; flog.	Lev 19:20
Seemly	Fitting; proper; becoming.	Prov 19:10; 26:1
Seethe	Boil; be very hot.	Ex 16:23
Selvedge	Fabric edge to prevent unraveling.	Ex 26:4
Sepulchre	Place of burial; grave; tomb.	Gen 23:6
Servitor	Attendant; one performing as a servant.	2 Ki 4:43
Set at nought	Despise; disregard.	Prov 1:25
Shambles	Meat market; marketplace.	1 Cor. 10:25
Sheaf	Bundle of grain.	Gen 37:7
Sheepcote	Sheep dwelling; stable. (See "cote")	1 Sam 24:3
Sherd	See "potsherd."	Isa 30:14
Sheriff	Knowledgeable, legal official.	Dan 3:2-3
Shew	Old spelling of "show."	Gen 12:1
Signet	Seal or stamp, indicating the owner.	Gen 38:18
Single	Clear; pure; uncorrupted; healthy.	Matt 6:22
Sith	Old spelling of "since."	Ezek 35:6
Slack	Slow or negligent.	Deut 7:10
Sleight	Trickery; entrapment by deceit.	Eph 4:14
Slow bellies	Idle gluttons.	Titus 1:12
Sod, sodden	Cooked; boiled.	Gen 25:29
Soothsayer	One who fortells the future by ungodly means.	Josh 13:22
Sop	A morsel of bread to be dipped.	John 13:26 f.
Sottish	Foolish; dull with drink; sluggish.	Jer 4:22
Spite	Anger toward someone; grief.	Psa 10:14

Spoil	Booty; plunder; prey.	Gen 49:27
Stanch	Stopped flowing.	Luke 8:44
Standard	Flag; banner.	Num 1:52
Staves	Rods; clubs.	Ex 25:13
Stay him, My stay	Support; uphold.	Prov 28:17
	What one relies on.	2 Sam 22:19
Stayed	Detained; held.	Luke 4:42
Stomacher	Ornamental covering, over the chest and/or stomach, for females.	Isa 3:24
Straightway	Right away; immediately.	1 Sam 9:13
Strait (adj.)	Narrow; close together.	2 Ki 6:1; Matt 7:13
Strait (in a)	Be in distress; be in a narrow place.	1 Sam 13:6
Straitened	Impeded or restricted; narrowed.	Job 18:7; Ezek 42:6
	Distressed.	Luke 12:50
Strake	Old spelling of "struck."	Acts 27:17
Strowed, strawed	Scattered; spread.	Matt 21:8
Succour	Help; aid.	Hebrew 2:18
Suffered not	Did not allow.	Gen 20:6
Sup	Dine; eat.	Luke 17:8
Sup up	Gather together; accumulate, assemble.	Hab 1:9
Superfluous	More than necessary or wanted.	Lev 21:18
Suppliants	Worshippers.	Zeph 3:10
Surfeiting	Excess food or drink; overindulgence.	Luke 21:34
Swaddling clothes	Cloths for wrapping infants tightly.	Luke 2:7, 12
Tablets	Small, flat ornaments or jewelry.	Ex 35:22
Taches	Hooks; fasteners.	Ex 26:6
Tale	A number; something counted.	Ex 5:8
	Information given; a story.	Psa 90:9

Talent	Weight of money; weight; gift.	Ex 25:39
Target	Small shield; a buckler.	1 Sam 17:6
Tell	To count; number.	Gen 15:5
Tempered	Mixed; combined.	Ex 29:2
Temperance	Self-control; moderation.	Gal 5:23
Tempest	Storm; violent wind; whirlwind.	Job 9:17
Terrestrial	Relating to the earth; earthly.	1 Cor 15:40
Testament	A will, ratified after death; a covenant.	Heb 9:16-18
Thitherward	Toward it; in that direction.	Jer 50:5
Thrice	Three times.	Ex 34:23
Tired	Attired; put something around the head.	2 Ki 9:30
Tithe	The tenth part; 1/10.	Lev 27:30
Told out	Counted out; numbered; tallied.	2 Chr 2:2
Tow	Weaver's fiber or the yarn made from it.	Judg 16:9
Traffick	Trade; do business.	Gen 42:34
Translate	Transfer; remove to another place.	2 Sam 3:10
Trodden	Walked on; trampled.	Deut 1:36
Trode	Stepped on; walked on.	Judg 9:27
Trow	To think; to believe; to trust.	Luke 17:9
Twain	Two.	1 Sam 18:21
Unction	An anointing.	1 John 2:20
Unseemly	Inappropriate.	Rom 1:27
Untoward	Perverse; not easily taught or guided.	Acts 2:40
Usury	Interest paid for using money.	Ex 22:25
Utter court	Outer court.	Ezek 40:31
Utter gate	Outer gate.	Ezek 47:2
Valour	Courage; personal bravery.	Josh 1:14
Variance	Disagreement; discord; dissension.	Matt 10:35
Vaunt oneself	Boast; brag about oneself.	Judg 7:2

