

The Superiority of the King James Bible

A Defense of the Inspired, Preserved English Bible

Harvest Baptist Bible College

Fort Dodge, Iowa

Spring Semester, 2011

Course Aim

1. To understand the preservation of the words of God Biblically and historically
2. To know the general history of how the English Bible was given
3. To appreciate the extreme sacrifice made to give us our own copy of the Word of God
4. To discern the lies of textual critics
5. To strengthen personal convictions about the King James Bible
6. To honestly compare the King James Bible to corrupt modern translations
7. To understand how to properly defend the inspired, preserved Word of God

Course Requirements

1. Class attendance and a complete notebook (25% of your final grade)
2. Write a three-page summary of what the Bible teaches about the inspiration and preservation of its words from the original autographs to the King James Bible (25% of your final grade)
3. Two exams established by your instructor (50% of your final grade)
 - 3.1 Inspiration and preservation memory verses – Psalm 12:6-7; 119:89, 160; Matthew 24:35; II Timothy 3:16-17; II Peter 1:21
 - 3.2 Test over the class notes

Course Resources

1. *Defending the King James Bible*, D.A. Waite
2. *English Bible: Manuscript Evidence*, Robert Sargent
3. *Final Authority*, William Grady
4. *God's Inspired Book, The Bible*, Dennis Corle
5. *In Awe of Thy Word*, G.A. Riplinger
6. *Purified Seven Times*, Bill Bradley
7. *The Bible Version Issue*, David Cloud
8. *The History of the English Bible*, Phil Stringer
9. *The Scripture Cannot Be Broken*, Phil Stringer
10. *Things Hard to Be Understood*, David Cloud
11. *Touch Not the Unclean Thing*, David Sorenson
12. *Understandable History of the Bible*, Samuel Gipp
13. *When Critics Ask*, Norman Geisler and Thomas Howe

Course Outline

Introduction

1. Introduction to the Bible Version Debate
2. Three Approaches to Scripture
3. The Inspired Words of God
4. Preservation of God's Words
5. Four-fold Superiority of the KJB
6. History of the English Bible
7. Corruption of Scripture
8. Modern Perversions of Scripture
9. Mistakes of the Bible Critics
10. Answering Bible Difficulties
11. Examining Removed Passages
12. Proper Defense of the KJB

Permission is granted to duplicate or translate the following studies in their entirety for teaching and discipleship.

#1 Introduction to the Bible Version Debate

Superiority of the KJB

1. The Bible says that God has exalted His Word above His name (Psalm 138:2; 111:9).
2. Even secular, unsaved university professors are recognizing the incomparable nature of the King James Bible.
 - 2.1 Ward Allen of Auburn University refers to the "miraculous perfection of the Authorized Version" (*Translating for King James*, p. ix).
 - 2.2 Vanderbilt University Press called the King James Bible "the most glorious document in the history of the English language" (*Translating for King James*, back cover).
3. The mathematical order and rhythm of the syllables in the King James Bible have been studied thoroughly by linguists.
 - 3.1 The modern bibles change thousands of words that affect the miraculous structure and pattern of the words of the King James Bible.
 - 3.2 Because of the shorter words used to enhance the rhythm of its words, the King James Bible has an average reading grade level of 5.8 (Flesch-Kincaid scale).
 - 3.3 The first and last verses of the King James Bible have forty-four letters. (*Christ* is dropped from the last verse in many of the modern translations.)
4. Many of the modern perversions of Scripture claim to be in the tradition of the King James Bible.
 - 4.1 Lucifer wanted to be like the most High (Isaiah 14:12-14).
 - 4.2 Satan always has his counterfeit for the things of God.
 - 4.3 Satan offers counterfeit "bibles" (see II Corinthians 2:17).

Development of the English Language

1. The gift of language and intelligence was given by God (Genesis 2:19-20; 3:9-10), not evolution!
2. God confused the common language of man at Babel (approximately 2250 B.C.) because they were uniting for evil purposes (Genesis 11:1-9). An *universal language* is powerful!
3. God used specific languages to communicate His truth during different periods of time.
 - 3.1 Old Testament *Hebrew* is a pictorial language.
 - 3.2 Greek of the New Testament era was an intellectual language.
 - 1) God used the conquests of Alexander the Great (356-323 B.C.) to prepare the world to receive New Testament Scripture in Greek.

- 2) Greek was spoken throughout the Mediterranean region.
 - 3) Anyone who did not speak Greek was considered a *barbarian* (Acts 28:4; Romans 1:14; I Corinthians 14:11; Colossians 3:11).
- 3.3 *English* is the first *universal* language common to a large portion of the world's population.
- 1) In 1611, an estimated *five million* people spoke English.
 - 2) Today, an estimated *two billion* people speak English as a first or second language (about one-third of the world's population).
 - Influence of the British Empire ("the sun never set on the British Empire")
 - Influence of the United States of America
 - 3) Winston Churchill stated that the Authorized Version has been translated into 760 languages (*A History of the English-Speaking Peoples*, Vol. 2, *The New World*, pp. 153-154).
 - 4) An estimated ninety million copies of the KJB have been published.
4. The English of the King James Bible was *not* the common English of the seventeenth century.
- 4.1 Many discount the KJB for its supposed "archaic" words.
 - 4.2 The King James translators purposefully translated to give an understanding of the original languages.
 - 1) *Thee, thou, and thine* indicate *singular* pronouns.
 - 2) *Ye, you, and your* indicate *plural* pronouns.
 - 3) Verb endings with an s indicate *second* person (lovest)
 - 4) Verb endings with a t indicate *third* person (loveth).
 - 5) Modern English versions remove this understanding of Scripture.
5. A Smithsonian Institute photographer (Kjell Sandved) discovered that each of the twenty-six letters of the English alphabet can be seen on butterfly wings (*The Butterfly Alphabet*).

The KJB Is Under Attack

1. The attack upon the words of God began in the Garden of Eden (Genesis 3:1-5).
2. Some fundamental Baptist preachers are casting doubt upon the King James Bible.
3. The King James "controversy" has been called a distraction and hindrance to church growth.

Application of Truth

1. Have you lost your awe and wonder for the Word of God (Psalm 119:18, 161; Isaiah 66:2)?
2. How important is the Bible to you (Job 23:12)?

#2 *Three Approaches to Scripture*

The Extremist "King James Only" Approach

1. This group is often characterized by insults and mean-spirited name calling (II Timothy 2:24-26).
2. "Extremists" often teach a form of "double inspiration" or "re-inspiration."
 - 2.1 They teach that the King James translators were inspired in the same way as the penmen of the original autographs. "The King James Bible was given by inspiration of God" (*The Christian's Handbook of Biblical Scholarship*, pp. 271-272).
 - 2.2 Double inspiration is unnecessary because God continued through preservation what He started in inspiration.
3. They teach the doctrine of advanced revelation in the King James Bible.
 - 3.1 "Mistakes in the A.V. 1611 are advanced revelation." (*Christian's Handbook*, Peter Ruckman, p.126)
 - 3.2 "...A minimum of 200 advanced revelations that come from the inerrant English text, that were completely overlooked (or ignored) by every major Christian scholar since 90 A.D." (*Bible Believers Bulletin*, January 1994, p. 2,4)
 - 3.3 The KJB translators *translated* the words of Scripture; they did not give advanced revelation.
4. They believe that the King James Bible corrects the original Greek and Hebrew.
5. Some extremists believe that the KJB is the *only* inspired Word of God for this modern age (no other languages have the inspired Scriptures).
6. One problem with this approach is that the original 1611 KJB edition is no longer used.
 - 6.1 Eight editions of the KJB were published between 1611 and 1769.
 - 6.2 These editions corrected typographical errors and updated spelling and punctuation.

The Scientific Approach (I Timothy 6:20-21)

1. The source of the scientific approach is the rationalism of the nineteenth century.
2. This theory is based on approximately *one percent* of the total manuscript evidence that contradicts itself in thousands of places.
3. Textual critics believe that God only preserved the concepts and doctrines of Scripture, not words. Preservation "applies to the message of God's Word, not its precise wording." (Statement made by Dr. Samuel Schnaiter, Bob Jones University faculty, in a doctrinal dissertation, 1980)

4. This approach strives to scientifically "reconstruct" the Bible from existing manuscripts.
5. This approach to Scripture is characterized by the following statements.
 - 5.1 "This word is better translated as..."
 - 5.2 "This is not found in older, more reliable manuscripts."
6. Several terms are synonymous with the scientific approach.
 - 6.1 The Critical Text
 - 6.2 The Eclectic Text (*eclectic*: to select or choose from various sources; a blending of manuscripts)
 - 6.3 The Alexandrian Text (from Alexandria, Egypt)
 - 6.4 The Modern Text (modernistic; liberal...)
7. The scientific approach has spread throughout fundamentalism through Bible colleges.
8. Since we no longer have the original autographs, these theologians ("scholars") replace Scripture as the source of authority.

The Faith Approach (Hebrews 11:1, 6)

1. Those who hold to the faith approach believe that we have the inspired, preserved Bible in the English language.
2. As much as 99% of the manuscripts existing today support the *Textus Receptus*.
3. The manuscript evidence which supports the faith approach is known by several different terms.
 - 3.1 The *Textus Receptus* (TR)
 - 3.2 The Received Text
 - 3.3 The Traditional Text
 - 3.4 The Preserved Text
4. Adherents to the faith approach believe that God supernaturally inspired the originals and protected the manuscript copies infallibly (*infallible*: absolutely trustworthy and sure).
5. They believe that every generation has had and will have God's words (Deuteronomy 7:9).
6. Belief in a preserved Bible is not new with "King James Only" fundamentalists.
 - 6.1 Westminster Confession of Faith (1647)
 - 6.2 The Baptist Philadelphia Confession (1742)

Application of Truth

Which approach describes your belief in the inspired, preserved Word of God?

