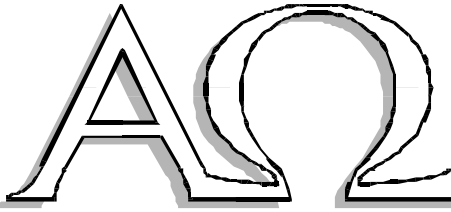


Creation Revelation



God is in the details

Volume 4, Issue 2

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R3

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

Why I Read The King James Version {Revised and Expanded Edition}

All scripture is given by inspiration of God [God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2 Timothy 3:16 KJV¹

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 Timothy 3:16 KJV

*To employ soft words and honeyed phrases in discussing questions of everlasting importance; to deal with errors that strike at the foundations of all human hope as if they were harmless and venial mistakes; to bless where God disapproves, and to make apologies where He calls us to stand up like men and assert, though it may be the aptest method of securing popular applause in a sophisticated age, is cruelty to man and treachery to Heaven. Those who on such subjects attach more importance to the rules of courtesy than they do to measures of truth do not defend the citadel, but betray it into the hands of its enemies. Love for Christ, and for souls for whom He died, will be the exact measure of our zeal in exposing the dangers by which men's souls are ensnared.*² James Henly Thornwell, 6th President of the University of South Carolina

¹ Bracketed words mine.

² Quoted by: James H. Sightler, MD, A TESTIMONY FOUNDED FOREVER: The King James Bible Defended in Faith and History, Greenville, SC: Sightler Publications, 1999, pp. 46, 47; Quote taken from: David Otis Fuller (editor), WHICH BIBLE, Grand Rapids, MI: Institute For Biblical Textual Studies, 1975, p.107, quoting from a sermon by George Sayles Bishop, 19th century Princeton graduate.

This article is written because of a promise I made to some of you to do so. I have pointed out the possibility of the modern Bibles being based on a corrupt text since I first became aware of it in 1994. When I finally decided to do this article I believed that it would take the entire newsletter to contain it. Little did I realize that to adequately tell the story I would need a greatly expanded newsletter. I then thought about doing it in two parts, but then I thought that to do that would be to defuse the impact. Therefore this expanded version has become instead a booklet. So be it, for I believe the information is important. You will find information in this article that is normally reserved for a much larger format.

The Attack

Think with me for a minute. What comes to mind when you hear the phrase "Moral Majority" or "Conservative Right?" Remember when Hillary used the phrase "Vast Right Wing Conspiracy" in speaking of detractors of the Clintons. Each of these phrases speaks of a particular group or idea that has been marginalized or made ineffective to a large segment of Americans by negative propaganda.

Now consider the phrase "King James only." In the minds of millions of Christians the *King James Version* (KJV) of the Bible has been marginalized by the campaign to sell new "modern English" versions. The problem is that the vast majority of the pastors and Christians do not understand the debate. If they have looked into it at all they have possibly viewed Gail Riplinger's

video, or read her book, *New Age Bible Versions*.¹ Or, they may have read James White's book, *The King James Only Controversy*.²

James White spends much of his time attempting to defuse Gail Riplinger's admittedly unrestrained style. White's style certainly is more restrained, and seems scholarly, but is he correct in his arguments in favor of the modern versions? I have no doubt that he believes that he is correct, just as I have no doubt that Gail Riplinger believes that she is correct. How many have accepted White's arguments as final, believing that he has answered adequately the opposition, and on that basis accept the modern versions without further research? I have spent nearly six years (since 1994), off and on, reading and researching this issue. As a result, I believe that Riplinger's basic premise is correct. That is, that the Greek text foundational to the *King James Version* is the true text in the sense that it is nearer to the original inspired text coming from the hand of the Apostles and Evangelists. Having said this, my conclusion is that the Greek text foundational to the modern versions is a corrupt text. Moreover, if there existed proof to the contrary the controversy would end. In 1998, after considering the arguments, I switched entirely to the King James Version as my preferred Bible.

James White himself engages in the same kind of attack of which he accuses Riplinger and others. For example, he states:

*When differences are examined in a context of seeking to understand the reason for the difference, rather than in one of fear and emotion, we **learn** more about the Word and the original intents of the authors.*³

White seems to be appealing for a reasonable debate, but his wording undermines the credibility of his opposition, and relegates them, in the minds of his readers to a position of "ignorance", dishonesty⁴, "anti-intellectual, anti-scholarship, and anti-freedom."⁵ These are White's words against the *King James Version* advocates. His attacks are subtle. According to Dr. Kirk D. DiVietro:

*If one examines the differences and agrees with White, then he is thoughtful and reflective. If one examines the differences and agrees with the King James Bible then he is reacting in fear and emotion. One who reacts in fear and emotion is obviously not to be trusted. Thus, White has gently disposed of any defense of the traditional translation of Scriptures.*⁶

White attacks Riplinger's *New Age Bible Versions* in this way:

*New Age Bible Versions contains a plethora of out-of-context citations and edited quotations, frequently misrepresenting the positions of the authors it attacks.*⁷

Gail Riplinger makes use of the ellipsis in extended quotes, which is permissible and honest if the meaning is not

misrepresented. In response, DiVietro states:

*While Mrs. Riplinger does omit words in some of her extended quotes, she does not misrepresent the position of the author she quotes.*⁸

The Debate

A few years ago I watched a debate televised on *The John Ankerberg Show* between supporters of the *New International Version* (NIV), *New American Standard* (NASB), *New King James Version* (NKJV), et al versus the KJV. It was obvious that the debate was one-sided. It was evident that the moderator, John Ankerberg, favored the newer versions. There were more than twice as many panelists for the new versions as for the KJV. The time allotted to the panelists heavily favored the position of the newer versions, 126 minutes versus 34 minutes for the *King James Version* advocates. Additionally those selected from the King James camp represented the more extreme views, possibly with the view of making *King James Version* advocates seem fanatical. I do not personally share all of the views of the various factions of King James advocates, but I share their concerns about the modern versions.⁹

Since listening to that debate I have made myself familiar with the issues. I have read a number of books on both sides of the issue, and I have listened to tapes of speakers expressing their individual views. Previously I used the *New King James Version*, but decided to change after four years of considering the facts as I determined them to be. This debate has raged since the late 1800s, and stems from a liberal theological viewpoint. I realize that there is unquestionably a financial motive for publishers to push the newer versions. I believe that many of those popular Christian talk show hosts and pastors who believe that the King James only position is filled with those who might be classified as nuts have simply not done their homework. The research requires a determined effort that most of these men, given their busy workload, cannot afford.

Copyright

Copyright laws play a big role in the profitability of Bible sales. The newer versions are protected by a copyright and cannot be copied or reproduced without the permission of the owner. In the case of the NIV this is Zondervan, and ultimately Rupert Murdoch. No one has the right to use more than a limited number of words of the verses of the NIV without getting permission from Zondervan. The particular words and phraseology of the NIV are protected and owned by Zondervan. To maintain the copyright Zondervan need only revise the wording in the text every few years. Now I ask that you consider the possibilities why there are so many pushing the newer versions? Could it have anything to do with the profit motives surrounding the world's best selling book? There is a reported case where missionaries to China were copying parts of the Bible to distribute to those who lacked Bibles, and were told by the copyright holder to desist. The King James Bible is not copyrighted and the verses may be copied and distributed freely. Maps, special study notes, and concordances in study Bibles of all versions carry their own copyright.

All Together Now...

Dr. John A. Hash, founder and president of Bible

Pathway Ministries, in the January 2000 issue of *Bible Pathway International*, stated:

*I know you will agree with me that even up to about 60 years ago, we could all **quote Scripture together, sing Scripture choruses together, and read the Bible** in our worship services together. But, with the flood of translations, it is no longer possible.¹⁰*

Memorization is discouraged for some people because they need to decide which translation to memorize, with the possibility that the translation they are memorizing today will not be the translation they will use a few years later. I have a friend that memorized much of the Bible; whole chapters and books from the *New International Version* (NIV). Today, after considering the facts, his Bible of choice is the KJV. It is difficult, and sometimes impossible to follow a teacher reading from the NIV without us using that translation as well.

For 400 years the standard for God's word was the *King James Version*. This version alone has been carried into every nation and battlefield on earth. Countless millions owe their eternal security to the words flowing from the pages of the *King James Version*. Would-be suicides in lonely hotel rooms owe their lives to the *King James Version* placed there in times past by the Gideons. There is the blood of Christian martyrs on every single page, but one modern version has even banished all references to the Blood of Christ from the pages of its New Testament. That version is *Good News Bible, Today's English Version* (TEV).¹¹ The propensity to remove, or question, "through His blood" in Colossians 1:14 "removes the Source of God's redemption."¹² So just what are the issues?

My Story

In 1973 my company transferred me, together with my wife and children, to Singapore. It was there in that same year, as an agnostic Catholic, I purchased a small zippered *Revised Standard Version* (Oxford Edition) of the Holy Bible. Over the next few months I attempted to read for myself the New Testament beginning in Matthew, with no effect on my belief. Late in 1974 we were again transferred, this time to Korea. During home leave back to the States in 1975 I came face to face with faith that Jesus Christ was who He claimed to be, the Second Person of the Godhead, culminating in my asking Him to come into my life as Lord and Savior shortly after returning to Korea. Through entirely different channels my wife accepted the Lord virtually at the same time as I did. The *Revised Standard Version* (RSV) that I had purchased in Singapore became my Bible over the next several years, as I immediately found that the words contained therein spoke to my heart with understanding. When the zipper finally wore out I continued with this Bible by trimming away the material of the zipper. I still have this Bible today, marked up and full of scribbled notes. But it was the printed footnotes that first tugged at the corners of my mind, raising doubts about the very words contained in that book of Life. It was this Bible that I read twice through, cover to cover, reading every footnote along with the sacred text over the first couple of years of my newly born existence. Many of these footnotes questioned the very words that I was reading. The questions in my mind were becoming, how could

I know that these are the true words of God? The words I was reading that troubled me were, "Other ancient authorities add", or "omit...." I also began to notice that there were whole verses missing from the text and placed in the footnotes. I noticed also that some of these omissions affected the clearest confirmation of doctrinal issues in Scripture.

In the mid 80's I purchased a *New International Version*, but could not warm up to its too modern wording. I then obtained a *New King James Bible* that I made my own until 1998. The King James "controversy" caused me to look at the various versions critically, and finally I decided that the *King James Version* was the most doctrinally pure and trustworthy. I don't claim that the KJV is perfect, but it is for me the Word of God in English. Why this is so, as Paul Harvey says, is "the rest of the story."

I've always had an inquisitive mind, still a Catholic in the late 1970's, the product of Jesuit education, I believed as I had been taught, in Theistic Evolution. I was told that as a Catholic I was free to believe virtually anything I wanted about the truth of the Old Testament, and the Creation account in particular. I was taught that God possibly used the mechanism of evolution in his creative process, and at the appropriate moment the ape that became man received the "image of God." This allowed for the long time periods, accounted for the fossils, and the treatment of the first few chapters of Genesis as myth; never mind that by this method death entered God's creation before the fall of Adam. But, after all, Adam himself was myth.

Next, I obtained a book from a Catholic bookstore written by a Catholic theologian and priest, titled, as I recall, *Understanding the Bible*. I no longer have this book, but it introduced me to a form of Bible criticism called "higher criticism." Those who research in this area are called "higher critics." This is indeed a destructive form of criticism. This little book further helped erode my confidence in the Scriptures. This book introduced me to the "Documentary Hypothesis," commonly called the "JEDP Hypothesis." Simply put, this hypothesis states that Moses did not compose the Pentateuch, but rather these critics claim to have discovered evidence that the Old Testament was assembled from several sources, including oral, during the Babylonian captivity. In short, the Jews fabricated, or faked, their own history from mythological sources.¹³ How lovely for me to learn all this! All I wanted to learn from this book was how to read the Bible!