Vehement	Violent; forceful; furious.	Song of Sol 8:6
Verily	Truly.	Gen 42:21
Verity	Truth.	Psa 111:7
Vermilion	Of a vivid red to reddish orange.	Jer 22:14
Vestments	Official or ecclesiastical robes.	2 Ki 10:22
Vesture	Garment; clothing.	Deut 22:12
Vial	Small bottle; something holding liquid.	1 Sam 10:1
Victuals	Food for humans.	Gen 14:11
Villany	Extreme wickedness.	Isa 32:6
Visage	Appearance; face; look of a person.	Isa 52:14
Vocation	What God calls, gifts a person to do.	Eph 4:1
Want	Lack; be deficient.	Deut 28:48
Wanton	Without restraint; reckless.	Isa 3:16
Ward	In custody, with a guard; prison.	Gen 40:3
Wast	You (one person) were.	Gen 3:11
Wax	Grow; become; advance.	Ex 22:24
Wen	A wart; a tumor; a swelling.	Lev 22:22
Wert	(If) you (one person) were.	Job 8:6
Whelp	A cub; a young one.	Gen 49:9
Whether is?	Which of the two?	Judg 9:2
Wimples	Curled hair; veils crimped.	Isa 3:22
Winefat	Wine vat.	Isa 63:2
Wine on the lees	Fully fermented wine.	Isa 25:6
Wist, wot	Knew; thought; supposed.	Ex 16:15
Withs	Twigs twisted to make a band, rope.	Judg 16:7-9
Wont	Used to; in the habit of.	Ex 21:29

VERB ENDINGS

In classical English, a specific verb ending is used with each pronoun.

I give/take	we give/take
you give/take	ye give/take
thou givest/takest	they give/take
he/she/it giveth/taketh	

I gave/took	we gave/took
you gave/took	ye gave/took
thou gavest/tookest	they gave/took
he/she/it gaveth/tooketh	

I have given/taken	we have given/taken
you have given/taken	ye have given/taken
thou hast given/taken	they have given/taken
he/she/it hath given/taken	

The verb “be” is used in a unique way; the italicized form is used with the conjunction “if” (“if I *be*,” “if thou *wert*,” etc.)

Present	I am/ <i>be</i>	we are/ <i>be</i>
Tense	you are/ <i>be</i>	ye are/ <i>be</i>
	thou art/ <i>be</i>	they are/ <i>be</i>
	he/she/it is/ <i>be</i>	

Past	I was/ <i>were</i>	we were/ <i>were</i>
Tense	you were/ <i>were</i>	ye were/ <i>were</i>
	thou wast/ <i>wert</i>	they were/ <i>were</i>
	he/she/it was/ <i>were</i>	

Future	I shall be/ <i>will be</i>	we shall be/ <i>will be</i>
Tense	you shall be/ <i>will be</i>	ye shall be/ <i>will be</i>
	thou shalt be/ <i>wilt be</i>	they shall be/ <i>will be</i>
	he/she/it shall be/ <i>will be</i>	

“THEE” AND “THOU”

In many languages, specific pronouns are used to indicate whether the speaker is addressing one person or many. This distinction has been lost in modern English but is preserved in the classical English of the King James Bible.

	Subject (Nominative)	Object (Accusative)	Possessive
1st Person <i>Sing.</i>	I	me	my/mine
<i>Plural</i>	we	us	our/ours
2nd Person <i>Sing.</i>	thou	thee	thy/thine
<i>Plural</i>	ye	you	your/yours
3rd Person <i>Sing.</i>	he/she/it	him/her/it	his/hers/its
<i>Plural</i>	they	them	their/theirs

“My” and “thy” are generally used with words that begin with a consonant, and “mine” and “thine” with words that begin with a vowel:

my <u>s</u> alvation	thy <u>s</u> tatutes
mine <u>a</u> nger	thine <u>e</u> yes

Time Trip!

From *An Understandable History of the Bible*, Chapter 1, by Samuel C. Gipp

Imagine for a moment that we are in a different time period. We have gone back thousands of years. We are in primitive times. We take a look around us. There is no Bible. We know nothing about the universe around us. We have no knowledge of God. We don't know how mankind got here.

WHERE IS GOD?

Is there a being greater than we are? If there were a being greater than we, where would He be?