#3 The Inspired Words of God

Defining Inspiration

II Timothy 3:16 – *All scripture is given by inspiration of God...*

1. The Greek word *theopneustos* refers to God giving or "breathing" life into His words.
2. Inspiration implies an influence from without (the Holy Spirit), producing effects beyond natural capacity (Job 32:8; II Peter 1:20-21, *moved*: Greek word meaning "borne along").
 - 2.1 The Holy Ghost consciously carried the writers of original Scripture along.
 - 2.2 The same Greek word for *moved* is translated *driven* in Acts 27:17.
3. God the Holy Spirit *supernaturally* used the individual human writers as the instruments in the recording of Scripture (Isaiah 8:1; 30:8; Psalm 45:1b).
4. *Verbal, plenary (full, complete, entire) inspiration* has to mean that God inspires *every word in the entire Bible*. (II Timothy 3:16, *scripture*: Greek *graphe*, a document)
 - 4.1 Moses wrote what a meek man would not write about himself (Numbers 12:3).
 - 4.2 God controlled Balaam's tongue and could only bless Israel (Numbers 22).
 - 4.3 God used the mouth of Balaam's donkey to proclaim a message (Numbers 22:21-35).
 - 4.4 Old Testament prophets wrote things that they did not understand (Daniel 12:8; I Peter 1:9-11).
5. The *American Dictionary of the English Language* (1828) defines *inspiration* as "the infusion of ideas into the mind by the Holy Spirit; the conveying into the minds of men, ideas, notices, or monitions by extraordinary or supernatural influence; or the communication of the divine will to the understanding by suggestions or impressions on the mind, which leave no room to doubt the reality of their supernatural origin."

Scope of Inspiration

1. Individual words (Isaiah 51:16a; Jeremiah 1:5; 30:1-2; 36:2, 4, 6)
2. Letters (Galatians 3:16, singular and plural)
3. Tenses (Matthew 22:31-32 and Mark 12:26-27, present tense *I am*; John 3:13, the present *is in heaven* even while Jesus was on earth)
4. Copies and translations of scripture (Acts 2:4-11; I Corinthians 14:21)
 - 4.1 The Bible states that Timothy had known the *holy scriptures* (II Timothy 3:15).
 - 1) He did not have the original manuscripts of the Old Testament.

- 2) Paul then writes, "All scripture is given by inspiration of God."
- 3) Inspiration, then, applies to the copies made of the originals.
- 4.2 Bible inspiration is stated in the *present* tense, not the *past* tense (II Timothy 3:16, *All scripture is given, not was given...*).
 - 1) The verb structure of II Timothy 3:16 requires the present tense verb is – *all scripture is given...and is profitable.*
 - 2) The Bible never becomes uninspired or unprofitable.
- 4.3 The verb structure of the verse implies inspiration in a continuing sense (I Peter 1:23, *by the word of God, which liveth [inspiration] and abideth [preservation] for ever*).
- 4.4 The usage of the term *scripture* in the New Testament refers to copies, not the originals.
 - 1) Acts 17:2 – *Paul...reasoned with them out of the scriptures*
 - 2) Acts 17:11 – *they searched the scriptures daily*
 - 3) Luke 24:45 – *that they might understand the scriptures*
 - 4) Matthew 22:29 – *Ye do err, not knowing the scriptures*
 - 5) John 5:39 – *Search the scriptures*
 - 6) Romans 15:4 – *comfort of the scriptures*
 - 7) II Peter 3:16 – *wrest...the other scriptures*
 - 8) Romans 16:26 – *...the scriptures of the prophets...made known to all nations*

Application of Truth

Do you truly believe what the Bible teaches about its own inspiration, that the very words are given by the Holy Ghost? (in contrast to concept inspiration)

#4 Preservation of God's Words

Understanding the Doctrine of Preservation

1. God *supernaturally* superintended the *copying of Scripture* so that they remain true to the originals. What He began with *inspiration* He continues with *preservation*.
2. *Preservation* applies directly to the copies of Scripture (we no longer have the originals) and translations (not paraphrases) based on the inspired originals.
 - 2.1 The Hebrew Masoretic text (see Romans 3:1-2)
 - 1) *Masoretic* comes from the word *masorah* meaning "tradition."
 - 2) Jewish scribes followed precise rules in copying the Hebrew Scriptures.
 - Only Jews were permitted to make parchment from the skin of clean animals for copying Old Testament scripture.
 - Each column on a page had between forty-eight and sixty lines and was exactly thirty letters wide.
 - Columns were to be lined before anything was written, and the whole copy was destroyed if more than three words were written without a line.
 - Ink could only be black and was made from a precise recipe.
 - Scribes were to work while dressed in full scribal attire.
 - No word or letter could be written from memory.
 - A scribe was to read and speak every word before writing it.
 - Pens were wiped reverently every time God's name was written.
 - A scribe washed his entire body before writing the name of Jehovah.
 - There was to be a hair's breadth between consonants, the space of nine consonants between sections, and three lines between each book.
 - 3) Copies found to be faulty were destroyed.
 - Only one mistake condemned the page.
 - Only three mistakes on a page condemned the entire manuscript.
 - 4) Scribes counted the number of letters on a page. A manuscript was also destroyed for the following reasons:
 - If one letter was missing
 - If one letter was added
 - If one letter touched another

- 2.2 The New Testament Greek *Textus Receptus* comprised of more than 5,000 manuscripts
 - 1) These manuscripts were compiled about the time of the Protestant Reformation.
 - 2) These manuscripts have their origin in Antioch, Syria.
 - 3) They represent more than 95% of all manuscript evidence.
3. Manuscript copies (the Masoretic text and the *Textus Receptus*) confirm the accuracy of the King James Bible.
 - 3.1 The King James Bible is the last English translation based on these manuscripts.
 - 3.2 All modern versions are translated from a small percentage of manuscripts that deleted sections of Scripture (Mark 16:9-20; John 7:53 - 8:11; Acts 8:37; I John 5:7).
4. It is not enough to believe in inspiration and inerrancy of the original autographs alone.
 - 4.1 We no longer have the originals!
 - 4.2 "If we begin with something inspired, and we preserve it, how do we lose inspiration in the process of preservation?" (*God's Inspired Book, The Bible*, Dennis Corle, p. 11)

Understanding the Preservation Debate

1. Textual critics often use phrases like "older, more reliable manuscripts" to refer to manuscript copies that delete sections, phrases, and words from the Greek text.
 - 1.1 Older does not necessarily mean more reliable because the corrupted manuscripts were set aside and not used.
 - 1.2 Twenty-six early church "fathers" who died before A.D. 400 quoted from sections of the Bible questioned by modern critics (*Defending the King James Bible*, p. 44).
 - 1) With the exception of eleven verses, the entire Bible could be reconstructed from these citations of Scripture.
 - 2) Post-apostolic lectionaries (worship books) include many texts of Scripture.
 - 3) An estimated 9,000 manuscripts of ancient and medieval Bibles still exist today.
2. The Greek manuscripts used by all modern English translations since the King James Bible are from Alexandrian (Egypt) manuscripts.
 - 2.1 The Vaticanus (found unused in the Vatican library)
 - 2.2 The Sinaiticus (found at a Greek Orthodox monastery at Mount Sinai)
3. Many Bible critics argue that God's *word* has been preserved but not individual *words*.

God's Preserved Words (Psalm 12:6-7)

1. God's words are pure (12:6; 19:8b).

- 1.1 God's words are like silver purified in a furnace of earth.
- 1.2 God's words are purified seven times.
 - 1) Silver is considered absolutely pure after the seventh refining.
 - 2) Seven is the number of perfection and completion.
- 1.3 God's words are free from error (Psalm 19:9b; John 17:17).
 - 1) Not just the original manuscripts – how can you trust the Bible you have today?
 - 2) Not just in spiritual teaching – if you cannot trust the historical and scientific accuracy of the Bible, how can you trust it in spiritual matters? (John 5:46-47)
2. God's words are preserved forever (12:7; 119:89, 152, 160).
 - 2.1 The antecedent of the pronoun *them* is the words of the Lord (verse 6).
 - 2.2 Individual *words* (plural, not singular) are preserved by God (Matthew 4:4; 5:17-18; 24:35; Luke 4:4; 16:17; 21:33).
 - 1) A *jot* refers to the smallest Hebrew letter.
 - 2) A *tittle* refers to a small stroke of a pen that distinguishes one letter from another.
 - 2.3 Preservation includes accurate copies and translations (II Timothy 3:15).
 - 2.4 What God began in *inspiration* He continues in *preservation* (I Peter 1:23-25).
 - 2.5 Questioning the preservation of God's words is dangerous spiritually.
 - 1) It is rooted in unbelief (Genesis 3:1, *Yea, hath God said?*).
 - 2) It results in disobedience (Deuteronomy 4:2).
 - 3) It eventually leads to doctrinal error and lower standards. Liberal churches that change Bibles also change their doctrine and standards.
 - 4) It brings the judgment of God (Proverbs 30:5-6; Revelation 22:18-19).