The Fork in the Road

Happily though, I was able to sort out the fallacies of both evolution and the so-called Documentary Hypothesis, but there were other obstacles that soon cropped up in my path. Somewhere along the way I was introduced to a form of criticism referred to as "lower criticism." This type of criticism attempts to recover the true (original) text of the Scriptures from the many extant manuscripts. Over time the text of hand copied books or scrolls may become corrupted by copyist errors, and/or by intentional pious editing, or by heretics. It is the job of the textual critic to discover the true rendering of the original text. This would be a simple matter if all of the extant manuscripts were related, but they are not. There are several families of texts of the Greek New Testament. There is no sure way to decide which family is the most pure. We now come to what I refer to as the fork in the road. This fork is that point at which the critic must construct

theories to replace missing facts. The critic then chooses that branch of the fork that most represents his theory. Since 1881 that branch most often traveled is the branch that veers away from the Greek text that is foundational to the *King James Version*. The branch most traveled is that branch that is most prominently supported by two recently discovered codices, namely Sinaiticus (*Aleph*) and Vaticanus (β). It is these two texts, especially β , that modern textual critics consider the most pure, or neutral text. But the march of time has invariably proven that the experts have a habit of being mistaken. The spades of archaeologists have proven the Bible to be correct time and time again in the face of expert opinions. I believe that most of the modern Bible critics, bolstered by skepticism, have taken the wrong path from that fork in the road.

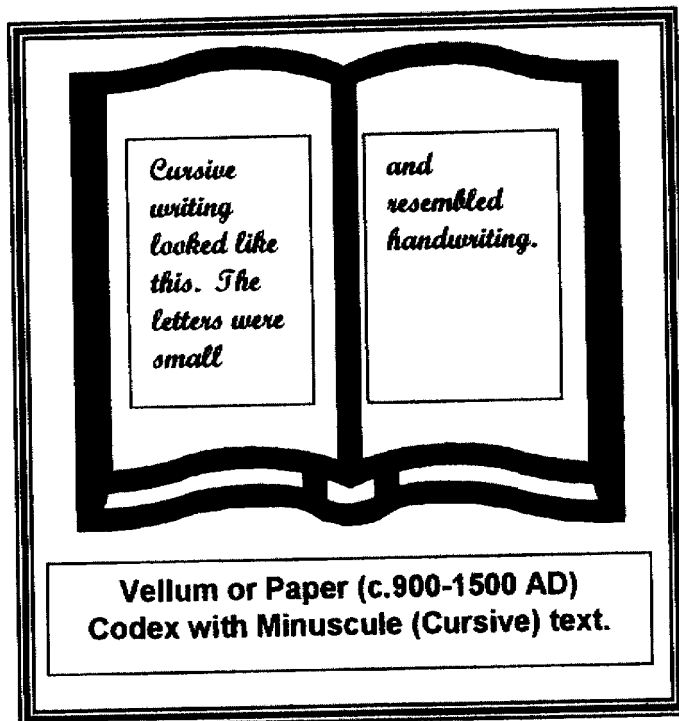
History of Bible Texts

Because of space constraints we will confine our efforts to the discussion of the New Testament text. The preservation and accuracy of the Old Testament text has been scrupulously maintained throughout history via the Masoretic tradition.¹⁴ But even the text of the Old Testament has been changed in the modern versions. Modern versions no longer rely on the time honored Masoretic text.

The New Testament text is preserved in approximately 5,386 partial and complete Greek manuscript portions copied by hand between the 2nd and 15th centuries AD. Altogether there are more than 24,970 extant New Testament manuscripts of Greek and other languages. In comparison we have only a few copies of other ancient non-biblical books. Even then, these non-biblical books are copies that were made hundreds, or even more than a thousand years after their composition.¹⁵ In general, no scholar questions the textual integrity of these ancient non-biblical texts.

The New Testament manuscripts are in the following forms:

1. Uncials (Majuscule) - Greek manuscripts written in capital letters that run together.¹⁶ The Greeks had no difficulty reading the run together words because of the structure of the written Greek word.¹⁷ As of 1992 there are 267 Uncial manuscripts. Of these Uncials, 257 (97%) support the Greek text foundational to the *King James Version*, the Textus Receptus.¹⁸

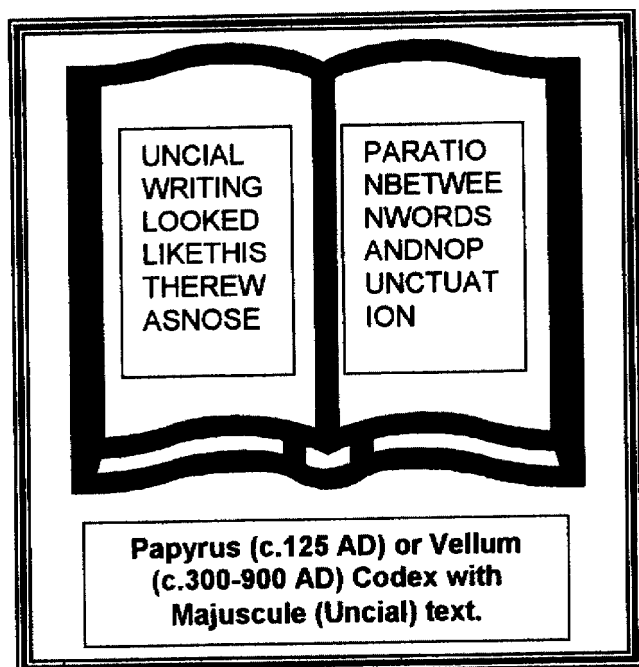


2. Minuscules (Cursives) - Greek manuscripts written in longhand, or cursive. The letters flow together similar to our own writing today.¹⁹ This type of writing was created for the production of books sometime around the beginning of the 9th century AD.²⁰ In 1992 there were 2,767 Cursive manuscripts. Of these manuscripts, 2,741 (99%) support the Greek foundation of the *King James Version*, the Textus Receptus.²¹

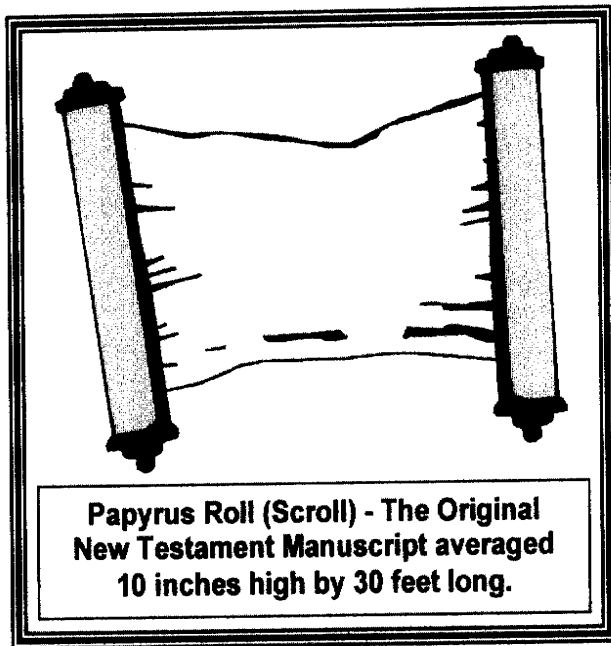
3. Lectionaries - Lectionaries were portions of the Greek texts that were read in the churches on certain days.²² There are 2,143 Lectionaries as of 1992. All of them (100%) support the Greek text of the *King James Version*, the Textus Receptus.²³

4. Papyrus - Papyrus fragment manuscripts were Greek texts written on paper produced by fibers of the Egyptian papyrus plant. They were generally small, many with only a few verses written on them.²⁴ Scrolls were often of Papyrus with sheets glued together.²⁵ As of 1992 there are 88 papyri fragments. Of these, 75 (85%) support the *King James Version* (Textus Receptus) readings. Only 13 (15%) support the modern versions.²⁶

5. Parchment and Vellum - More durable parchment, made from skins of animals, usually sheep or goats, was sometimes used instead of papyrus. Vellum, often dyed purple, was made of calfskin. The writing on dyed vellum was usually of gold or silver.²⁷



6. Scroll and Codex - The scroll form eventually gave way to the book form, or codex. The codex was usually papyrus sheets or vellum assembled in leaf form and written on both sides. This made reading easier, and the codex was less bulky.²⁸



Text Types

The vast majority of extant texts we have today consist of the Byzantine (Majority) Text. Those that support the Alexandrian Text Type claim that no Byzantine reading appears prior to 250 AD, but the majority of the quotations, (30,147 Scripture citations) we have from the writings of the Church Fathers, Tertullian, Irenaeus, Hippolytus, Origin, and Clement of Alexandria agree with the Byzantine text type. All five of these Church Fathers died before *Aleph* and β were copied.²⁹ The fact that the vast majority of Greek manuscripts extant today are considered to be of the Byzantine type is not in dispute by scholars in either camp. It was this text type that was available to the translators of the *King James Version* in 1611. This family is represented by A (Gospels) and W (Matthew and the last 2/3rd of Luke), among others. The Peshitta Syriac (150-250 AD) and Gothic versions (350 AD) belong to this family. In addition the New Testament quotations of the Church Fathers of Antioch and Asia Minor seem to generally agree with the Traditional (Byzantine) text. A total of 98 percent of the existing New Testament manuscripts are of the Byzantine type.³⁰

The Alexandrian text type was the type of Greek text found in some of the writings of Origin and also used by other Church Fathers that lived in Alexandria. *Aleph* and β are representatives of this type of text.³¹ It is these text types that are foundational to the modern translations.

Besides the Byzantine and Alexandrian, there is also the Western family of texts. This type of text is the text form of the New Testament documents whose type is found in the writings of the Western Church Fathers, such as Irenaeus, Tertullian, and Cyprian. The manuscripts D and D2 are representative, plus the Old Latin version, the Diatessaron of

Tatian, and the Curetonian and Syriac manuscripts.³²

Discovery of Sinaiticus (*Aleph*)

In 1844 the German Count von Tischendorf visited St Catherine's Monastery at Mt. Sinai and discovered forty-three vellum leaves in the wastebasket ready to be burned. These leaves contained portions of the Septuagint (LXX, or the Old Testament in Greek). He was allowed to take these, but the monks suddenly realized their value and refused to allow him to salvage the remaining portions of the document. A few years later (1859) Tischendorf returned to St. Catherine's and was finally shown a manuscript wrapped in red cloth. This he found to be a complete New Testament (except Mark 16:9-20 and John 7:53-8:11), over half of the Septuagint, all of the Old Testament Apocrypha, the Epistle of Barnabas, and a large portion of the Shepherd of Hermas. He was allowed to copy this manuscript. Tischendorf eventually arranged that the Tsar of Russia purchase what we now refer to as Sinaiticus (*Aleph*), which eventually ended up being placed in the British Museum. *Aleph* is considered to date from about 340 AD. It is made from vellum of antelope skins and is written in Greek uncial text. **The manuscript exhibits evidence of numerous scribal corrections and alterations, the last thought to have occurred in the 6th or 7th century.** A Total of 15,000 alterations have been discovered to the *Aleph* manuscript. *Aleph* differs from the Byzantine text type, and is now considered a representative of the Alexandrian family of text types, with some Western readings.³³ Together with Vaticanus, *Aleph* is foundational to the modern versions, such as the NIV, NASB, et al.

Vaticanus (β)

Vaticanus (β) was not known to textual scholars until 1475 AD, when it was cataloged in the Vatican Library. Scholars were not permitted to study it until a facsimile was made of it in 1889-90. Vaticanus includes most of the Septuagint and most of the New Testament in Greek. It is missing 1 Timothy through Philemon, Hebrews 9:14 to the end of the New Testament, and the General Epistles. It is missing most of Genesis and other parts of the Old Testament and Psalms. Mark 16:9-20 and John 7:53-8:11 were purposely omitted. It is considered to be the oldest uncial on parchment or vellum. This codex is thought to date about 325-350 AD. It is written on vellum in Greek uncial text.³⁴ **There is also evidence that β has been altered at an early date in many places.** Vaticanus is of the Alexandrian family, and is considered by most critical scholars to be the most pure, or neutral text.³⁵ It is *Aleph* and β , in particular, that are foundational to the modern versions.