If there is Something up there, if there is a Supreme Being, He must know us! He must know what is happening on this earth. He must know our problems and have the answers for them. As our Creator, He must help us with our troubles, assist us through this life, and see to it that we find a way to reach Him. He must communicate.

THE COMMUNICATION!

We can call to the heavens. We can climb the mountains in an attempt to be nearer. We can pray. But in all of this, we can only send words in one direction. He must communicate with us! He must send words to us. He must establish reliable communications with us. But how? Suddenly it happens. As we walk down the road toward home, far down in the distance we see a figure. That figure is shouting and causing a stir. He has an air of excitement about him. As we draw nearer we can hear him shouting, and as we get closer still we can make out what he is saying.

"Make straight the way of the Lord!"

We stop him. "What did you say?"

"Make straight the way of the Lord!"

"Who is the Lord?" we ask.

"The Lord, the Lord God of Heaven..."

Of Heaven! Quickly we glance up. He has sent someone! We must find out more! "Tell us more about this 'Lord,'" we ask.

"The Lord God of Heaven! The Creator of the Universe!" We look to the heavens again. We fall on our knees. God has communicated! We grasp this figure! "Tell me! Tell me of this God! Tell me of this Creator!"

"Tell you? You have no need that I tell you, for it is written right here in this Book. For if all you ever knew about God was what I said, there would be no way to verify it. But if God is God, He must put His Word in writing, so that we may have it long after His prophets are gone."

Then he pulls from his belongings a volume of a book. We look at it. Writing! Our God writes! "How did these things come to be?" we ask.

"Holy men of God wrote as they were moved by the Holy Ghost," he replies.

Now we hold in our hands communication from our Creator. He has spanned time and space and worked through men. He has communicated! He had a message for us but did not keep it locked in heaven, for He sent it to earth. He has sent that message in plain black and white so that we could keep it and study it... Without that communication, we have no connection to this God who is the Creator of the universe. If these are not His words, we have no hope.

We have known that He existed for so long. But now we hold in our hand His Word. He has communicated!

THE QUESTIONER

But wait! No sooner do we acquire this precious communication than a shadowy figure arrives on the scene.

"Yea, hath God said? That isn't the Word of God. That only holds His thoughts, not His very words. Oh there may be a

few fundamental doctrines that you can pretend to believe. But surely you don't believe that these are God's very words? Don't be a fanatic. Settle for just a few accurate passages."

We find ourselves shocked. Our new-found faith assailed! Our confidence shaken! Then our true prophet explains.

"He is an unbeliever. He does not believe that God has the power to write this Book perfectly. And, even worse, he is struck with fear when he discovers anyone who does, so he tries to destroy their faith in it."

"Why doesn't he just give in and believe it?" we ask.

"Pride," explains our prophet.

BACK HOME

Now we are transported back to our present day. Times and surroundings have changed. The tattered old volume we held in our hand has become a black, leather-covered book with gilt-edged pages and two precious words printed on the cover, "Holy Bible."

Our prophet now stands before us. A look of determination on his face. He speaks.

"This is the Bible. This is God's Word and God's words. Believe it. Read it. Practice it. This Book will lead you; strengthen you; empower you. It is God's Word."

We open it up and look gratefully at its pages. It is so easy to read now. So orderly. The Word of God. My, how He must love us to have written all of this. My, what power He must have to have brought it through a history that has always been hostile to it, preserve it perfectly, and put it here in our hands!

THE QUESTIONER RETURNS

Suddenly someone speaks.

"Yea hath God said?"

"What?" We look up. He is a fine-looking man, well dressed and obviously quite educated.

"I hate to disillusion you, but actually that is not God's word. That only contains a mere translation of the Word of God, and a poor one at that. Oh, you can find the fundamentals in it, but surely you don't believe that those are God's very words? Please, your lack of proper education is showing. Don't be a fanatic. Settle for a few accurate passages, but don't be a fool and hurt the cause of Christ by saying that God preserved His very words. Grow up."

We find ourselves shocked. Our faith is being assailed. But wait a minute. As our verbal intruder walks away, the lesson that we learned earlier strikes home.

"Wow! Those unbelievers are everywhere," we say to our prophet with a sigh of relief. "They certainly are quick to try to destroy a person's faith in the Bible. I hope he gets saved someday."

"What do you mean?" replies our prophet. *"That guy was a Christian, a college graduate. He believes that God wrote this Book perfectly a few thousand years ago, but he doesn't believe that God had the power to preserve it through the centuries and give it to you and me perfectly in English. What's worse yet, he is struck with fear when he finds someone who does, so he tries to destroy their faith in it."*

"But why doesn't he just give in and believe it?"

"Pride."

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* These publications present the opposing view to what we have presented in this book.

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