Applying the Truth

1. What do you believe the Bible teaches about its own preservation?
2. Do you believe God or textual critics about the preservation of His words?
 - 2.1 The Bible *critic* looks for problems in the Bible – the Bible *student* seeks for answers.
 - 2.2 Many are corrupting the words of God (II Corinthians 2:17; II Peter 3:16-17).
3. Do you only use a Bible that includes *all* of God's Words?
4. Are you reading, studying, and obeying the words that God preserved for you?

#5 Fourfold Superiority of the KJB

Introduction

1. Modern Bible critics will often compare their translations with the King James Bible to give their corrupt version credibility.
2. Note the following four reasons the King James Bible is superior to all other English bibles (adapted from *Four Reasons for Defending the King James Bible*, D.A. Waite).

Superior Texts

1. The King James Bible was "translated out of the original tongues."
 - 1.1 The Old Testament is based on the Hebrew Masoretic text.

[The *Dead Sea scrolls* were produced by the heretical group, the Essenes.]

 - 1) Jacob ben Chayyim, Second Great Rabbinic Bible (1524-1525)
 - 2) Letteris Hebrew text (1866)
 - 1.2 The New Testament is based on the Greek *Textus Receptus*.
 - 1) The Greek *Textus Receptus* includes approximately 5,200 manuscripts.
 - 2) Several editions of the preserved text were published.
 - Desiderius Erasmus published his first edition in 1516 (five editions total).
 - Robert Stephanus (Frenchman Robert Estiennes) published four editions. He added the verse divisions to the biblical text in 1551.
 - Theodore Beza published ten editions of the Received Text.
 - The term *Textus Receptus* comes from the preface of a second edition published by the Elzevir brothers of Leiden, Holland, in 1633. ("*textum ab omnibus receptum*"; "text...now received by all")
2. The modern versions are based on texts which change, add, or subtract words from Scripture.
 - 2.1 The Old Testament of the modern bibles is based on an inferior Hebrew text.
 - 1) *Biblia Hebraica* (Moses ben Asher)
 - Edition published by apostate Rudolph Kittel (1937)
 - Stuttgart edition (1967-1977)
 - 2) A total of 20,000 to 30,000 changes to the Old Testament Scriptures are suggested in these corrupted texts (an average of fifteen to twenty changes on every page).

2.2 The modern bibles are based on the Greek text produced by Bishop Westcott and professor Hort.

- 1) The two primary sources for the Westcott-Hort text are *Vaticanus* and *Sinaiticus*.
 - *Codex Vaticanus* (known as B) "preserved" in the Vatican library since about A.D. 1475 (*codex*: manuscripts bound into book form)
 - *Codex Sinaiticus* (known as Aleph) "preserved" in a Greek Orthodox monastery at Mount Sinai; it was discovered in 1844 in a basket of old parchments ready to be burned
- 2) These two Greek texts *contradict one another* in more than *three thousand* places in the Gospels alone!

3. A comparison of these two texts reveal that "things that are different are not the same."

<i>Textus Receptus</i>	<i>Westcott and Hort Changes</i>
140,521 Greek words	5,604 changes in the New Testament
647 pages total	9,970 Greek words changed (15.4 per page)
Averages 217 Greek words per page	Changes total 45.9 pages in the Greek text

(Chart adapted from *Four Reasons for Defending the King James Bible*, p. 10)

Superior Translators

1. The King James translators were superior in their spiritual character and academic excellence.

1.1 Lancelot Andrews (1565-1626)

- 1) Andrews is the best known King James translator.
- 2) As a child, he learned new languages during his one month Easter vacation.
- 3) Andrews was the chaplain for Queen Elizabeth I and was Privy Councilor of King James I.
- 4) He spent up to five hours every day in prayer and Bible study.
- 5) He had ability in Greek, Latin, Hebrew, Chaldee, Syriac, and Arabic.
- 6) He was able to converse in fifteen modern languages. Someone has suggested that Lancelot Andrews could have served as "Interpreter-General" during the confusion of tongues at Babel.
- 7) He was given the label, "The Star of Preachers."

1.2 John Reynolds (1549-1607)

- 1) He enrolled at Oxford University when he was thirteen.

- 2) He was the spokesman for the Puritan party that suggested another English translation.
 - 3) He was president of Corpus Christi College at Oxford.
 - 4) He was given the label "Living Library" because of his almost miraculous memory.
- 1.3 Lawrence Chaderton (1537-1640)
- 1) He was a Latin, Greek, and Hebrew scholar.
 - 2) He was disowned by his father when he turned from the Roman Catholic Church.
 - 3) Forty pastors entered the ministry because of his influence.
- 1.4 Francis Dillingham was labeled "the Great Graecian" because of his skill with Greek.
- 1.5 Andrew Downes was called "chief of learned men in England."
- 1.6 John Bois (1550-1643)
- 1) He read the Old Testament in Hebrew at five years old.
 - 2) He was able to write Hebrew at age six.
 - 3) He enrolled at Cambridge University at fourteen or fifteen.
 - 4) He often studied from four in the morning until eight in the evening.
 - 5) He was known to spend much time in prayer and fasting.
 - 6) He lectured in Greek and compiled the most extensive Greek library.
 - 7) He studied through sixty Greek grammars.
 - 8) He knew the Greek testament so well that he could turn to any word it contained.
- 1.7 Miles Smith
- 1) He was labeled as a "walking library" and a "third university."
 - 2) He wrote the Translator's Preface for the King James Bible.
2. The King James translators had a personal conviction that Scripture is the inspired, inerrant, authoritative Word of God. The primary qualification for the men chosen for translating was that they had "taken pains in their private study of the Scriptures." (*English Bible: Manuscript Evidence*, Robert Sargent, p. 214)
3. The KJB translators had pure motives for translating Scripture: they received free room and board but did not receive monetary payment.

Superior Technique

1. The King James scholars used a superior technique in translating the Bible into the English language.

- 1.1 The translators were divided into six companies.
- 1) Two at Westminster
 - Genesis through Second Kings
 - Romans through Jude
 - 2) Two at Oxford
 - Isaiah through Malachi
 - Matthew through Acts and Revelation
 - 3) Two at Cambridge
 - First Chronicles through Song of Solomon
 - The Apocrypha: 1) translated for historical significance; 2) set apart from the other Old Testament books; 3) eventually removed in later editions
- 1.2 Fifteen procedural rules were established by the Archbishop of Canterbury, Richard Bancroft. (taken from *English Bible: Manuscript Evidence*, pp. 214-215)
- 1) The basic text shall be that of the Bishop's Bible, with as little altered as the truth of the original will permit.
 - 2) Proper names, including those of the authors of Biblical Books, shall be retained in the ordinary spelling as far as might be.
 - 3) The old ecclesiastical words (such as "church") shall be retained.
 - 4) Words of more than one meaning shall be used in the sense found in most of the ancient fathers, appropriate to the context and consistent with the analogy of the faith.
 - 5) The chapter divisions shall follow those of the Bishop's Bible.
 - 6) No marginal notes shall be added, except for the explanation of Hebrew or Greek words which cannot be briefly and fitly expressed in the text.
 - 7) Cross-references shall only relate to relevant passages elsewhere in Scripture.
 - 8) Translations and revisions were to be done first by individuals, then submitted to the whole company for scrutiny, criticism, and final approval.
 - 9) As each section of Books are completed, they shall be submitted to the other companies, "to be considered seriously and judiciously, for his Majesty is very careful in this point."
 - 10) If any company, upon reviewing a Book, doubt or differ upon any place, they shall

notify the original company. If their objection is declined, the matter shall be settled at a General Meeting.

- 11) In cases of special obscurity, the translators shall be entitled to request assistance from any learned man in the land.
 - 12) Each bishop shall seek the judgment of those among his clergy who are "skillful in tongues" upon the work at hand.
 - 13) The directors of each company shall be Deans of Westminster and Chester, and the Regius Professors of Oxford and Cambridge universities.
 - 14) The following translations shall be used when they agree better with the text than the Bishop's Bible, viz., Tyndale, Coverdale, Matthew, the Great Bible, and the Geneva Bible.
 - 15) Three or four of the most ancient and grave divines, from either of the universities and not employed in the translating, shall be overseers of the work.
- 1.3 A committee of twelve men (two men from each company) met daily for nine months to review the completed translation (A.D. 1609). They also dealt with difficult passages.
 - 1.4 Two men acted as the publication committee before the Bible was sent to the printer.
 - 1.5 Every passage in the King James Bible was scrutinized fourteen times!
 - 1.6 The translators used verbal and formal equivalence, not dynamic equivalence.
 - 1) Verbal equivalence refers to translation of the words from the original language.
 - 2) Formal equivalence refers to the translation of word forms (verbs, nouns, etc.).
 - 3) Dynamic equivalence changes, adds, or subtracts words of Scripture.
 - The New King James has more than two thousand examples of dynamic equivalency (*Four Reasons for Defending the King James Bible*, D.A. Waite, p. 21).
 - The New American Standard has over four thousand examples.
 - The New International Version has 6,653 examples.
2. The revision of the Spanish Bible gives an example of inferior techniques used by textual critics (*The History of the Reina-Valera 1960 Spanish Bible*, Calvin George, pp. 19-20).
 - 2.1 Eugene Nida and his wife traveled throughout Spanish-speaking countries and pasted up sheets of the Reina-Valera 1909 version of the Spanish Bible.
 - 2.2 People were asked "to go over the passages... [and] write in the margin the changes they

thought should be made."