The Witness of the Early Fathers

Dean John Burgon made a systematic examination of the Biblical quotations occurring in the writings of the Church Fathers who died before 400 AD (the crucial date for the theories of those favoring the Alexandrian text type). The theories of the modern textual critics, beginning with Westcott and Hort, depend upon the Byzantine text being a "conflated," or put together text from other text types prior to this date.³⁶ There is no proof of this, otherwise there would be no controversy. Dean John Burgon, together with F. H. A. Scrivener and H. C. Hoskier, each defenders of the Byzantine text type versus the Alexandrian, have

been conceded by White to be “true scholars of the first rank.”³⁷ Burgon found that the Traditional (Byzantine) text readings used in the centuries before 400 AD exceeded the readings of the opposing text types by about a 3:2 ratio (2630 to 1753).³⁸

Further evidence for the Majority text is found in the ancient versions (translations from the Greek into other languages). These show that readings found in the Majority text, but not found in Codex Sinaiticus or Codex Vaticanus, are frequently found in the Syrian and Latin translations (versions) of the second century.³⁹

Defenders of the Alexandrian texts point to the Alexandrian *Aleph* and β , as the most ancient of the extant Greek Codex Uncial manuscripts. This is true. However, Alexandrian manuscripts derive basically from Egypt, which climate is most conducive to preservation of ancient documents. Byzantine manuscripts originate in the climate of the Middle East least favorable to preservation; therefore it is logical that the oldest extant manuscripts would be from the Egyptian climate.⁴⁰ Use may also account for the lack of earlier Greek texts. The most revered text would receive the most use, thus wearing out. The oldest surviving manuscripts may have been the ones less regarded, stored away, and receiving infrequent use. Burgon believed that *Aleph* and β owed their preservation to their “evil character” resulting in their being retired at an early date.⁴¹

Assuming the Byzantine Text is the True Text

If we begin with the premise that the Byzantine text is the true text type, then the following historical scenario suggests itself. During the 2nd century the Western and Alexandrian families took two separate departures from the Byzantine text. The Western scribes saw themselves as interpreters rather than mere copyists. They made bold alterations and added interpretations. The Alexandrian scribes thought of themselves as grammarians. Their chief aim was to improve style. They made few additions, but their fear of interpolation caused them to remove genuine readings from the text. Therefore, we find that the Western is longer and the Alexandrian is shorter than the Byzantine, as we see today.⁴²

The Western and Alexandrian texts were considered prestige texts circulating among the affluent of Rome and Alexandria respectively. The Byzantine text continued to circulate among the poor, undisturbed by the influence of other texts. These Byzantine texts were put to maximum use because replacement was costly. Therefore the earliest of these manuscripts eventually wore out. This is the reason that the vellum codices *Aleph* and β represent the earliest copies we have today. The prestige texts were better cared for, and preserved in the libraries of ancient Christian schools, while the papyri of the Byzantine texts were read to pieces by the believing Bible students of antiquity.⁴³

History of the King James Version

At great peril, a number of men dared to produce translations in the English language for use by the common man in defiance of ecclesiastical authority. A number of Bibles in English preceded the *King James Version* of 1611. There were Anglo Saxon versions made early in the 8th century. Wycliff translated the Bible from the Latin into English producing Wycliff's English Bible of 1382. Wycliff was accused of heresy

and excommunicated, but continued in his task until his death in 1384. As a result, the Convocation of Oxford under Arundel in 1408 decreed that no one was allowed to translate any text of the Scripture into English, or even read such a book.⁴⁴

About twenty years after Wycliff's death a boy named Gensfleisch (Gooseflesh) was cutting out letters of his name from a piece of bark when he accidentally dropped one into a pot of dye. He retrieved it and dropped it on a piece of white skin. He noticed that the carved bark left the dyed impression of the letter on the skin. Thirty years later this same boy set up his press at Mainz under the name of Gutenberg. This contributed to the rapid production and spread of affordable Bibles among the general public. The first Bible produced from Gutenberg's press is known as the *Mazarin Bible* (the Latin New Testament Vulgate). This Bible was divided into modern chapters following the method devised by Stephan Langton in the 13th century. The modern system of verses first occurred in the fourth edition of the Greek New Testament published by Robert Stephanus in 1551. The *Geneva Bible* (1560) was the first English Bible to incorporate both chapter and verse divisions. Systems of divisions are known as far back as before the Council of Nicea (325 AD)⁴⁵

The great revival of Greek learning, which swept Europe in the mid 15th century, together with the invention of the printing press, provided the means of placing copies of the Greek Scriptures into the hands of scholars. “Erasmus of Rotterdam produced his first edition of the Greek New Testament in 1516, and provided William Tyndale with the means of giving to English readers for the first time a New Testament translated directly from the Greek, the language in which it was first written.” For his efforts, William Tyndale was accused of heresy and burned at the stake at Vilvorde in Belgium in 1536. Tyndale's dying prayer was: “Lord open the eyes of the King of England.” This prayer was answered two years later in 1538 when King Henry VIII ordered a large Bible in English be placed in every parish church. A number of other English Bibles preceded the *King James Version* in rapid succession.⁴⁶

It was Desiderius Erasmus (5 editions between 1516-1535), Robert Stephanus (4 editions between 1546-1551), Theodore Beza (10 editions between 1565-1598), and Bonaventure Elzevir (2 editions in 1624 and 1633) that produced Greek texts that today are referred to as the Received text, or Textus Receptus. The Textus Receptus is the Greek text that is foundational to the *King James Version*. Erasmus, using primarily five Byzantine Greek manuscripts together with the *Latin Vulgate* produced the first in a series of Greek Texts that would eventually be known as the Textus Receptus. The development of the Textus Receptus proceeded from Erasmus through Stephanus, Beza, and finally Elzevir.⁴⁷ Erasmus' lack of New Testament texts was not a hindrance to reproducing the true text since almost all the important variant readings known to scholars today were already known to Erasmus, as shown by his notes in his Greek New Testament.⁴⁸

Modern critics are eager to point out that the Textus Receptus differs from the Majority (Byzantine) Text. However this is a smokescreen, for these differences are minor. That these differences are minor has been attested by Kirsopp Lake (1928), so much so that the Textus Receptus and the Majority (Byzantine) text are considered identical.⁴⁹ To illustrate the differences, Lake found that the Textus Receptus differed from

the Majority Text four times in the 11th chapter of Mark, while *Aleph* (Alexandrian), β (Alexandrian), and D (Western) differed from the Textus Receptus 69, 71, and 95 times respectively. Additionally it was found that in this same chapter β differed from *Aleph* 34 times, and D 102 times, and that *Aleph* differs from D 100 times.⁵⁰ It should be noted that the Greek Alexandrian text used today (Nestle/Aland Greek Text) is shorter than the Textus Receptus by approximately 2, 886 words. This is the equivalent of removing the entire books of First and Second Peter from your Bible.⁵¹ It has been found that the so called "pure" text of codices *Aleph* and β differ from each other in over 3,000 places in the Gospels alone.⁵²

Critics are quick to point out that there are a number of versions of the Textus Receptus. So they ask which one is the pure one? This is again a smokescreen. A comparison of the various versions of the Textus Receptus reveal that the differences are very minor and few. The 3rd edition of Stephanus' and the 1st edition of Elzevir's Greek text differ 19 times in the Gospel of Mark. β disagrees with *Aleph* in Mark 652 times, and with codex D 1,944 times, yet these texts are considered superior to the Textus Receptus, and are the basis of our modern language Bibles.⁵³

Are the readings in the Textus Receptus that differ with the Majority Text in error? Not necessarily so, for the readings were derived from a number of manuscripts, each of which had some variation, including a few readings from the *Latin Vulgate*. The few readings taken from the *Latin Vulgate* are found to have support in other Greek manuscripts, versions, and Church Fathers not necessarily available to Erasmus, and many agreeing with the readings of *Aleph* and β . It is possible, considering God's providential preservation, that Erasmus chose the correct reading.⁵⁴

The Revision of 1881

The arguments in this controversy, of necessity, begin with the theories (assumptions) and Greek text of B. F. Westcott (1825-1901) and F. J. A. Hort (1828-1892). With the discoveries of *Aleph* and β , and the development of Westcott and Hort's New Testament Greek Text based on these two manuscripts, we at last come to the fork in the road. That fork occurred in the 1881 revision of the Bible that produced a new translation using the New Greek Text. This Greek text was a result of theories of Westcott and Hort that the Alexandrian text represented by *Aleph* and β was of the purest text family. They believed that the Byzantine (Majority) text did not exist in full form before the 4th century when it was purposely created (conflated) at Antioch from many sources (a mixture of the Western, Alexandrian, and Neutral or *Aleph*- β) as an official text ordered by ecclesiastical authority. The motive, according to Westcott and Hort, was to eliminate hurtful competition between the Western, Alexandrian, and Neutral or *Aleph*- β texts by the creation of a compromise text. It was to be a text of which they could all agree. Westcott and Hort admit that by the second half of the 4th century the Traditional (Majority) text was dominant at Antioch, "probably by authority." This revision supposedly took place in two stages between 250-350 AD, probably led by Lucian (d. 312 AD).⁵⁵ Not one shred of evidence exists for this theory, however critics today, while not adhering to the "official text" theory, insist that the Byzantine text type did not exist in full form before the 4th century.⁵⁶ This reminds me of the dedication that evolutionists

have in Darwin's theory. Like the scientists and theologians of Darwin's time, textual critics at this point had to choose which path to take. They chose *Aleph* and β , and Westcott and Hort's theories and New Testament Greek text. These theories and Greek text have survived in various forms to the present. All modern textual criticism is based on the presupposition that *Aleph* and β are the closest to the original text, and that the Byzantine did not exist in full form before the 4th century. Those who hold this view, and there are many, develop their research and arguments around the supposed superiority of the Alexandrian text type. They refuse to see Byzantine readings in early text, or automatically assign a late date to any text containing Byzantine readings.⁵⁷ They regard anyone not adhering to this view as ignorant of modern methods, and in error. Because of this the King James Version is held in low regard.⁵⁸

After a meeting between Philip Schaff and Westcott, at Westcott's home, in 1869, the Revision Committee was assembled and began meeting in 1870. Philip Schaff was chosen to head an American committee that would produce the *American Standard Version* (ASV) of 1901. This American committee was to work closely with the English committee under Schaff's leadership, and by prior agreement would not release the *American Standard Version* until twenty years after the release of the *English Revised Version* (ERV) in 1881.⁵⁹ Liberals were dominant on both the English and American committees, including Tractarian⁶⁰ and Unitarian⁶¹ members. Schaff himself favored ecumenism, and thought that the merging of the Catholics and Protestants would be a natural evolutionary process over time. Schaff, a Tractarian apologist for the Romanizing of American Protestant Churches, organized the *World's Parliament of Religions* held at Chicago in 1893. This was a congenial mixture of Christian (Catholic and Protestant) Churches and pantheistic and other non-Christian religions of the world. Schaff was not orthodox in either ecclesiology or Christology.⁶²

According to Sightler the differences in philosophical points of view between the translators of the KJV and the modern translators is dramatic.

*The KJV of 1611 was born in an age of belief. There was no higher criticism, virtually no Unitarianism, no Darwinism. But by 1881 the Anglican church had been seriously damaged by apathy, higher criticism, Tractarianism, Unitarianism, and socialism. True piety was exceptional; spiritual deadness was the order of the day. The mid 19th century was the worst possible time for the translation of the Bible.*⁶³

No experiences of personal salvation can be found in the writings of Westcott, Hort, or Schaff. This is contrasted with the personal testimonies of their contemporaries, men such as Finney, Moody, Spurgeon, and Torrey.⁶⁴ By contrast also, the KJV was translated by professing believers in the essential doctrines of the Christian faith.