- 2.3 "100 evangelical leaders...solicited cooperation from all classes of people, from pastors to barely literate laymen."
- 2.4 "Within nine months, 1,700 pages of marked-up text and extensive lists of proposed changes were collected."
- 2.5 Ten thousand changes were introduced in the 31,101 verses of the Bible (p. 126).
- 2.6 Dr. Jose Flores, consultant to the RV 1960 committee, wrote in *El Texto Del Nuevo Testamento* (p. 323):
"...In cases where there is doubt over the correct translation of the original, we consulted preferentially The English Revised Version of 1885, The American Standard Version of 1901, The Revised Standard Version of 1946, and the International Critical Commentary."
- 2.7 "Since 1909 ... more than 100,000 changes of spelling, orthography, and punctuation were introduced and well over 60,000 changes of wording" (*The Battle for the Spanish Bible*, Calvin George, p. 69).

Superior Theology

1. Gnostics of Alexandria, Egypt, intentionally corrupted Scripture to support their theological bias (II Corinthians 2:17).
2. Bible textual critics argue that though changes were made to the text, no doctrine was affected.
3. Dr. Jack Moorman compiled 356 doctrinal passages changed by the text of Westcott and Hort (*Four Reasons for Defending the King James Bible*, D.A. Waite, p. 25).
 - 1) Isaiah 7:14 (*virgin* was changed to young woman in the Revised Standard Version)
 - 2) Mark 16:9-20 (the resurrection and ascension of Christ is removed or footnoted)
 - 3) Acts 8:37 (the confession of faith in Jesus Christ is removed, affecting the doctrine of baptism and salvation)
 - 4) I Corinthians 15:47 (*the Lord* is removed from modern translations)
 - 5) Ephesians 3:9 (*by Jesus Christ* is removed, implying that Jesus Christ is not Creator)
 - 6) Colossians 1:14 (*through his blood* is removed regarding redemption)
 - 7) I Timothy 3:16 (*God* is changed to He...)
 - 8) I John 5:7 (the statement about the Trinity is removed or footnoted in modern bibles)
4. The doctrine and standards in modernistic churches change with the use one of the modern perversions.

#6 History of the English Bible

Purified Seven Times (Psalm 12:6-7)

1. The purification of the English Bible took place over hundreds of years.
 - 1.1 The Gothic Bible
 - 1) The Gothic language dates back as early as 300 B.C.
 - 2) A scientific study of English begins with the Gothic language (*In Awe of Thy Word*, p. 621; *The First Germanic Bible Translated From the Greek By the Gothic Bishop Wulfila in the Fourth Century*, p. v).
 - 3) Even textual critic Bruce Metzger states that the Gothic Bible was based on the Greek text of Antioch, Syria (*Early Versions of the New Testament*, pp.384-385).
 - 4) Many of the Gothic Bibles were burned during the persecution of Christians by Roman emperor Diocletian (A.D. 303).
 - 1.2 Anglo-Saxon translations (A.D. 450-1100)
 - 1) John Foxe wrote that true Christianity spread throughout the British Isles from the apostolic period in the first century (*Acts and Monuments*).
 - 2) Three pagan Germanic tribes, the Angles, Saxons, and Jutes, invaded the British Isles by A.D. 449 (*The History of the English Bible*, p.3). The island became known as "Angle-land" (England).
 - 3) Several partial Anglo-Saxon (Old English) translations of Scripture were made from A.D. 600- 1150.
 - 4) In the preface of the Great Bible (1540), Thomas Cranmer referred to diverse translations in the "Saxons Tongue" (*In Awe of Thy Word*, p. 746).
 - 1.3 Pre-Wycliffe Bibles
 - 1) After the Normans (French) invaded England in A.D. 1066, "Middle English" replaced Anglo-Saxon Old English from A.D. 1150-1500.
 - 2) Friends of John Wycliffe helped him gather old English Bibles for use in his translation work.
 - 3) Englishman John Foxe mentioned a treatise written between 1409-1531 that referred to an English Bible that was two hundred years old (dated 1209-1330) (*Acts and Monuments*, vol. 4, pp. 671, 674; *In Awe of Thy Word*, p. 752).
 - 1.4 The Wycliffe Bible (1382-1395)

- 1) John Wycliffe (1324-1384) has been called the "Morning Star of the Reformation."
- 2) He received a Doctor of Theology degree from Oxford University and became a Roman Catholic priest and lecturer at Oxford.
- 3) Wycliffe lived during a turbulent time in history.
 - There was a power-struggle between England and the Roman papacy.
 - He lived during the period of the "Dark Ages" when the Catholic Latin Vulgate was the only legal Bible.
 - The Great Plague impacted the people of Oxford: four-fifths of Oxford's 15,000 people died in three years; two hundred bodies each day were buried in mass graves; and half of England's population died.
- 4) In 1377, he wrote nineteen heresies of the Church of Rome and sent them to Rome.
- 5) Wycliffe spent fifteen years translating this Bible from Latin, not the original languages.
- 6) It took experienced scribes ten months to make copies of the Wycliffe Bible.
- 7) The Lollards assisted Wycliffe in distribution of these hand-written copies.
- 8) Wycliffe's translation became popular but expensive.
 - A person could borrow a copy of the Wycliffe Bible for one hour for a load of hay.
 - It cost more than one-year's income of a workman to purchase a copy of the Wycliffe Bible.
- 9) In 1382, forty-seven Catholic officials declared John Wycliffe to be a heretic and expelled him from Oxford.
- 10) Wycliffe had a stroke while preaching on December 28, 1384, and died three days later.
- 11) By the time of his death, half of England claimed to be a follower of John Wycliffe.
- 12) Anyone found with a Wycliffe Bible was condemned as a heretic and burned.
- 13) In 1415, decades after his death, Roman Catholic officials condemned John Wycliffe to burn.
 - Reformer John Huss was burned at the stake in 1415 "as a disciple of John Wyclif."

- His grave was opened in 1428 and his bones, Bibles, and books were burned. The ashes were scattered in the River Swift.

1.5 The *Tyndale Bible* (1525-1534)

- 1) William Tyndale (1484-1569) is sometimes called the "Father of the English Bible."
- 2) Three events prepared the way for Tyndale's ministry.
 - The printing press was invented in A.D. 1452.
 - Erasmus published his Greek text in 1516. William Tyndale was a student of Erasmus while attending Cambridge University.
 - Martin Luther's *95 Theses* marked the official start of the Protestant Reformation in 1517.
- 3) He was skilled in seven languages (Hebrew, Greek, Latin, Italian, Spanish, Dutch, and English).
- 4) In answer to a Roman Catholic priest who said, "We were better without God's law than without the Pope's," Tyndale replied, "I defy the Pope and all his laws; if God spares my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest." (*History of the English Bible*, p.9)
- 5) Tyndale was influenced by the Anabaptists.
- 6) In 1524, Tyndale moved to Germany to translate the New Testament into English.
 - He used the third edition of Erasmus' Greek text and Luther's German Bible in his translation work.
 - Thousands of copies were printed and smuggled into England.
- 7) William Tyndale was martyred for translating the Bible into English.
 - He lived as a fugitive from 1527 until his arrest in 1535.
 - He was betrayed by Roman Catholic agent Henry Philips who pretended to be a friendly merchant.
 - While in prison for sixteen months, he continued translating the Old Testament into English (see II Timothy 4:13).
 - He was tied to a stake, strangled to death, and burned.
 - His last words were, "Lord, open the King of England's eyes."
 - By the time of his death, an estimated 50,000 copies of the New Testament had been distributed throughout England.

- 8) Several Bibles were based on the translation work of William Tyndale.
- The *Coverdale Bible* (1535-1553) was published by Miles Coverdale, an associate of Tyndale, and was dedicated to King Henry VIII. This was an edited revision of Tyndale's translation.
 - The *Matthew's Bible* (1537-1551) was produced by John Rogers (pen name Thomas Matthews) from handwritten manuscripts received from William Tyndale before he was martyred.
 - The *Great "Chained" Bible* (1539-1541) was officially authorized by King Henry VIII for public reading in the churches of England. It was called the "Great Bible" because of its large size and the "Chained Bible" because it was chained to reading benches in churches. It was produced by Miles Coverdale just three years after Tyndale's death.
 - The *Geneva Bible* (1560-1644) was the result of six years of labor by Theodore Beza, Miles Coverdale, John Knox, and William Whittingham. This was the first English Bible to be entirely translated from the original languages of Scripture, to include verse divisions, and to use italicized words. The Geneva Bible was the Bible quoted by Shakespeare and John Bunyan. The Puritans and Pilgrims brought this Bible with them to the American Colonies. In eighty-four years, 140 editions were printed.

1.6 The *Bishop's Bible* (1568-1606)

- 1) This Bible was a revision of the Great Bible and is considered the fourth revision of Tyndale's Bible.
- 2) It was called the Bishop's Bible because eight Episcopalian bishops were involved in its production.

1.7 The King James Bible (1611)

- 1) In 1604, Puritan leader Dr. John Rainolds with a petition from one thousand ministers proposed a new English translation.
- 2) King James issued a royal appointment on July 22, 1604.
 - Fifty-four men were appointed by King James for the task of translation.
 - The translation teams met regularly for six years.
- 3) The purpose for the King James Bible: to produce "one more exact translation of

the holy Scriptures into the English Tongue."