General Philosophical Climate at the Time of the Revision of 1881

A world-view began to develop soon after the Protestant Reformation, fostered by modern philosophy. This world-view

claimed to be neutral (impartial and unprejudiced) in the Catholic versus Protestant debate. These philosophers denied that they were anti-Christian, and the resulting modern world-view pretended to be neutral and unbiased in all religious matters. Conservative Protestants, of the late 17th and 18th centuries, weakened by dead orthodoxy and pietism failed to effectively resist the rising neutral world-view. They began to adopt this world-view themselves, especially in the areas of philosophy, Biblical introduction, and New Testament textual criticism. Thus they were infected and torn between the believing world-view of the Protestant Reformation and the neutral world-view of modern philosophy. Today most of our theological schools are completely taken over by the neutral world-view of Modern Philosophical Rationalism.⁶⁵

The early modern philosophers such as Rene Descartes (1596-1650) were rationalists. Descartes philosophical method was based on doubt. He doubted everything that was possible to doubt, i.e. the existence of God, the material world, his own body. He could not doubt the existence of his mind. He said, "I think, therefore I am." Upon this he built his philosophical system. Descartes then tried to retrace his steps into belief using the existence of his mind as the starting point. His argument was illogical because while doubting everything except his self-existence everything else must remain uncertain, including God.⁶⁶

Other philosophers used reason as the basis of their methods. This led some like Spinoza into pantheism. Various philosophical ideas developed in the ensuing years, but all are fundamentally based on the mind (reason) and experience (senses) leading to skepticism. Immanuel Kant's (1724-1804) idea of the Kingdom of God is "an ethical commonwealth." He believed that it would come from the transition from an "ecclesiastical faith to the universal religion of reason." Philosophy progressed through various refinements, including denying any reality outside of human experience, ultimately throwing off neutrality in religion, acknowledging and embracing the underlying atheism.⁶⁷

One of the most common forms of atheism is materialism, which demands that the relationship between soul and body be explained in materialistic terms. During the 19th century the arguments about the relationship of soul and body shifted to the question about the origin of life. This change was brought about by the development of the theory of evolution, and that life resulted from the now discredited idea of spontaneous generation.⁶⁸

Evolution was the inevitable result of the natural progression of the type of thinking from the conception of modern philosophy. Positivism led men to believe that there are no spiritual agencies in the universe, no efficient causes, nothing but that which can be discovered by the senses. We therefore need to concentrate our efforts to discover and systematize the laws of nature. Early in the 20th century men began to ask: "What does it all mean?" The study of this question was given the name "Semantic" (science of meaning).⁶⁹

Modern science has no use for absolute or final truth. "All we have is an elastic net of probability connections floating in open space."⁷⁰

Modernism began with deists early in the 18th century. It was deists who founded the Masonic Lodge in England. Modernism teaches that all religions are equally true since all,

including Christianity, are republications of the original religions of nature. Reason, not the Bible, is the supreme authority, since it is to human reason that the original religion of nature is most clearly revealed. Some of the deists denied the miracles of the Bible.⁷¹

J. J. Griesbach (1745-1812) took a most skeptical approach in claiming that whenever there are variant readings between manuscripts the reading that supports the orthodox view is to be treated as the most suspicious.⁷²

Various theories of the development of the Gospels formed in the minds of the skeptical modern critics. These theories involved imaginary documents such as "Q", and "M", and others in the New Testament; "J", "E", "D", and "P" in the Old Testament.⁷³ Sounds more like James Bond to me. In the minds of these naturalistic critics it would never do to have the simple explanation that the Gospels were composed (under inspiration of the Holy Spirit) by the evangelist whose name they bare, and the Old Testament Pentateuch by Moses. William Henry Green of Princeton Seminary showed in 1895 that the higher critical theories of Hupfeld and Graf could not be substantiated. Even then this theory persists today among the most liberal naturalistic scholars, and even in spite of contrary evidence provided by modern archaeology. These theories are based entirely on supposition and unbelief. In 1878 Julius Wellhausen published *Prolegomena to the History of Ancient Israel*. This totally reconstructed the Old Testament history in agreement with Graf's hypothesis, renamed the Graf-Wellhausen (Documentary/JEDP) Hypothesis. Wellhausen's theory essentially says that the Jews faked their own history.⁷⁴

Westcott and Hort led the way in application of the neutral, naturalistic, approach to New Testament textual criticism. They believed that the New Testament should be treated the same as texts of other ancient books, without regard to divine preservation. This neutral, naturalistic method, like higher criticism, leads to skepticism, and opened the door to conjectures regarding the New Testament text.⁷⁵

Skepticism led to belief that the New Testament texts were so corrupt in the extant manuscripts that it was not possible to construct a text that would reach back further than the 4th century. This belief changed with the discovery of *Aleph* and β , and the Westcott and Hort theory that the New Testament text survived in almost perfect condition in these two documents, especially β .⁷⁶ Therefore, *Aleph* and β were considered neutral (most pure) texts against which all others are to be compared.

By adopting a neutral starting point, Bible scholars "denied the faith that they intended to defend and had ensured that any argument they might thereafter advance would be inconsistent."⁷⁷ It is the neutral starting point that treated the Biblical documents with skepticism, as any other type of ancient document. This therefore is the philosophical climate that led up to the Revision Committee of 1870-1881. The theological liberalism that resulted in the Revision of 1881 has influenced our theology schools ever since.⁷⁸

Preservation

Modern critics deny providential preservation, which is exchanged for restoration of the text by critics.⁷⁹ If there is no providential preservation of Scriptures, and *Aleph* and β represent the true Word of God, then man has been left without God's Word since the 4th century AD until the recovery of *Aleph*

and β in the 19th century. But if God is faithful to preserve His Word to all generations, and if providential preservation is represented by the continued usage of the believers through the centuries, then the Byzantine text is the pure text type.

PSA 12:6 **The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.**

But even this verse of preservation has been changed in the modern versions.⁸⁰ Consider also the following among many other verses that speak of God preserving His Word:

PSA 119:152 Concerning **thy testimonies**, I have known of old that **thou hast founded them for ever.**
160 **Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.**

God intended to preserve His Words. Edward Hills contends that preservation has been accomplished through the usage of the whole church.

Character and Naturalistic Leanings of Westcott and Hort

The champions of the Alexandrian texts, Westcott and Hort, were influenced by the philosophical climate of their day. Protests to the contrary, the new Greek text produced by Westcott and Hort fit their particular brand of theology. According to James Sightler, who studied Westcott and Hort extensively, Westcott revealed his pantheistic leanings:

Westcott also denied that it can be shown that "the vital force of any other great religion is alien from Christianity". In other words there is a relationship, an affinity, an equality between the various great religions, Buddhism, Hinduism, and all the rest. This kind of thinking later led Philip Schaff, the American reviser, to organize the Parliament of Religions as we have already noted.⁸¹

Westcott favored evolution, believing Genesis chapters 1 through 3 to be myth. Westcott said in 1890:

No one now, I suppose, believes 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.⁸²

Hort's beliefs tended toward universalism, denial of original sin, works salvation, and that we are redeemed by Christ's perfect life rather than his death.⁸³

Like Philip Schaff of the American Revision Committee, Westcott and Hort's views were decidedly unorthodox. It was men of like ideas that produced the first modern version.⁸⁴ It is my opinion that today's theological schools, like the liberal humanists of the secular universities, are firmly staffed with men who have been exposed and indoctrinated with these same naturalistic ideas.

Modern Versions

Robert J. Breckinridge (b. 1800), Warfield's maternal grandfather, wrote the following regarding the new translations of the American Bible Society (1847, 1856) in which the English Bible had been changed in 24,000 particulars:

[A]nd here is a new standard English Bible, changed... in somewhere about 24,000 particulars... we are told they have discovered... in the text and punctuation alone... And then they distinctly assert, that of all those 24,000 variations... "there is not one which mars the integrity of the text, or affects any doctrine or precept of the Bible"... the principle on which the procedure has been undertaken and carried through, are perilous in the highest degree... the results reached are evil, and only evil.⁸⁵

It seems that the cry of the supporters of the modern versions has a familiar ring. I have personally heard countless times this very argument in support of the modern versions - "**there is not one which mars the integrity of the text, or affects any doctrine or precept of the Bible.**"⁸⁶ But from my own experience, before I even knew there was a controversy, the modern versions cast doubt in my mind concerning the Biblical support for essential doctrines of the faith, including the Deity of Christ and His relationship with the Father. Doctrines have been affected, if not totally removed by these newer versions. They are certainly much harder to find. DiVietro agrees:

While it is true that we defenders of the King James Bible can point to specific isolated verses and draw significant conclusions, it is also true that new bible defenders can find the doctrine somewhere else, still intact. The real change is one of flexibility. The new bibles provide the flexibility to teach any doctrine.⁸⁷

Modern versions in use today include the following:

1. New International Version (NIV)
2. New American Standard Bible (NASB)
3. New King James Version (NKJV)
4. Good News Bible, Today's English Version (TEV)
5. The Living Bible (LB, a paraphrase)
6. Revised Standard Version (RSV)
7. New Revised Standard Version (NRSV)
8. New American Bible (NAB), official Catholic version.
9. The Jerusalem Bible (JB)
10. New World Translation (NWT, official Jehovah's Witness Bible)

All of these versions are based on the Alexandrian text, in particular *Aleph* and β, except for the *New King James Version*. The *New King James Version* takes guidance from the Alexandrian text, mostly in the footnotes, and shows some degree of paraphrasing (dynamic equivalency). The *New King James Version* departs from the Masoretic Old Testament text of the KJV, using the 1967/77 Stuttgart Edition of *Biblia Hebraica*.⁸⁸ Space does not permit a discussion of the Old Testament text.

Translation Methods Compared to KJV

During the time we lived in Singapore, a Baptist missionary friend gave me a copy of the *Living Bible*. This Bible is openly represented as a paraphrase rather than a translation. The text of a paraphrase has been interpreted for the reader. All other modern versions use a method of translation known as dynamic equivalency.⁸⁹ Dynamic equivalency allows the translator to interject his personal bias, possibly influenced by the rationalistic naturalistic liberal thinking of today. In other words, the translator is free to translate what he thinks it says. In the case of the Jehovah's Witness' NWT, this cult is free to make it say what they want it to say. The dynamic equivalency method is not bound by a direct word for word method. This method is used to the fullest extent in the NIV.

Notice that the Jehovah's Witnesses use the dynamic equivalency method to the fullest extent in Colossians 2:9 in order to support their doctrine that Jesus is not God. In this particular text the Greek of the *King James Version* and the modern versions are in agreement that Jesus is God. Strangely the Jehovah's Witnesses, in their *Kingdom Interlinear*, were forced to agree ("divinity") that this is what the Greek says, but in their NWT they render it "divine quality," an interpolation, instead. The following shows Colossians 2:9 in the KJV, NIV, and the NWT followed by the Greek Interlinear of each version.⁹⁰

COL 2:9 For in him dwelleth all the fulness of the **Godhead** bodily. KJV

2596	4747	2889	3756	2596	5547	3754/1722					
9	κατὰ	τὰ	στοιχεῖα	τοῦ	κόσμου,	καὶ	οὐ	κατὰ	Χριστὸν	ὅτι	ἐν
	according to the elements of the world, and not according to Christ; for in										
846	2730	3956	4138	2320	4985						
	αὐτῷ	κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	θεότητος	σωματικῶς,			
	Him	dwells	all	the	fulness	of	the	Godhead	bodily,		

COL 2:9 For in Christ all the fullness of the **Deity** lives in bodily form, NIV⁹¹

Χριστόν	9	ὅτι	ἐν	αὐτῷ	κατοικεῖ	πᾶν
Christ;	because	in	him	dwells	all	
τὸ	πλήρωμα	τῆς	θεότητος	σωματικῶς,		
the	fulness	of	the	Godhead	bodily,	

COL 2:9 because it is in him that all the fullness of the **divine quality** dwells bodily, NWT⁹²

κατὰ	Χριστόν	9	ὅτι	ἐν	αὐτῷ
according to	Christ;	because	in	him	
κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	θεότητος
is dwelling down	all	the	fulness	of	the
σωματικῶς,	10	καὶ	ἐστε	ἐν	αὐτῷ
bodily,	and	you	are	in	him

Even D. A. Carson, no supporter of the majority text, admits that some modern translations are influenced by the "predispositions that govern the translation."