- 4) The King James Bible finally replaced the Geneva Bible after the 1644 edition.
 - 5) There have been four revisions of the KJB.
 - Punctuation changes
 - Corrections of printing and typographical errors
 - Standardization of spelling
 - Change of the typeface from Gothic to Roman (*v* and *u* reversed; *I* and *J* reversed...)
 - Less abbreviations (& replaced with *and*...)
 - Change of word order
 - Only 421 word changes of 791,328 words (half of one percent) are noticeable when listening to the King James Bible read.
 - Only 136 of the 421 are substantial (adding *of* or *and*...).
2. The King James Bible was the culmination of generations in the perfecting of the English Bible.
 - 2.1 The KJB was the result of eighty-six years of perfecting the text of William Tyndale.
 - 1) The KJB translators retained eighty percent of Tyndale's English text.
 - 2) William Tyndale indirectly became the "principal translator" of the King James Bible.
 - 2.2 The KJB was "unrivaled" for more than three hundred years.

King James I

1. James was the son of Catholic Mary, Queen of Scots, who lived an immoral and controversial life.
2. He was proclaimed King James VI of Scotland in 1567 when he was thirteen months old and King James I of England in 1603.
3. James received instruction in several languages as a child (Latin, Greek, French, Italian, and Spanish by age eight).
4. He was tutored by evangelical Protestant preachers and gave a clear testimony of faith in Christ.
5. King James survived four assassination attempts.
 - 5.1 In November of 1605, four Roman Catholics were led by a Jesuit priest in an attempt to assassinate King James and Protestant members of the House of Commons.
 - 5.2 Thirty-six barrels of gunpowder were discovered in the cellar of Westminster Palace.
6. King James I was known for his moral character.

- 6.1 He never took advantage of the royal budget for mistresses in the palace which was common for European kings.
- 6.2 He emphasized the importance of a chaste life to his son.
- 6.3 Even his critics recognized his pure moral character.
- 7. King James has been falsely accused of being a homosexual.
 - 7.1 The rumor about James being a homosexual was started by Anthony Welden
 - 1) Welden was publicly dismissed from James' court.
 - 2) To avenge this, Welden started the rumor in 1650, *twenty-five years* after the death of King James.
 - 7.2 James made many public statements that indicated he was happily married to Queen Anne, the mother of his eight children.
 - 7.3 He stated that one of the crimes that should not receive a pardon was homosexuality.

Application of Truth

- 1. Are you preparing yourself spiritually and academically for God to use you in a greater way? The translators of the King James Bible did not know that they would be used by God to produce a Bible that would influence millions of people for four hundred years!
- 2. Do you appreciate the extreme sacrifice that was made for you to have a copy of the inspired, preserved words of God in your own language?

#7 Corruption of Scripture

Scriptural Warnings

1. Many have corrupted the Word of God since the first century of Christianity (II Corinthians 2:17).
 - 1.1 The Greek word translated as *corrupt* has the following meanings.
 - 1) To change something for the sake of gain
 - 2) To make money by selling anything
 - 3) To corrupt or adulterate
 - 1.2 Many heretics during the first centuries of Christianity began tampering with Scripture.
2. Paul warned Timothy to avoid *science falsely so called* (I Timothy 6:20-21).
 - 2.1 *Avoiding* refers to an active, deliberate turning away.
 - 2.2 Modern textual criticism is considered a scientific study of ancient manuscripts to reconstruct the original autographs.
 - 2.3 The science of textual criticism has opened the door to doctrinal error (see vs. 21).
 - 2.4 Textual critics corrupt the simplicity that is in Christ (II Corinthians 11:3).
 - They use extra-Biblical terms that confuse and make them sound "scholarly" (Recension Theory, eclectic, interpolations, conjectural emendation, etc.)
3. Twisting Scripture leads to destruction (II Peter 3:15-17).
 - 3.1 Some things in the Bible are hard to understand (vs. 16).
 - 3.2 Those who are *unlearned and unstable wrest* Scripture to their own destruction (vs. 16b).
 - 1) *Unlearned* speaks of ignorance (to ignore the truth).
 - 2) *Unstable* indicates a state of spiritual instability.
 - 3) *Wrest* means to twist or distort; to pervert the language of Scripture.
4. Tampering with the words of Scripture brings the judgment of God (Revelation 22:18-19).
 - 4.1 Adding to the words of Scripture (Proverbs 30:5-6)
 - 1) Catholic books of the apocrypha
 - 2) Writings of the cults
 - 3) Sensational teachings of preachers
 - 4.2 Taking away from the words of Scripture
 - 1) Remove words
 - 2) Diminish the authority and credibility of the words
 - "This is not found in older, more reliable manuscripts."

- "This word is better translated as..."

3) Dynamic equivalence translation that changes the words of the text

Ancient Translations Based on the Received Text

1. Writing as late as A.D. 208, Tertullian challenged the skeptics of his day to check the original writings of the apostles (*On Persecution Against Heretics; Ante-Nicene Fathers*, vol. 3, p. 260).
2. Several translations based upon the Received Text are older than the Greek manuscripts used by textual critics.
 - 2.1 The Syrian Peshitta translation (A.D. 150)
 - 1) William Cureton wrote in 1848, "This Syriac text of the Gospel of St. Matthew which I now publish has, to a great extent, retained the identical terms and expressions which the Apostle himself employed" (*Quatuor Evangeliorum Syriace*)
 - 2) Liberal textual critic Bruce Metzger wrote, "A remarkable accord exists among the manuscripts of every age, there being on the average scarcely more than one important variant per chapter" (*Early Versions of the New Testament*, p. 49)
 - 3) The Syrian translation was used by the King James Bible translators for comparison.
 - 4) At the beginning of the twentieth century, more than three hundred Peshitta New Testament manuscripts were still in existence.
 - 2.2 The Itala translation of the Italic (pre-Waldensian) churches of northern Italy (A.D. 157)
 - 2.3 The Gothic Version of Europe (A.D. 350 or earlier)
3. Twenty-six early church "fathers" who died before A.D. 400 quoted from sections of the Bible questioned by modern critics (*Defending the King James Bible*, p. 44).
4. An estimated 9,000 manuscripts of ancient and medieval Bibles still exist today.

Prominent Textual Critics

1. Origen of Alexandria, Egypt (185-254)
 - 1.1 He taught heresy regarding salvation: infant baptism, baptismal regeneration, and universalism (salvation of all) after a time of purging (purgatory).
 - 1.2 Origen was influenced by Gnosticism which blended elements of Greek philosophy, Judaism, and mysticism with Christianity.
 - 1.3 He taught that Jesus was created and was not eternal.
 - 1.4 He taught the eternal existence and transmigration (reincarnation) of the soul.

- 1.5 His teaching formed the beginning of the heresy of Arianism (Jehovah's Witnesses).
- 1.6 The "Alexandrian Text" is the result of Origen's alterations to the text of Scripture.
2. Eusebius (260-340)
 - 2.1 Eusebius admired Origen and collected eight hundred of his writings.
 - 2.2 Some believe that Codex Vaticanus was one of the copies of the fifty bibles that Roman Emperor Constantine commissioned Eusebius to produce (A.D. 331).
3. Johann Jakob Griesbach
 - 3.1 Griesbach was a German Rationalist who had ties with the British founders of the Unitarian movement that rejected the doctrines of the Trinity and the deity of Christ.
 - 3.2 Westcott and Hort exalted Griesbach "above every other textual critic of the New Testament" (*Touch Not the Unclean Thing*, p. 164).
4. Friederich Constantine von Tischendorf (1815-1874)
 - 4.1 He was a German who was greatly influenced by Rationalism.
 - 4.2 Tischendorf believed that the New Testament text was lost and needed to be reconstructed. He traveled extensively throughout Europe and the Mediterranean region looking for Bible manuscripts.
 - 4.3 Codex Sinaiticus was "discovered" during his three visits to the Saint Catherine's Greek Orthodox monastery near Mount Sinai from 1844-1856. Codex Sinaiticus contains many alterations made by at least ten different revisers.
 - 4.4 In 1866, Tischendorf was permitted access to Codex Vaticanus in the Vatican library for a total of forty-two hours.
5. Brooke Foss Westcott (1825-1901) and Fenton John Anthony Hort (1828-1892)
 - 5.1 Westcott was a liberal Anglican bishop and professor at Oxford University.
 - 1) He spent many hours at Cambridge studying philosophers Plato and Aristotle.
 - 2) He was sympathetic with the Catholic Oxford Movement.
 - 3) He rejected the first three chapters of Genesis as literal history.
 - 4) He believed the miracles of the Bible were improbable.
 - 5.2 Hort was a Professor of Divinity at Cambridge University.
 - 1) He stated, "...Mary worship and 'Jesus worship' have much in common in their causes and results." (*Final Authority*, p. 227)
 - 2) He said that Darwin's *Origin of Species* "most engaged me."