Some modern translations tend toward the heretical

*by virtue of the force of the predispositions that govern the **translation**; but the texts underlying those translations are a different matter.*⁹³

The method used by the translators of the *King James Version* was a direct word for word translation of the Greek. The King James translators used "verbal equivalency" and "formal equivalency," where the words were rendered in English as closely as possible to the original meaning and form of the words.⁹⁴ Words of the translation were placed in italics where not in the Greek, but demanded by the English usage for clarity. This method allows the Holy Spirit to interpret in man's heart, not the interpretation and bias of man.

Biblical English

The English of the KJV is not, as some believe, the English of the 17th century. It is not the English in use by its translators. It is Biblical English. To see the difference in style one need only compare the English of the preface written by the translators. It owes its difference to the faithful translation of the Hebrew and Greek. The KJV therefore gives the flavor of the original language, even in the use of "thee" and "thou." In the English of the 17th century "thee" and "thou" had already given way to "you" in common usage.⁹⁵ The English of the KJV is Biblical language; as such it is timeless.

Avoidance of the Arguments of Dean John Burgon

Dean John William Burgon (1813-1888) made copious logical and detailed arguments in support of the Byzantine text, in opposition to the Alexandrian text. He was well qualified to do so. It is noteworthy that few if any have dared to challenge him directly, in his own day or today. The present critics favoring the Alexandrian text prefer instead to respond to Gail Riplinger and to a lesser extent, Dr. Peter Ruckman, Ph.D., President of *Pensacola Bible Institute*. His unrestrained style is similar to Riplinger's. Ruckman, however, is qualified to argue in this field. His book *Problem Texts*⁹⁶ is one of the most extensive that can be found on the subject of problem Scripture texts. Critics do not need to answer Burgon, as few laymen or pastors today will make the effort to read his writings. Most will read James White, accept what he says, and move on. Burgon remains unanswered, and unchallenged, to this day.

Burgon attacked with vigor the workings of the Revision Committee of 1870-1881. He objected to the theories of Westcott and Hort, and objected to the Alexandrian texts that committee was using - yet James White devotes only a few lines to Burgon in his book.⁹⁷ Could it be that Drs. Grady and Waite, as well as others, are correct, that there has been and there are no adequate answers to Burgon's arguments put forth in his books.⁹⁸ Could it be that he is as formidable as alluded by White when he says that Burgon is a scholar of the "first rank?"⁹⁹

My Conclusion

Space does not allow for a more complete treatment of this difficult subject. A more complete treatment may be found in the books of Burgon, Hills, Waite, Garrett, Sightler, and Grady, all of which I would recommend. Anyone wishing to read White's book should do so together with a copy of DiVietro's refutation at hand.

After weighing all the arguments, I conclude after four years

of study (1998) that the modern versions are based on the translation of a corrupt family of texts, *Aleph* and β in particular. I also conclude that the techniques used for the *King James Version* (direct word for word) are the superior, less biased method. I further conclude that the *King James Version* is more doctrinally sound. It is my belief that the other translations, using corrupt texts, open the door to cults and others seeking to justify their particular deviant doctrine, and make changes that can be construed to sow seeds of doubt regarding the Deity of Jesus Christ. I'm persuaded that is why the Jehovah's Witnesses use the Hort and Westcott Greek text (stated in the preface of their *New World Translation*¹⁰⁰). I believe that this is why in the early part of this century the Jehovah's Witnesses printed their own *King James Version* with an opening page advising the faithful to take a pen and cross out certain verses and portions as listed. These changes generally followed the Greek text of Westcott and Hort.¹⁰¹ Sound doctrine is better preserved in the text of the Byzantine text family, the resulting Textus Receptus, and finally the *King James Version* of the Bible. For me the protest of many critics, that even though the Alexandrian texts might obscure doctrine in one or more locations but is preserved in others, is not good enough.

The larger issue is that modern versions open loopholes for false doctrine. The question is, does the NIV and others modify enough verses to teach a works salvation and a watered down version of the Deity of Jesus Christ as Riplinger and others believe? It's not a question that every verse is changed. It's a question of are enough verses changed so that supporters of false doctrines can find subtle support for their beliefs?¹⁰² I believe the answer is yes. **AΩ**

¹ G. A. Riplinger, *NEW AGE BIBLE VERSIONS*, Munroe Falls, OH: AV Publications, 1992, 690 pages.

² James R. White, *THE KING JAMES ONLY CONTROVERSY*, Minneapolis, MN: Bethany House Publishers, 1995, 286 pages.

³ *Ibid.*, p. 146. Emphasis in the original.

⁴ *Ibid.*, p. 19. According to White: "The KJV Only controversy **plays on the fact** that most Christians today are more than slightly 'fuzzy' on the particulars of how we got the Bible..."

⁵ *Ibid.*, pp. v, 19, 151.

⁶ Dr. Kirk D. DiVietro, *WHY NOT THE KING JAMES BIBLE: An Answer to The King James Only Controversy* by James R. White, A paper (B.F.T #2562) delivered at the 17th annual meeting of the Dean John Burgon Society, July 12-13, 1995, available from *The Bible For Today*, 900 Park Avenue, Collingswood, NJ 08108, p. 50.

⁷ White, *THE KING JAMES ONLY CONTROVERSY*, p. 97.

⁸ DiVietro, *WHY NOT THE KING JAMES BIBLE: An Answer to The King James Only Controversy* by James R. White, p. 36.

⁹ Ankerberg's position is outlined in his booklet: John Ankerberg, John Weldon, *THE FACTS ON THE KING JAMES ONLY DEBATE: How Reliable Are Today's Bible Versions?*, Eugene, OR: Harvest House Publishers, 1996, 48 pages. See the following for the text and an analysis of the debate on The John Ankerberg Show that aired during the Summer/Fall of 1995: D. A. Waite, Th.D., Ph.D., *FOES OF THE KING JAMES BIBLE REFUTED*, Collingswood, NJ, The Bible For Today Press, 1997, 150 pages.

¹⁰ Dr. John A. Hash, *20th Century Bibles*, BIBLE PATHWAY, Murfreesboro, TN: Bible Pathway Ministries, January 2000, p. 2. Emphasis in the original.

¹¹ *GOOD NEWS BIBLE*, *Today's English Version*, British Edition, American Bible Society, 1976.

¹² Waite, *DEFENDING THE KING JAMES BIBLE*, p. 157.

¹³ Josh McDowell, *MORE EVIDENCE THAT DEMANDS A VERDICT*, San Bernardino, CA: Here's Life Publishers, Inc., 1975, 1981, pp. 31, 93. See also: Josh McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, Nashville, TN: Thomas Nelson Publishers, 1999, pp. 391-394.

¹⁴ Norman L. Geisler, Ph.D., William E. Nix, Ph.D., *A GENERAL INTRODUCTION TO THE BIBLE*, Chicago, IL: Moody Press, 1968, 1986, p. 385.

¹⁵ McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, pp. 34-38. Geisler, Nix, *A GENERAL INTRODUCTION TO THE BIBLE*, p. 385.

¹⁶ Rev. D. A. Waite, Th.D., Ph.D., *DEFENDING THE KING JAMES BIBLE*, Collingswood, NJ: The Bible For Today Press, 1992, p. 55. McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, p. 19.

¹⁷ McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, p. 19.

¹⁸ Waite, *DEFENDING THE KING JAMES BIBLE*, p. 57.

¹⁹ *Ibid.*, p. 55. McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, p. 19.

²⁰ McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, p. 19.

²¹ Waite, *DEFENDING THE KING JAMES BIBLE*, p. 57.

²² *Ibid.*, p. 55.

²³ *Ibid.*, p. 57.

²⁴ *Ibid.*, p. 54. McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, pp. 17, 18.

²⁵ McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, pp. 18, 19.

²⁶ Waite, *DEFENDING THE KING JAMES BIBLE*, p. 57.

²⁷ McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, p. 18.

²⁸ *Ibid.*, p. 19.

²⁹ William P. Grady, Ph.D., *FINAL AUTHORITY: A Christian's Guide to the King James Bible*, Schererville, IN: Grady Publications, Inc., 1993, p. 36.

³⁰ Edward F. Hills, Th.D., *THE KING JAMES VERSION DEFENDED*, Des Moines, IA: The Christian Research Press, 1956, 1973, 1984, 4th Edition, 1984, reprinted 1996, p. 121. Sightler, *A TESTIMONY FOUNDED FOREVER: The King James Bible Defended in Faith and History*, p. 12. McDowell, *THE NEW EVIDENCE THAT DEMANDS A VERDICT*, p. 41. Garrett, *WHICH BIBLE CAN WE TRUST*, pp. 197-199.

³¹ Hills, *THE KING JAMES VERSION DEFENDED*, pp. 120-121.

³² *Ibid.*, p. 120.

³³ Edward Miller, *A GUIDE TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT*, Collingswood, NJ: The Dean Burgon Society, Inc., 1886, reprinted 1979, p. 24. Geisler, Nix, *A GENERAL INTRODUCTION TO THE BIBLE*, pp. 392-394. Waite, *DEFENDING THE KING JAMES BIBLE*, p. 60.

³⁴ Geisler, Nix, *A GENERAL INTRODUCTION TO THE BIBLE*, pp. 391, 392.

³⁵ Hills, *THE KING JAMES VERSION DEFENDED*, pp. 126-128, 178.

³⁶ White, *THE KING JAMES ONLY CONTROVERSY*, pp. 43, 152.

³⁷ White, *THE KING JAMES ONLY CONTROVERSY*, p. 91.

³⁸ Dean John Burgon, Edward Miller (editor), *THE TRADITIONAL TEXT OF THE HOLY GOSPELS*, Collingswood, NJ: Dean Burgon Society Press, 1896, 1998, Vol. 1, pp. 94-116.

³⁹ Grady, *FINAL AUTHORITY: A Christian's Guide to the King James Bible*, p. 34.

⁴⁰ Les Garrett (Compiler), *WHICH BIBLE CAN WE TRUST*, Queensland, Australia: Christian Centre Press, 1982, Zane C. Hodges, *The Greek Text of the King James Version*, p. 69. Zane Hodges was Asst. Prof. Of New Testament Literature and Exegesis at Dallas Theological Seminary, and a defender of the Majority Text.

⁴¹ Dean John William Burgon, *THE REVISION REVISED, A Refutation of Westcott and Hort's False Greek Text and Theory*, Collingswood, NJ: Dean Burgon Society Press, 1883, reprinted, p. 319.

⁴² Hills, *THE KING JAMES VERSION DEFENDED*, pp. 183, 174.

⁴³ *Ibid.*, p. 184.

⁴⁴ Garrett, *WHICH BIBLE CAN WE TRUST*, pp. 25, 26.

⁴⁵ *Ibid.*, p. 27. Geisler, Nix, *A GENERAL INTRODUCTION TO THE BIBLE*, pp. 340, 341

⁴⁶ Garrett, *WHICH BIBLE CAN WE TRUST*, p. 27. Hills, *THE KING JAMES VERSION DEFENDED*, pp. 214, 215.

⁴⁷ Hills, *THE KING JAMES VERSION DEFENDED*, pp. 195, 197-208.

⁴⁸ *Ibid.*, pp. 198, 199. Garrett, *WHICH BIBLE CAN WE TRUST*, pp. 27, 29.

⁴⁹ Hills, *THE KING JAMES VERSION DEFENDED*, p. 199.