- 3) Hort taught that baptismal regeneration was "the most important of doctrines."
(*Final Authority*, p. 229)
- 5.3 They both were apostates doctrinally.
 - 1) They both believed in the existence of ghosts and started a society to investigate supernatural appearances.
 - 2) They dabbled in spiritualism and the occult.
 - 3) In their personal writings, there is no clear statement of faith in Christ in 1,800 pages (*Final Authority*, p. 214).
 - 4) They believed in the Catholic doctrine of purgatory, sacraments, and prayers for the dead.
- 5.4 Westcott and Hort were not Hebrew and Greek scholars like the KJB translators.
 - 1) Hort proclaimed his own ignorance of the original languages of Scripture. "But I am so ignorant of Hebrew and, what is worse, of the Greek text of the N.T., that I have all but discarded them." (*Final Authority*, p. 245)
 - 2) In 1851, Hort wrote, "I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, and dragged on with the villainous *Textus Receptus*... Think of that vile *Textus Receptus* leaning entirely on late MSS; it is a blessing there are such early ones." (*Final Authority*, p. 245)
- 5.5 Their Greek text of 1881 was based primarily on Vaticanus and Sinaiticus.
- 5.6 The corrupt text of Westcott and Hort was refuted by Dean John Burgon (1813-1888) in *Revision Revised* in 1883.
6. Kurt Aland (1915-1994)
 - 6.1 Kurt Aland was a German theological liberal who served as a professor of New Testament Research and Church History.
 - 6.2 His wife Barbara has served as the director of the Institute for New Testament Textual Research of Munster, Germany.
 - 6.3 Kurt served as co-editor of the Nestle-Aland Text and was a contributing editor for the Greek text of the United Bible Societies.
7. Bruce Metzger (1914-2007)
 - 7.1 He was Professor of New Testament Language and Literature at Princeton Theological Seminary.

- 7.2 Metzger served on the board of directors of the American Bible Society.
- 7.3 He served on the committee that produced the Revised Standard Version and was chairman of the Reader's Digest Revised Standard Version condensed Bible committee that removed forty percent of the Bible.
- 7.4 He was a theological liberal who rejected supernatural inspiration of Scripture and questioned the human authorship of nearly every book of the Bible.
- 7.5 Metzger was considered the preeminent authority on textual criticism.
8. Eugene Nida
 - 8.1 Eugene Nida was ordained into the ministry by the Southern California Association of the Northern Baptist Convention in 1943, which was modernistic by then.
 - 8.2 He was associated with the United Bible Societies from its beginning in 1946 and served as the Translation Research Coordinator (1970-1980).
 - 1) The United Bible Societies has had ties with apostate denominations, the Roman Catholic Church, and the World Council of Churches since its beginning.
 - 2) "The United Bible Societies have produced over 600 translations of the Bible in languages that already had a Textus Receptus translation of the Bible..." (*The Elephant in the Living Room*, p. 39)
 - 8.3 Eugene Nida made "dynamic equivalency" translation of Scripture popular.
 - "Linguists argue that the church needs not one but several types of translation, each with its own use. That's why I'm advocating another modern translation... An evangelical who, over the last half century, has done more to foster Bible translation around the world... is Eugene Nida... His theory and practice of translation was first called 'dynamic equivalence' translation and, later, 'functional equivalence' translation. If you read a Bible translated in the last half-century, you probably read a Bible influenced by Nida... They often changed what the original said, somewhat like an explanatory paraphrase..." (*Christianity Today*, October 22, 2001, p. 14)
 - 8.4 Nida was involved in the ecumenical movement. "Nida became a compromiser in the area of ecclesiastical separation...Nida was not exactly a fundamentalist." (*The History of the Reina-Valera 1960 Spanish Bible*, Calvin George, p. 107)

#8 Modern Perversions of Scripture

Introduction (Jeremiah 23:36)

1. Unbelieving heretics – textual critics – can only produce corrupt fruit – perversions of Scripture (Matthew 7:15-20; Luke 6:44-46).
2. Hundreds of "bibles" have been produced since the Westcott-Hort text of 1881.
 - 2.1 Even with hundreds of these versions, there is a famine of hearing of the words of the Lord evidenced by ignorance of Bible truths (Amos 8:11-12).
 - 2.2 Modern *copyrighted* versions are produced to make money, not transform lives!
 - 1) Written material must be *changed* to copyright it.
 - 2) "The NIV text may be quoted in any form (written, visual, electronic or audio), up to and inclusive of five hundred (500) verses without express written permission of the publisher, providing the verses do not amount to a complete book of the Bible nor do the verses quoted account for twenty-five percent (25%) or more of the total text of the work in which they are quoted." (NIV copyright information)
 - 2.3 The King James Bible text is not copyrighted.
3. The following is a sampling of the changes made in the modern perversions of the Bible.

King James Bible	Passage	Modern Perversions
...Elhanan the son of Jaare-oregim, a Bethlehemite, slew the brother of Goliath the Gittite...	II Samuel 21:19	...Elhanan son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite... (NIV)
How art thou fallen from heaven, O Lucifer, son of the morning!	Isaiah 14:12	How you have fallen from heaven, O morning star, son of the dawn! (NIV) [See Revelation 22:16 in the KJB!]
Behold, a virgin shall conceive...	Isaiah 7:14	Behold, a young woman shall conceive...(RSV) A young woman is with child... (NEB)
...whose goings forth have been from of old, from everlasting.	Micah 5:2	...whose origins are from of old, from ancient times. (NIV)
As it is written in the prophets...	Mark 1:2	It is written in Isaiah the prophet... (NIV) [More than one prophet is quoted.]
...seeing I know not a man?	Luke 1:34	...since I have no husband? (RSV)
And Joseph and his mother...	Luke 2:33	The child's father and mother... (NIV)
...and Joseph and his mother...	Luke 2:43	...while his parents... (NIV)
...redemption through his blood...	Colossians 1:14	...redemption... (NIV, etc.)
...God was manifest in the flesh...	I Timothy 3:16	...He appeared in a body... (NIV, etc.)

4. Many textual critics justify their modern versions by claiming that Jesus and the apostles used the Greek Septuagint translation of the Old Testament. ("Was the Septuagint the Bible of Christ and the Apostles?" *The Landmark Anchor*, May 2005)

4.1 The Greek Septuagint (LXX) was supposedly supernaturally translated by seventy-two Jews in Alexandria, Egypt, sometime about 250 B.C.

- 1) A legendary writing (*The Letter of Aristeas*) refers to the Septuagint translation.
- 2) Supposedly, six scribes from each of the twelve tribes of Israel were sent to Alexandria, Egypt, to translate the Hebrew Old Testament into Greek. They reportedly finished the first five books in seventy-two days.
- 3) Several early church "fathers" added embellishments to the account (all had an identical translation, etc.).
- 4) In reality, there is no evidence of the existence of the Greek Septuagint until the time of apostate Origen (A.D. 220-240, about two hundred years after Christ).
 - Jerome (fourth century A.D.) stated that Origen used several corrupt Greek translations to produce his Septuagint.
 - Even Bible historians who are not "King James only" support this fact.
- 5) The Septuagint is "preserved" in Vaticanus and Sinaiticus (A.D. 331).

4.2 Textual critics make the assumption that New Testament variations of Old Testament statements indicate a quote from the Greek Septuagint (Hebrews 2:7 and Psalm 8:5; Hebrews 11:21 and Genesis 47:31; etc.).

- 1) The Holy Ghost is the Author of both testaments and gave the New Testament writers the exact words to write (see II Peter 1:21).
- 2) New Testament writers were indicating a fulfillment of prophecy, not an exact quotation of the Old Testament.
- 3) There is evidence that Origen changed the Old Testament statement in the Septuagint to match the New Testament reference (eighty-eight times).
 - Origen added nine names to Genesis 46:20 to equal the seventy-five in Acts 7:14.

4.3 The biblical evidence disproves Jesus and the apostles used the Greek Septuagint.

- 1) Hebrew was the language used in Jewish synagogues (Luke 4:16-21; Acts 13:14-16; 17:2; 18:28; 28:23).

- Greek translations of the Old Testament were not used in Jewish synagogues outside of Alexandria, Egypt.
 - According to oral and written regulations, Jewish teachers were to read Scripture in Hebrew.
- 2) Jesus referred to the three-fold Hebrew divisions of Scripture (Luke 24:44), not the divisions of the Septuagint that included the apocryphal books.
- Origen's Septuagint has a different order.
 - The apocryphal books were interspersed throughout the Old Testament.
- 3) Jews in Jerusalem were hostile toward Gentiles and primarily spoke Aramaic and Hebrew, not Greek (Acts 21:37; 21:40 - 22:2, 21-22).
- During the first century of Christianity, Jews referred to the Greek Septuagint as a work of Satan (*Manuscript Evidence*, p. 140).
 - Jewish councils clearly condemned the apocryphal books (Council of Jamnia, A.D. 90).
5. Many claim new versions are needed because of "archaic" words in the King James Bible.
- 5.1 They attempt to produce a Bible that even an unsaved person can understand.
- 1) Even Old Testament prophets did not always understand what they prophesied (Daniel 12:8; I Peter 1:10-11).
 - 2) Some statements in Scripture are hard to understand (II Peter 3:16).
 - 3) Jesus used parables to *hide the truth* from those who refused to believe (Matthew 13:10-17).
 - 4) Without the Spirit of God, it is *impossible* for an unsaved person to understand Scripture (I Corinthians 2:14).
 - 5) The early church did not change the Old Testament to enable the unsaved to understand. They *explained* Scripture to them (Acts 8:26-33).
 - Isaiah was written about *eight hundred years* before the eunuch was reading it. The KJB is only four hundred years old!
- 5.2 In reality, the King James Bible is easier to read than most of the modern perversions.
- 1) The King James Bible has an average reading grade level of 5.8 (Flesch-Kincaid scale).
 - 2) Most of the words in the KJB are no longer than one or two syllables.

- 3) Many of the so-called "archaic" words have been used in modern-day newspapers and magazines (*Archaic Words and the Authorized Version*, Laurence Vance, pp. 403-413).
- 4) Many "archaic" words are also used in the modern perversions (*Archaic Words*, pp. 416-455).
- 5) Many modern perversions replace an easily understood phrase with a word that is harder to understand.

Survey of Modern Perversions

1. English Revised Version (1881, New Testament; 1885, entire bible)
 - 1.1 The purpose of this translation was to replace the "Protestant" KJB with a translation based on Catholic manuscripts Sinaiticus and Vaticanus.
 - 1) The "Oxford Movement" was devoted to a return to Catholicism.
 - 2) Several members of the translation committee were at least sympathetic to the doctrines of the Roman Catholic Church (including Westcott and Hort).
 - 1.2 Some of the committee members were known apostates, including Unitarian Vance Smith who rejected the doctrine of the Trinity and the deity of Christ.
 - 1.3 Rules for revising the KJB included the following.
 - 1) Introduce as few alterations as possible (thousands of changes were made to the New Testament).
 - 2) Alterations should be limited to the language of the Authorized Version (they altered the text in thousands of places).
 - 3) Each company of translators were to go over their assigned portion twice.
 - 4) Make no changes unless two-thirds of the committee members approve the changes (a majority decided how the Bible should read).
 - 5) Revise chapter headings, italics, and punctuation.
 - 6) Alterations of the Authorized Version were to be indicated in the margin (changes were incorporated directly into the text).
 - 1.4 The procedure for revising the King James Bible was as follows.
 - 1) The New Testament company met four days each month.
 - 2) The Old Testament company met ten days each month.
 - 3) The following procedure was used to make alterations to the text.

- The passage was read.
 - Proposals were made.
 - Committee members discussed the proposals.
 - Alterations were determined by a majority vote.
- 1.5 The revision was kept secret and confidential until it was published.
- 1) The resolution to revise the KJB was passed unanimously, and the revisions began on June 22, 1870.
 - Hort strongly lobbied the committee and dominated the proceedings.
 - A minority led by Frederick Scrivener opposed Hort in heated debates.
 - The majority of members consistently supported Westcott and Hort.
 - 2) The Westcott-Hort Greek text was made public on May 12, 1881, *five days* before the Revised Version was published.
- 1.6 Three million copies were sold in the first year, but it never replaced the KJB.
- 1) The English of the Revised Version was difficult to read.
 - 2) Initial enthusiasm for this revision quickly diminished.
- 1.7 Several revisions have been made of this perversion.
- 1) American Standard Version (ASV; 1901)
 - This was an American edition of the English Revised Version.
 - It was published by Thomas Nelson & Son (Thomas Nelson Publishers).
 - There were thousands of differences from the KJB.
 - Disputed passages were placed in brackets.
 - 2) Revised Standard Version (RSV; 1946, New Testament; 1952, entire bible)
 - This perversion was authorized by the liberal National Council of Churches and published by Thomas Nelson Publishers.
 - A survey of the American public was done before producing this bible.
 - The purpose was to produce a Bible that was accepted by both Protestants and Catholics (apocryphal books were added in 1956 and a Catholic edition was published in 1966).
 - This revision removed *thou* and *thee* except when referring to deity (Note these references to Jesus Christ: Matthew 16:16, "You are the Christ...;" Acts 1:6, "Lord, will you...;" Acts 9:5, "Who are you, Lord?").

- 3) New American Standard Bible (NASB; 1963, New Testament; 1971, entire bible)
 - This perversion produced by the Lockman Foundation is a modernization of the American Standard Version. This foundation also publishes the Amplified Bible.
 - The translators were made up of fifty-eight anonymous "scholars."
 - The NASB omits or casts doubt on forty-three entire verses of the New Testament.
 - Frank Logsdon, Co-Chairman of the translation committee, renounced all support of the NASB.
- 4) The New Revised Standard Version (NRSV; 1990)
 - Bible critic Bruce Metzger claims that the NRSV is a revision, not a new translation of the Bible.
 - The purpose was to produce a bible that was "gender-inclusive."
 - Changes were discussed until a consensus was reached or decided by a majority vote of the committee.
2. New International Version (NIV; 1973, New Testament; 1978, Old Testament)
 - 2.1 This perversion was produced by the ecumenical National Association of Evangelicals.
 - 2.2 Editors of this version had liberty to alter renderings of the translators.
 - 2.3 Two of the NIV translators were known to be homosexuals (Martin Woudstra was a known sodomite; and Virginia Mollenkott was an outspoken lesbian).
 - 2.4 Because of a massive sales campaign, more than one million copies were sold before arriving in bookstores.
 - 2.5 This perversion is published by Zondervan, which is owned by Harper Collins Publishers, publisher of the *Satanic Bible*. Owner Rupert Murdoch is one of the world's leading pornographers.
 - 2.6 The text of the NIV is a revision of the Revised Standard Version.
 - 2.7 Today's NIV (TNIV) is a gender-neutral further perversion of the NIV.
 - 1) This perversion of the Bible is published by the International Bible Society and Zondervan Publishing.
 - 2) The purpose of the TNIV is removal of masculine references (mankind, brethren...)
 - 3) The TNIV was secretly published in America after being sold in Great Britain.

3. New King James Version (NKJV; 1979, New Testament; 1982, entire bible)
 - 3.1 The stated purpose was to produce a modern Bible accepted by Fundamentalists.
 - 1) Thomas Nelson Publishers published this version.
 - 2) The NKJV was promoted as an updated version of the KJB ("fifth revision").
 - 3) Nine of the translators also served on the NIV translation committee.
 - 3.2 Approximately 100,000 changes were made from the KJB (average of eighty per page).
 - 1) The preface of the NKJV claims that the New Testament was based on the *Received Text*, but the footnotes prove that alternate readings were included.
 - Many footnotes are based on the "NU-Text" – the Nestle-United Bible Society corrupt Greek text – causing doubt concerning the accuracy of Scripture.
 - There are hundreds of alternate readings based on the Majority Text ("M-Text;" not the same as the *Textus Receptus*).
 - The New Testament text is questioned in hundreds of places by these marginal notes (forty-four entire verses).
 - 2) The NKJV contains readings from the RSV and the NASB.
 - 3) D.A. Waite counted approximately two thousand examples of dynamic equivalence.
 - 3.3 The triquetra ("three-cornered") logo used on the NKJV has pagan associations.



- 1) Thomas Nelson Publishers claim this is an "ancient symbol for the Trinity..."
- 2) This symbol appears on the cover of the New Age book *The Aquarian Conspiracy* by Marilyn Ferguson.
- 3) The logo for the New Age Institute for Transpersonal Psychology uses the triquetra.



- 4) An occultic television series *Charmed* about three sisters who were witches featured the symbol.
- 5) This symbol is on the cover of *The Book of Shadows* which is used in witchcraft and satanism.
- 6) The satanic rock music group Led Zeppelin uses this symbol.
- 7) Satanist Aleister Crowley used the triquetra.
- 8) The symbol was used in Celtic mythology to represent the queen of heaven (Jeremiah 44:17, 25).
- 9) The symbol came to represent the Trinity when Roman Catholicism blended Christianity with paganism and used the symbol in their cathedrals.

Application of Truth

Are you separating from unbelieving Bible critics and the "unclean thing" they produce – perversions of Scripture? (II Corinthians 6:14 - 7:1)

#9 Mistakes of the Bible Critics

Introduction

1. Acknowledge that there are difficult things to understand in Scripture (II Peter 3:15-16).
2. Bible critics claim that there are hundreds of *errors* in the Bible.
 - 2.1 Because something is difficult to understand does not mean that it is an error.
 - 2.2 Bible *critics* look for problems; Bible *students* seek for answers!
 - 2.3 Since God cannot err, and the Bible is the Word of God, the Bible cannot be filled with errors.
 - 1) God's Word is true from the beginning (Psalm 119:160).
 - 2) Whatever God does shall be forever (Ecclesiastes 3:14).
 - 3) Scripture cannot be broken (John 10:35).
 - 2.4 The problem is not errors in the Word of God – it is the errors of the Bible critics.

Mistakes Critics Make

(Adapted from *When Critics Ask* by Norman Geisler and Thomas Howe)

1. Assuming that the *unexplained* is *unexplainable*
 - 1.1 Scientists have received motivation from unexplained mysteries to find an explanation.
 - 1.2 With difficulties in the Bible, students of the Word of God can draw from archaeology, history, linguistics, and other sciences.
 - 1) Bible critics said that Moses could not have written the first five books of the Old Testament because writing was invented later in history. Discoveries have been made that prove writing was in existence 2,000 years before Moses (Genesis 5:1).
 - 2) Since the Hittites were unknown to historians, critics of the Bible claimed that they did not exist. Their library was then discovered in Turkey!
 - 1.3 The false science of textual criticism leads to error (I Timothy 6:20-21).
2. Presuming that the Bible contains errors until proven otherwise
 - 2.1 Bible critics *presume* that the Bible is filled with errors; therefore, they *conclude* that the Bible is error-filled.
 - 2.2 Because Bible critics refuse to examine the evidence, they become a *prejudiced jury!*
3. Confusing fallible interpretations of man with God's infallible revelation (II Peter 1:20)
4. Failing to understand the context of the passage – Meaning is determined by the context.