⁵⁰ *Ibid.*, pp. 199, 200. Geisler, Nix, *A GENERAL INTRODUCTION TO THE BIBLE*, p. 460.

⁵¹ Waite, *DEFENDING THE KING JAMES BIBLE*, p. 42.

⁵² *Ibid.*, p. 61.

⁵³ Hills, *THE KING JAMES VERSION DEFENDED*, p. 222.

⁵⁴ *Ibid.*, pp. 200-202.

⁵⁵ *Ibid.*, pp. 178, 179. The short quote is a direct quote from Hort, cited by Hills. White, *THE KING JAMES ONLY CONTROVERSY*, pp. 43, 152.

⁵⁶ White, *THE KING JAMES ONLY CONTROVERSY*, pp. 43, 152.

⁵⁷ DiVietro, *WHY NOT THE KING JAMES BIBLE*, pp. 14, 15. White, *THE KING JAMES ONLY CONTROVERSY*, pp. 43, 152.

⁵⁸ White, *THE KING JAMES ONLY CONTROVERSY*, pp. v, vii, 10.

⁵⁹ Sightler, *A TESTIMONY FOUNDED FOREVER: The King James Bible Defended in Faith and History*, pp. 27, 28, 40. Hills, *THE KING JAMES VERSION DEFENDED*, pp. 225, 226; The American Committee actually agreed to wait 14 years, but it wasn't until after 20 years that the American Standard Version (ASV) was released.

⁶⁰ Tractarian - A supporter of the Tractarianism (*Oxford Movement*), a series of "High Church" principles set forth in a series of tracts at Oxford (1833-1841). *Tractarian, Tractarianism*, MERRIAM WEBSTER'S COLLEGIATE DICTIONARY, 10TH EDITION, Springfield, MA: Merriam Webster, Inc., 1995. The Tractarian tracts were written by the Anglican, John Henry Newman, advocating the Anglican Church adopt Roman Catholic liturgical practices. In 1845 he went over to Rome and

became a Roman Catholic Cardinal. The Tractarian Movement had the replacement of the King James Version as a major goal. Sightler, A TESTIMONY FOUNDED FOREVER: The King James Bible Defended in Faith and History, p. 15.

⁶¹ The Unitarians believe that the Deity exists only in one person (denial of the Trinity). They stress individual freedom of belief, the free use of reason in religion, a united world community, and liberal social action. They hold doctrines of the goodness of man, salvation by character culture, the unity of God, and the immanence of God in the human heart. Earle E. Cairns, Ph.D., CHRISTIANITY THROUGH THE CENTURIES. The History of the Christian Church, Grand Rapids, MI: Academie Books, 1954, 1981, pp. 418, 419. Unitarian, MERRIAM WEBSTER'S COLLEGIATE DICTIONARY, 10TH EDITION.

⁶² Sightler, A TESTIMONY FOUNDED FOREVER: The King James Bible Defended in Faith and History, pp. 26-28, 39, 40, 42.

⁶³ *Ibid.*, pp. 28, 29.

⁶⁴ *Ibid.*, p. 28.

⁶⁵ Hills, THE KING JAMES VERSION DEFENDED, p. 44.

⁶⁶ *Ibid.*, pp. 44, 45.

⁶⁷ *Ibid.*, pp. 45-50.

⁶⁸ *Ibid.*, pp. 50, 51, 66.

⁶⁹ *Ibid.*, pp. 52, 53.

⁷⁰ *Ibid.*, p. 55, quoting Hans Reichenbach.

⁷¹ *Ibid.*, p. 68.

⁷² *Ibid.*, p. 65.

⁷³ *Ibid.*, pp. 72, 73.

⁷⁴ *Ibid.*, pp. 74-77.

⁷⁵ *Ibid.*, pp. 62, 63.

⁷⁶ *Ibid.*, pp. 65, 66.

⁷⁷ *Ibid.*, pp. 83, 84.

⁷⁸ Sightler, A TESTIMONY FOUNDED FOREVER: The King James Bible Defended in Faith and History, p. 43.

⁷⁹ *Ibid.*, p. 31.

⁸⁰ White, THE KING JAMES ONLY CONTROVERSY, pp. 243, 244. White does not deny that verse 7 may refer to the preservation of God's words in verse 6. However, he allows the possibility that the "them" of verse 7 that is preserved may refer to the men of verse 5. The modern versions translate "them" as "us" to make that connection to verse 5, but it is far from certain. The "us" of the modern versions is translator license, since the Hebrew says "them," as in the KJV. See also: DiVietro, WHY NOT THE KING JAMES BIBLE, pp. 74.

⁸¹ Sightler, A TESTIMONY FOUNDED FOREVER: The King James Bible Defended in Faith and History, pp. 18, 19. Quote from: Arthur Westcott, LIFE AND LETTERS OF BROOKE FOSSE WESCOTT, New York, NY: Macmillan & Company, 1903, Vol. II, p. 143.

⁸² Sightler, A TESTIMONY FOUNDED FOREVER: The King James Bible Defended in Faith and History, p. 21. Quote from Westcott, LIFE AND LETTERS OF BROOKE FOSSE WESCOTT, Vol. II, p. 69.

⁸³ Sightler, A TESTIMONY FOUNDED FOREVER: The King James Bible Defended in Faith and History, pp. 24, 25.

⁸⁴ *Ibid.*, pp. 45, 46.

⁸⁵ *Ibid.*, p. 36, quoted from Robert J. Breckinridge, D.D., THE AMERICAN BIBLE SOCIETY'S COMMITTEE ON VERSIONS AND ITS NEW BIBLE, Danville, KY: Robert J. Breckinridge, 30 October 1857, pp. 4-7.

⁸⁶ See: White, THE KING JAMES ONLY CONTROVERSY, p. 40. See also: DiVietro, WHY NOT THE KING JAMES BIBLE, pp. 12, 13.

⁸⁷ DiVietro, WHY NOT THE KING JAMES BIBLE, pp. 12.

⁸⁸ Waite, DEFENDING THE KING JAMES BIBLE, pp. 3, 4, 22, 23, 35, 36, 92, 93, 99, 105, 137-187.

⁸⁹ Waite, DEFENDING THE KING JAMES BIBLE, pp. Pp.90, 91.

⁹⁰ The Greek Texts are used as follows: Representing the King James Version - Jay P. Green, Sr. (Editor and Translator), THE INTERLINEAR HEBREW-GREEK-ENGLISH BIBLE, Peabody, MA: Hendrickson Publishers, 1980, 1981, 1983, 1984, Second and Revised Edition 1984 by The Trinitarian Bible Society, London, England, Vol. IV. Representing the modern versions - Rev. Alfred Marshall, D.Litt. (Translator), THE INTERLINEAR GREEK-ENGLISH NEW TESTAMENT, Grand Rapids, MI: Zondervan Publishing House, 1958, Second Edition 1959, Reprinted 1969. Representing the New World Translation - THE KINGDOM INTERLINEAR TRANSLATION OF THE GREEK SCRIPTURES, New York, NY: Watchtower Bible and Tract Society of New York, Inc., 1985.

⁹¹ All NIV verses in this article are quoted from the NEW INTERNATIONAL VERSION copyrighted 1973, 1978, 1984 by the International Bible Society; NIV database 1987, International Bible Society, used by permission.

⁹² All NWT verses in this article are quoted from the NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES, New York, NY: Watchtower Bible and Tract Society of New York, Inc., 1961, 1981, 1984.

⁹³ D. A. Carson, Ph.D., THE KING JAMES VERSION DEBATE, A Plea for Realism, Grand Rapids, MI: Baker Book House, 1979, p. 65. Emphasis in the original.

⁹⁴ Waite, DEFENDING THE KING JAMES BIBLE, pp. Pp.90, 91.

⁹⁵ Hills, THE KING JAMES VERSION DEFENDED, p. 218.

⁹⁶ Peter S. Ruckman, Ph.D., PROBLEM TEXTS, Pensacola, FL: Pensacola Bible Institute Press, 1980, 499 pages.

⁹⁷ White, THE KING JAMES ONLY CONTROVERSY, p. 91.

⁹⁸ Dean John William Burgon, THE LAST TWELVE VERSES OF MARK, Vindication Against Recent Critical Objectors & Established, Collingswood, NJ: Dean Burgon Society Press, 1871, reprinted, 334 pages. Burgon, THE REVISION REVISED, A Refutation of Westcott and Hort's False Greek Text and Theory, 549 pages. Burgon, Miller (editor), THE TRADITIONAL TEXT OF THE HOLY GOSPELS, Vol. 1, 317 pages. Dean John William Burgon, Edward Miller (editor), THE CAUSES OF CORRUPTION OF THE TRADITIONAL TEXT, Collingswood, NJ: Dean Burgon Society Press, 1896, 1998, Vol. II, 290 pages.

⁹⁹ White, THE KING JAMES ONLY CONTROVERSY, p. 91.

¹⁰⁰ NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES, New York, NY: Watchtower Bible and Tract Society of New York, Inc., 1961, 1981, 1984.

¹⁰¹ See the facsimile of this Bible, with instructions, in: Garrett, WHICH BIBLE CAN WE TRUST, pp. 217-226.

¹⁰² See: DiVietro, WHY NOT THE KING JAMES BIBLE, pp. 43, 45, in answer to White, THE KING JAMES ONLY CONTROVERSY, p. 131. See also Riplinger, NEW AGE BIBLE VERSIONS, p. 256.

A Few Examples and Arguments in Defense of the King James Version

A simple illustration of the differences of the Greek texts that results in the different translations can be simply illustrated by the example shown of Luke 2:33. As you can see, the Greek of the Alexandrian text gives the impression that Joseph is Jesus' natural father (**denial of the virgin birth**), while the Greek text of the KJV eliminates that impression.

LUK 2:33 And Joseph and his mother marvelled at those things which were spoken of him. (KJV)

	602	1484	1391	2992	4675	2474	2258
32	ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ. καὶ ἦν						
	revelation (to the) nations, and a glory of people of You Israel. And wa						
	2501	3384	848	2296	1909	2980	
33	Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλου-						
	Joseph and the mother of Him marveling at the things being						
	4012	846	2127	846	4826	2036	
34	μένους περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Σιμεὼν, καὶ εἶπε						
	said about Him. And blessed them Simeon, and said						

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

	δόξαν	λαοῦ	σου	Ἰσραὴλ.	33	καὶ	ἦν
	a	glory	of	[the] people	of	thee	Israel.
						And	'was(were)
	ὁ	πατήρ	αὐτοῦ	καὶ	ἡ	μήτηρ	θαυμάζοντες
	the	'father	'of	him	'and	'the	'mother
							'marvelling
	ἐπὶ	τοῖς	λαλουμένοις	περὶ	αὐτοῦ.	34	καὶ
	at	the	things	being	said	concerning	him.
							And

The following are a few more examples where the modern text questions the text of the KJV, and in some cases affecting doctrine in that area. The italicized words are in the KJV, but in dispute in the modern versions.

1. The Denial of the Trinity

1JO 5:7 For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one.* 8 *And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.*

Support for what is commonly referred to as the Johannine Comma (1 John 5:7) is from the early Latin versions, and in the writings of the early Latin Church Fathers as early as 250 AD, Cyprian for example. It is found in a number of manuscripts, including Codex Ravianus. The strongest support is the usage of the Latin speaking Church that testifies of its validity. Internal evidence for its validity is that it appears to leave the passage incomplete. Had 1 John 5:7 not been in the original, the original scribes certainly could have made better Biblical sense bridging 1John 5:6 and 8. The usual practice of Biblical writers is to present solemn truth in groups of three or four (see Pro 30; Gen 40; Mat 12:40). It is to be expected that the words "there are three that bare witness" will be repeated at least twice in some form. When 1 John 5:7 is omitted the formula is repeated only once.¹ The omission of 1 John 5:7 presents a grammatical difficulty as well. Edward Hills comments:

*The words **spirit, water, and blood** are neuter in gender, but in 1 John 5:8 they are treated as masculine. If the **Johannine comma** is rejected, it is hard to explain this irregularity. It is usually said that in 1 John 5:8 **the spirit, the water, and the blood** are personalized and that this is the reason for the adoption of the masculine gender. But it is hard to see how such personalization would involve the change from the neuter to the masculine. For in verse 6 the word Spirit plainly refers to the Holy Spirit, the Third **Person** of the Trinity. Surely in this verse the word Spirit is "**personalized**," and yet the neuter gender is used. Therefore, since personalization did not bring about a change of gender in verse 6, it cannot fairly be pleaded as the reason for such a change in verse 8. If, however, the **Johannine comma** is retained, a reason for placing the neuter nouns **spirit, water, and blood** in the masculine gender becomes readily apparent. It was due to the influence of nouns **Father** and **Word**, which are masculine. Thus the hypothesis that the **Johannine comma** is an interpolation is full of difficulties.²*

There are several explanations for the omission of 1 John 5:7 in early documents, one of which is a common scribal error in omitting part of a series of similar verses, accidentally skipping a line after looking away to write, then back again to read.³

2. The Denial of Mark 16:9-20

This denies the many doctrines contained in this

passage. These verses are omitted, or questioned, in the text and/or footnotes of the modern versions. Burgon found that 18 Uncials and about 600 Cursives support Mark 16:9-20. This includes every known Uncial manuscript in existence, except *Aleph* and β , and includes every known Cursive manuscript. In addition, every known Lectionary of the East supports Mark 16:9-20.⁴ Also in support of Mark 16:9-20 are ancient versions from as early as about 100 AD to before 600 AD. Early Church Fathers from 100 AD to before 600 AD quote Mark 16:9-20.⁵

3. The Denial of the Historicity and Prophet Role of Daniel

MAR 13:14 But when ye shall see the abomination of desolation, *spoken of by Daniel the prophet*, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

4. The Denial of the Value of Bible Words

The denial that "every word" of the Bible is important.

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

5. The Denial of the Return of Christ

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

6. The Denial of Future Judgement

MAR 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. *Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.*

7. The Denial That Christ Will Be a Judge

ROM 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat *of Christ.*

In this case the verse is altered to "God's judgement" or "the judgement seat of God."

8. The Denial of Hell

The denial of the reality of perishing in Hell.

JOH 3:15 That whosoever believeth in him *should not perish*, but have eternal life.

9. The Denial of a Literal Heaven

LUK 11:2 And he said unto them, When ye pray, say, Our Father *which art in heaven*, Hallowed be thy name. Thy kingdom come. *Thy will be done, as in heaven, so in earth.*

HEB 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have *in heaven* a better and an enduring substance.

REV 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

10. The Denial of Redemption by Divinely Provided Blood

ACT 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

“Of God” is changed to “the Lord and God” which removes reference that Christ’s Blood was “of God” as to Divine source. This is found in footnote of NKJV.

COL 1:14 In whom we have redemption through his blood, even the forgiveness of sins:

11. The Denial of Salvation and Redemption Only in Christ

MAR 9:42 And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

JOH 6:47 Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

If the “on Me” of this verse is removed then what is the object of “believeth?”

12. The Denial of the Bodily Ascension of Christ

LUK 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

13. The Denial of the Virgin Birth of Christ

MAT 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

If Jesus was not firstborn then Mary was not a virgin. Luke 2:33 has already been discussed.

14. The Denial of the Bodily Resurrection of Christ

ACT 2:30 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;

15. The Denial of Christ’s Power to Raise the Dead

2CO 4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

The word “by” is changed to “with” in these versions.

16. The Denial That “God” Was Manifest in The Flesh

The word “God” is changed to “He.” This removes the clearest teaching that Jesus Christ is “God” Himself.

1TIM 3:16 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. (KJV)

225	3672	3173	2076	2150				
16	ἀληθείας.	καὶ	ὁμολογουμένως	μέγα	ἐστὶ	τὸ	τῆς	εὐσεβείας
	truth.	And	confessedly,	great	is	the	of	godliness
3466	2316	5319	1722	4561	1344	1722	4151	
	μυστήριον·	Θεὸς	ἐφανερώθη	ἐν	σαρκί,	ἐδικαιώθη	ἐν	πνεύματι,
	mystery,	God	was	manifested	in	flesh,	was	justified
3700	32	2784	1722	1484	4100/1722/	2889		
	ὠφθη	ἀγγέλοις,	ἐκηρύχθη	ἐν	ἔθνεσιν,	ἐπιστεύθη	ἐν	κόσμῳ,
	was	seen	by	angels,	was	proclaimed	among	nations,
	was	seen	by	angels,	was	proclaimed	among	nations,
353	1722	1391						
	ἀνελήφθη	ἐν	δόξῃ.					
	was	taken	up	in	glory.			

1TIM 3:16 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. (NIV)⁷

καὶ	ἐδραίωμα	τῆς	ἀληθείας.	16	καὶ
and	bulwark	of	the	truth.	And
ὁμολογουμένως	μέγα	ἐστὶν	τὸ	τῆς	εὐσεβείας
confessedly	great	is	the	-	*of piety
μυστήριον·	ὃς	ἐφανερώθη	ἐν	σαρκί,	
*mystery:	Who	was	manifested	in	flesh,
ἐδικαιώθη	ἐν	πνεύματι,	ὠφθη	ἀγγέλοις,	
was	justified	in	spirit,	was	seen
ἐκηρύχθη	ἐν	ἔθνεσιν,	ἐπιστεύθη	ἐν	κόσμῳ,
was	pro-	among	nations,	was	believed
claimed				in	[the] world,
ἀνελήμφθη	ἐν	δόξῃ.			
was	taken	up	in	glory.	

Some modern translations say “He who,” or just “who.” “Who” is the actual direct translation of the Greek in the Alexandrian text.

Burgon presented an exhaustive 76 page argument in proof of the reading “God was manifest in the flesh...” in 1 Timothy 3:16. He began by pointing out that “mystery” being a neuter noun cannot be followed by the masculine pronoun “who,” of the English Revised Version. Burgon also found that only one ancient version, the Gothic, favored “who” (ος) over “God” (Θεος), and it exhibits “a hopelessly obscure construction, and rests on the evidence of a single copy in the Ambrosian Library.” In addition, only the single uncial Aleph and two Cursives give any solid support for “who” over “God.” Only a very few additional witnesses exist for “who.” Not one Church Father favors the modern version reading.⁸ Burgon’s argument was exhaustive,

and unanswered, but I believe that it was Spurgeon who said it best:

*'God was manifest in the flesh'. I believe that our version is the correct one, but the fiercest battlings have been held over this sentence. It is asserted that the word "Theos" is a corruption of "os"; so that instead of reading 'God was manifest in the flesh', we should read 'who was manifest in the flesh'. There is very little occasion for fighting about this matter, for if the text does not say 'God was manifest in the flesh', who does it say was manifest in the flesh? Either a man, or an angel, or a devil. Does it tell us that a man was manifest in the flesh? Assuredly that cannot be its teaching, for every man is manifest in the flesh, and there is no sense in making such a statement concerning any mere man, and then calling it a mystery. Was it an angel then? But what angel was ever manifest in the flesh? And if he were, would it be at all a mystery that he should be 'seen of angels'. Is it a wonder for an angel to see an angel? Can it be that the devil was manifest in the flesh? If so he has been 'received up into glory', which, let us hope is not the case. Well, if it was neither a man, nor an angel, nor a devil, who was manifest in the flesh, surely he must have been God; and so if the word be not there, the sense must be there, or else nonsense. We believe that, if criticism should grind the text in a mill, it would get out of it no more and no less than the sense expressed by our grand old version. God himself was manifest in the flesh. What a mystery is this! A mystery of mysteries! God the invisible was manifest; God the Spiritual dwelt in flesh; God the infinite, uncontained, boundless, was manifest in the flesh. What infinite leagues our thought must traverse between Godhead self existent, and therefore, full of power and self sufficiency, before we have descended to the far down level of poor flesh, which is as grass at its best, and dust in its essence! Where find we a greater contrast than between God and flesh, yet the two are blended in the incarnation of the Saviour... Matchless truth, let the Church never fail to set it forth, for it is essential to the world's salvation that this doctrine of the incarnation be made fully known.'*⁹

As described earlier, the current modern versions have "He," or "He who," as well as "Who," instead of "God," but Burgon and Spurgeon's arguments still hold. Hills uses the same argument, and he adds, "if the Greek is *who*, how can the English be *He*?"¹⁰ Peter Ruckman brings the argument to the present date:

The King James reading, "GOD WAS MANIFEST IN THE FLESH," is found in Alexandrinus (fifth century) and uncials K and L ("C") from the fifth century; and church fathers from the third, fourth, and fifth century (Didymus, Chrysotom, and Theodoret) bear witness to the correct, God-honoring

*words of the King James text. Two hundred fifty-two copies of Greek manuscripts also read as the King James text—that is 252 out of 254: these copies came from three continents through a period of 1200 years. Against them stand six manuscripts from Africa, one version, and not ONE SINGLE CHURCH FATHER IN THE HISTORY OF THE CHRISTIAN CHURCH. Gregory of Nyssa quotes 1 Timothy 3:16 from a King James Bible twenty-two times before three of the manuscripts used for the New ASV were written, and Ignacius cites the King James reading two hundred years before Vaticanus and Sinaiticus were written.'*¹¹

Finally, ask yourself this question - "Am I satisfied with a Bible that is missing the portions indicated by the sample verses shown?" Remember the Greek text on which the NIV is based, in the New Testament alone, is missing nearly 3,000 words. This is the equivalent of removing the amount of words contained in First and Second Peter.¹²

Jay P. Green, Sr., in his Preface to the First Edition of his *Interlinear Greek-English New Testament*, sums up nicely this entire article in just a few words:

*The market place is being glutted with new books which are being represented as **versions** of the Bible. Each one claims to be the very word of God, yet there are literally thousands of differences between them — and such differences as to cause one to discern that there is much disagreement as to which Greek words are to be translated, or paraphrased. In one way the new **versions** agree: they all leave out dozens of references to the deity of Jesus Christ, and they add words which tend to question His virgin birth, His substitutionary, fully satisfying atonement. This is due to their decision to depend on an Alexandrian textbase, instead of that body of God's words which has been universally received and believed in for nineteen centuries, known to us as the Received Text [Textus Receptus]. These new versions are not only marked by additions, but also by subtractions, since some four whole pages of words, phrases, sentences, and verses have been omitted by these new **versions**. And these are words attested to as God's words by overwhelming evidence contained in all the Greek manuscripts, in the ancient versions, in the writings of the early fathers — and these from every inhabited land on earth where Christianity has been.'*¹³

In the same preface Green related his desire to choose for his Interlinear Bible only the original God-breathed Hebrew, Aramaic and Greek words. He put it this way:

And after much prayer and laborious study, it was concluded that this could best be done by

providing you with the two attested texts that alone have been uniquely preserved whole, and accepted in all generations, in all lands, by the vast majority of God's people, as their 'received texts.' Other texts have been put forth from time to time, but none have been found true and powerful enough to displace these two texts: The Masoretic Text of the Old Testament, and the Received Text of the New Testament.¹⁴

Jay Green chose, as his God-breathed texts, those texts that have withstood the test of time, the foundational texts of the King James Bible. For nearly 400 years only one version in English has stood as the lamp unto the path, presenting the Gospel of Jesus Christ to the nations, the timeless *King James Version*. **AΩ**

¹ The Greek Texts are used as follows: Representing the King James Version - Jay P. Green, Sr. (Editor and Translator), THE INTERLINEAR HEBREW-GREEK-ENGLISH BIBLE, Peabody, MA: Hendrickson Publishers, 1980, 1981, 1983, 1984, Second and Revised Edition 1984 by The Trinitarian Bible Society, London, England, Vol. IV. Representing the modern versions - Rev. Alfred Marshall, D.Litt. (Translator), THE INTERLINEAR GREEK-ENGLISH NEW TESTAMENT, Grand Rapids, MI: Zondervan Publishing House, 1958, Second Edition 1959, Reprinted 1969.

² Edward F. Hills, Th.D., THE KING JAMES VERSION DEFENDED, Des Moines, IA: The Christian Research Press, 1956, 1973, 1984, 4th Edition, 1984, reprinted 1996, pp. 209-212.

³ *Ibid.*, pp. 211, 212.

⁴ *Ibid.*, p. 212.

⁵ Dean John William Burgon, THE LAST TWELVE VERSES OF MARK, Vindication Against Recent Critical Objectors & Established, Collingswood, NJ: Dean Burgon Society Press, 1871, reprinted, pp. 70, 71, 210.

⁶ *Ibid.*, pp. 19, 31, 32, 37, 38-69.

⁷ All NIV verses in this article are quoted from the NEW INTERNATIONAL VERSION copyrighted 1973, 1978, 1984 by the International Bible Society; NIV database 1987, International Bible Society, used by permission.

⁸ Dean John William Burgon, THE REVISION REVISED. A Refutation of Westcott and Hort's False Greek Text and Theory, Collingswood, NJ: Dean Burgon Society Press, 1883, reprinted, pp. 426, 482, 483.

⁹ Les Garrett (Compiler), WHICH BIBLE CAN WE TRUST, Queensland, Australia: Christian Centre Press, 1982, Zane C. Hodges, *The Greek Text of the King James Version*, pp. 227, 228. Emphasis in original.

¹⁰ Hills, THE KING JAMES VERSION DEFENDED, p. 138.

¹¹ Peter S. Ruckman, Ph.D., PROBLEM TEXTS, Pensacola, FL: Pensacola Bible Institute Press, 1980, p. 330. Emphasis in original.

¹² Rev. D. A. Waite, Th.D., Ph.D., DEFENDING THE KING JAMES BIBLE, Collingswood, NJ: The Bible For Today Press, 1992, p. 42.

¹³ Green, *Preface to the First Edition*, THE INTERLINEAR HEBREW-GREEK-ENGLISH BIBLE, p. v, vi. Emphasis in original. Bracketed words mine.

¹⁴ *Ibid.*, p. v.

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. Revelation 22:18, 19 KJV.

Dedication to the Cause

Westcott, Hort, and others promoting the theory that the two Alexandrian Codices, Sinaiticus (*Aleph*) and Vaticanus (β), are the most pure Greek texts were influenced by the prevailing philosophies of their time. In the late 19th century Theologians capitulated to Darwin's theory of Evolution, trying to save the Genesis account by adapting Genesis to evolution. The German school of theology questioned the very integrity of the Old Testament with rationalistic thinking so much so that anything supernatural was automatically suspect. When *Aleph* and β were discovered these men fell under the spell of these two codices because in their philosophical opinion these texts, devoid as they were of some of the offending supernatural implications, are therefore the most pure. According to David Otis Fuller:

At precisely the time when liberalism was carrying the field in the English churches the theory of Westcott and Hort received wide acclaim. These are not isolated facts. Recent contributions on the subject — that is, in the present century — following mainly the Westcott-Hort principles and method, have been made largely by men who deny the inspiration of the Bible.¹

However, not all of those that subscribed to the Westcott and Hort theory would deny the verbal inspiration of Scriptures. There were those like Tregelles who were devoted believers that otherwise convinced themselves that the two Alexandrian codices being older indicated that they were purer.² As we showed earlier, that assumption is not necessarily valid. Tregelles, like Tischendorf, was so caught up in this theory that he visited Rome to view Vaticanus in 1845, before it was made available for study by serious scholars. He made notes on his cuffs and fingernails. Tischendorf studied Vaticanus at Rome in 1867, attempting to transcribe the text. The results of these visits permitted Westcott and Hort to use the variations of Vaticanus prior to its official publication.³ They already had *Aleph*.

The Theology of Westcott and Hort

It is the motives of Westcott and Hort, in particular, which are of interest. These two had significant influence over the methods of modern Biblical criticism. Almost single handedly these two produce a Greek text made up from the Alexandrian family of texts that was to replace the Greek text foundational to the King James Version, the *Textus Receptus*.

Westcott held views denying the literal history of the

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Why I Still Read The King James Version

Ye shall not add unto the word which I command you, **neither shall ye diminish ought from it**, that ye may keep the commandments of the LORD your God which I command you. Deuteronomy 4:2 KJV.

first three chapters of Genesis. Hort subscribed to the evolutionary theory of Charles Darwin, believing that the “theory is unanswerable.” There are many errors of doctrine that both these men subscribed to, but a couple of examples will be given to illustrate why they might prefer the Alexandrian text family. Both deny or question the Deity of Jesus Christ. Westcott said the Word was “distinct from God”, and only “essentially God”, but not God actually. Westcott believed that Christ was “in absolute union with God” rather than actually being God. Hort denied that the Lord Jesus Christ was spoken of in Revelation as the “Alpha and the Omega”, and denied that Christ was referred to as Lord God,” and the Almighty.⁴ Hort believed that the Arian heresy just might be possibly true that Jesus Christ was “the first thing created.” Hort wrote concerning Revelation 3:15:

The words MIGHT no doubt bear THE ARIAN MEANING “THE FIRST THING CREATED”...⁵

Both Hort and Westcott denied the substitutionary atonement of Christ. Hort denied a literal fall by Adam in the garden, believing instead that the fall of man was attributed to each of us as individuals.⁶ Hort wrote to Westcott:

I entirely agree—correcting one word—with what you there say on the atonement, having for many years believed that “the absolute union of the Christian (or rather, of man) with Christ Himself” is the spiritual truth of which the popular doctrine of substitution is an IMMORAL AND MATERIAL COUNTERFEIT.⁷

Westcott denies that “Thy throne, O God” found in Hebrews 1:8 refers to Christ’s Deity, or that it is even the proper translation.⁸ You should by now understand somewhat the beliefs of these two men who were so influential in promoting the Alexandrian texts. The reason should be clear that these recently discovered texts, through their omissions and changes, substantially agreed with Westcott and Hort’s particular theology in a variety of places.

Changes to the Texts Do Affect Doctrines

There are numerous texts that appear in modified form in the New Bible versions when compared to the same texts in the King James Version. The texts have been modified because of the omissions and changes found in the Alexandrian Greek texts, together with the method of translation employed by the Modern translators, dynamic equivalency (paraphrasing). The King James Version uses a word for word translation method. It is more difficult to interject personal bias and beliefs when translating word for word. When paraphrasing, plus using a Greek text that more closely fits your theology, it is easy to allow personal bias to influence the translation. For these reasons the King James Version is the safest translation in preserving sound doctrines.

Compare the following verses to determine if the omissions, changes, and translation techniques of the modern versions do not as I say affect doctrine.

EPH 3:9 And to make all men see what is the fellowship of the mystery, which **from the beginning of the world** hath been hid in God, who created all things **by Jesus Christ: KJV.**

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

EPH 3:9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; **NASB.¹⁰**

REV 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, **and art to come;** because thou hast taken to thee thy great power, and hast reigned. **KJV.**

REV 11:17 saying: “We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. **NIV.**

REV 11:17 saying, “We give you thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. **NASB.**

REV 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, **and shalt be,** because thou hast judged thus. **KJV.**

REV 16:5 Then I heard the angel in charge of the waters say: “You are just in these judgments, you who are and who were, the Holy One, because you have so judged; **NIV.**

REV 16:5 And I heard the angle of the water saying, “Righteous are You, who are and who were, O Holy One, because You judged these things; **NASB.**

1CO 11:24 And when he had given thanks, he brake it, and said, **Take, eat:** this is my body, which **is broken** for you: this do in remembrance of me. **KJV.**

1CO 11:24 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.” **NIV.**

1CO 11:24 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.” **NASB.**

1PE 4:1 Forasmuch then as Christ hath suffered **for us** in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; **KJV.**

1PE 4:1 Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin. **NIV.**

1PE 4:1 There, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin. **NASB.**

1CO 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed **for us: KJV.**

1CO 5:7 Get rid of the old yeast that you may be a new batch without yeast - as you really are. For Christ, our Passover lamb, has been sacrificed. **NIV.**

1CO 5:7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. **NASB.**

JOH 6:47 Verily, verily, I say unto you, He that believeth **on me** hath everlasting life. **KJV.**

JOH 6:47 I tell you the truth, he who believes has everlasting life. **NIV.**

JOH 6:47 "Truly, truly, I say to you, he who believes has eternal life. **NASB.**

COL 1:14 In whom we have redemption **through his blood**, even the forgiveness of sins: **KJV.**

COL 1:14 in whom we have redemption, the forgiveness of sins. **NIV.**

COL 1:14 in whom we have redemption, the forgiveness of sins. **NASB.**

1TI 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on **eternal life**. **KJV.**

1TI 6:19 In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life. **NIV.**

1TI 6:19 storing up for themselves the treasure of a good foundation for the future, to that they may take hold of that which is life indeed. **NASB.**

LUK 11:2 And he said unto them, When ye pray, say, Our Father **which art in heaven**, Hallowed be thy name. Thy kingdom come. **Thy will be done, as in heaven, so in earth.** **KJV.**

LUK 11:2 He said to them, "When you pray, say: "Father, hallowed be your name, your kingdom come. **NIV.**

LUK 11:2 And He said to them, "When you pray, say: Father, hallowed be Your name. Your Kingdom come. **NASB.**

MAR 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. **Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.** **KJV.**

MAR 6:11 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." **NIV.**

MAR 6:11 "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." **NASB.**

COL 3:6 For which things' sake the wrath of God cometh **on the children of disobedience:** **KJV.**

COL 3:6 Because of these, the wrath of God is coming. **NIV.**

COL 3:6 For it is because of these things that the wrath of God will come **upon the sons of disobedience,** **NASB.**

2PE 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein **shall be burned up.** **KJV.**

2PE 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. **NIV**

2PE 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works **will be burned up.** **NASB.**

MAR 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. **KJV.**

MAR 15:28 Omitted. **NIV.**

MAR 15:28 [And the scripture was fulfilled which says. "And He was numbered with transgressors."] **NASB.**

Which Version Should You Use?

Consider the preceding verses carefully. Together with the verses presented elsewhere in this issue, these are only a few of the many verses that have been affected.

You might then consider which version best preserves sound doctrines. Which version then should you read and recommend? For these reasons I read and recommend the King James Version. **AΩ**

¹ David Otis Fuller, DD, ed., WHICH BIBLE?, Grand Rapids, MI: Grand Rapids International Publications, 1970, 1975, reprinted 1986, p. 157.

² Fuller, WHICH BIBLE?, pp. 151, 152.

³ Fuller, WHICH BIBLE?, p. 108.

⁴ Rev. D.A. Waite, Th.D., Ph.D., HERESIES OF WESTCOTT AND HORT, Collingswood, NJ: The Bible For Today, 1998, pp. 3, 26, 27, 29.

⁵ Waite, HERESIES OF WESTCOTT AND HORT, p. 30.

⁶ Waite, HERESIES OF WESTCOTT AND HORT, p. 3.

⁷ Waite, HERESIES OF WESTCOTT AND HORT, p. 3.

⁸ Waite, HERESIES OF WESTCOTT AND HORT, pp. 28, 29.

⁹ All NIV verses quoted from the NEW INTERNATIONAL VERSION (NIV) Copyrighted 1973, 1978, 1984 by International Bible Society. Quoted from the COMPARATIVE STUDY BIBLE, , Grand Rapids, MI: Zondervan Publishing House, Revised Edition, 1999.

¹⁰ All NASB verses quoted from the NEW AMERICAN STANDARD BIBLE (NASB) Copyrighted 1960, 1962, 1963, 1968, 1971, 1973, 1975, 1977, 1995 by The Lockman Foundation, La Habra, CA. Quoted from the COMPARATIVE STUDY BIBLE, , Grand Rapids, MI: Zondervan Publishing House, Revised Edition, 1999.

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