(example: Philippians 2:12, *work out your own salvation*; it says *work out*, not *work for* salvation; verse 13 explains the meaning)

5. Neglecting to interpret difficult passages in the light of clear ones

5.1 Some Bible difficulties are hard to understand because of their *obscurity* (the cultural meaning is unknown).

5.2 Some passages *seem* to teach a contradiction to another passage of Scripture.

1) *Example:* James 2:14-26 and Ephesians 2:8-9

- James emphasizes justification *before men* by demonstrating unseen faith with works.
- Paul was teaching justification *before God* by grace through faith.

2) *Example:* Does Acts 2:38 and I Peter 3:21 teach baptismal regeneration?

- A distinction is made between the gospel and baptism (I Corinthians 1:17).

6. Forgetting that the Bible is a Divine book with human characteristics

6.1 God moved holy men of God to record the exact words of Scripture (II Peter 1:21).

6.2 These holy men of God sometimes referred to human sources (Joshua 10:13; II Samuel 1:18; I Chronicles 29:29; II Chronicles 9:29; 12:15; Luke 1:1-4; Acts 17:28; Titus 1:12; Jude 14-15).

6.3 God used human perspectives to give greater understanding.

(*Examples:* the life of a shepherd, Psalm 23; events of history, Acts 7)

6.4 God used human thought patterns (including memory lapses, I Corinthians 1:14-16).

6.5 God used various vocational backgrounds.

6.6 Any difference in writing style is like the difference in pens (Psalm 45:1b).

7. Assuming a partial report is a false report

7.1 Some Bible accounts present differing perspectives on the same event.

1) The books of the Kings and Chronicles have variations because of differing viewpoints.

- First and Second Kings was written from a prophetic point of view.
- Chronicles was written from a priestly perspective.

2) The four gospels sometimes give a variation of the same account.

3) The statement written above the cross was not completely reported by all of the gospel writers (Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19).

- 7.2 If partial reports were considered to be false, then most of what is spoken is false!
- 8. Demanding that New Testament citations of Old Testament passages always be exact quotes
 - 8.1 It is acceptable literary style to give the essence of a statement without giving precise words. (compare Zechariah 12:10 and John 19:37)
 - 8.2 Sometimes different applications are given for an Old Testament passage.
(*Example:* Hosea 11:1, Israel; Matthew 2:15, the Messiah)
- 9. Assuming that different accounts are false (compare Matthew 27:5 with Acts 1:18; Luke gave all of the details of Judas' suicide)
- 10. Forgetting that the Bible uses non-technical language for the common man (see Mark 12:37b)
 - 10.1 Scientific language is not necessary for a statement to be true.
 - 1) *Example:* the earth hangs upon nothing (Job 26:7).
 - 2) *Example:* the air has weight (Job 28:25, *the weight for the winds*)
 - 3) *Example:* the circle of the earth (Isaiah 40:22)
 - 10.2 Scientific advances give greater knowledge, but biblical statements remain true.
(*Examples:* we still refer to the sunrise and sunset.)
- 11. Neglecting to note different literary devices used in Scripture
 - 11.1 Poetry (Job, Psalms, and Proverbs)
 - 11.2 Parables (the Gospels)
 - 11.3 Allegory (Galatians 4)
 - 11.4 Metaphors (a comparison that is not literal; James 3:6)
 - 11.5 Similes (using like or as; Matthew 20:1; James 1:6)
 - 11.6 Hyperbole (John 21:25)
 - 11.7 Satire (use of irony, sarcasm, or ridicule; Matthew 19:24; 23:24)
 - 11.8 Figures of speech (Psalm 36:7; 44:23)
- 12. Relying on corrupted manuscripts containing errors
 - 12.1 Vaticanus and Sinaiticus differ from one another in thousands of places.
 - 12.2 The textual critic uses the errors in corrupted manuscripts to "prove" that the Bible is not preserved without error (a form of circular reasoning).

#10 Answering Bible Difficulties

Introduction

1. The unity of God's Word is miraculous.
 - 1.1 The Word of God was written over a period of 1,500 years in three different languages by forty different human writers in several geographic locations.
 - 1.2 That the Bible does not have thousands of obvious contradictions is supernatural!
 - 1.3 All of the writings of false religions have obvious contradictions.
 - 1) The Koran of Islam
 - Jesus will be with God in paradise (Sura 3:45) and in hell for allowing Christians to worship Him (Sura 21:98).
 - More than one hundred obvious contradictions can be found in the Koran.
 - 2) The decrees of Catholic popes and councils have often contradicted earlier decrees, even though the Catholic Church claims infallibility.
 - 3) The Book of Mormon and writings of Mormonism
 - There are many statements that contradict the Bible and history.
 - Joseph Smith even admitted there may be errors and mistakes (1 Nephi 19:6; Mormon 8:17; 9:33).
 - 4) The writings of the Watchtower (Jehovah's Witnesses)
 - Both Jesus and Satan are mentioned as the sower (Matthew 13).
 - Armageddon will begin in 1914, 1915, and 1941.
 - 1.4 Evidence for the unity of Scripture abounds.
 - 1) There is unity in describing the personality and character of God.
 - 2) There is unity in describing the sinful character of man.
 - 3) There is unity in expressing the human need for salvation.
 - 4) There is unity in emphasizing the need for a substitutionary blood sacrifice.
 - The animal sacrifices in the Old Testament (Leviticus 17:11)
 - The sacrifice of Christ in the New Testament (Hebrews 9:11-14, 22)
 - 1.5 The unity of Scripture points to a common Author, the Holy Spirit (II Peter 1:21).
2. The following ways help to resolve apparent contradictions in the Bible.
 - 2.1 Remember the Bible is a Divine book (Isaiah 55:8-9).
 - 2.2 Study the context of a passage (II Timothy 2:15).

- 1) Culturally
 - 2) Historically: Some difficulties can be expected because we are separated from the events in the Bible by thousands of years.
 - 3) Contextually: The surrounding passage gives understanding.
 - 4) Chronologically: God progressively revealed things in Scripture.
 - 5) Biblically (compare Scripture with Scripture; I Corinthians 2:13b)
- 2.3 Interpret the Bible literally unless symbolic language is used. "When the plain sense makes common sense, seek no other sense."
- 2.4 Seek for answers through the eyes of faith.
- 1) It is not wrong to ask questions about apparent difficulties in Scripture.
 - 2) It is *wicked* to wrest (wrestle with) Scripture in an unbelieving, critical, skeptical spirit (II Peter 3:17).
 - 3) None of the things that are difficult to understand affect doctrines of the Bible (unlike modern perversions that affect the deity of Christ, etc.).
- 2.5 Keep in mind that the King James translators did not alter "apparent contradictions" after thoroughly studying the original languages and other translations.
- 2.6 Rely upon the Holy Spirit for understanding (I Corinthians 2:12-15).
- 1) An unsaved man cannot understand Scripture (I Corinthians 2:14).
 - 2) A carnal believer will struggle to understand (I Corinthians 3:1-4).
 - 3) Those who remain spiritually immature will not be able to understand difficult truths (Hebrews 5:11-14).

Answering Apparent Contradictions

1. Difficulties in the Old Testament

- 1.1 Were the fowl of the air created from the waters or the ground? (Genesis 1:20-21; 2:19)
- 1) Bible critics believe that the first five books were written by several writers, thus explaining the "contradictions."
 - 2) Genesis 1:20-21 refers to the *fifth day* when God created the fowls of the air from the waters of the firmament.
 - 3) Genesis 2:19 is in the record of God's creative acts on the *sixth day* in the garden of Eden (2:7-19).
- 1.2 Which did God create first, the animals or man? (Genesis 1:25-26; 2:18-19)

- 1) The two creation accounts are complementary, not contradictory.
 - Chapter one gives a general overview of the six days of creation.
 - Chapter two gives the details of the creation of man and Eden.
- 2) Both the animals and man were created at approximately the same time (day six).
- 1.3 Was David's wife Michal (Saul's daughter) childless? (II Samuel 6:23, she *had no child until the day of her death*; II Samuel 21:8, *the five sons of Michal*)
 - 1) Michal bore no children of her own.
 - 2) She raised the five sons of her sister Merab (I Samuel 18:19; II Samuel 21:8b).
- 1.4 How many men were slain by David? (II Samuel 10:18, *700*; I Chronicles 19:18, *7,000*)
 - 1) Samuel stated that *David slew the men of seven hundred chariots*.
 - 2) Chronicles reports that *David slew...seven thousand men which fought in chariots*.
 - 3) There were probably ten men assigned to each chariot team.
- 1.5 Was *forty years* a copyist's error in II Samuel 15:7?
 - 1) Many commentators and Bible critics believe this verse should read *after four years*.
 - 2) Four years is not supported by any Hebrew manuscripts. (It was not changed in any English Bibles until the corrupt RSV in 1952.)
 - 3) Since the manuscript evidence supports *forty years*, it must date back to an event before David became king (his anointing by Samuel?).
- 1.6 Did God or Satan move David to number Israel? (II Samuel 24:1; I Chronicles 21:1)
 - 1) David (and Israel) were guilty of pride and misplaced trust in the numbering of the people.
 - 2) God sometimes uses Satan to accomplish His chastisement (I Timothy 1:18-20).
- 1.7 How many swordsmen were in the nation of Israel? (II Samuel 24:9, *800,000*; I Chronicles 21:5, *1,100,000*)
 - 1) The Samuel passage refers to the 800,000 as *valiant men*.
 - 2) Three hundred thousand soldiers were assigned to special divisions to serve as guards (I Chronicles 27). These may not have been included in the Samuel reference.
- 1.8 How many years of famine did God suggest to David? (II Samuel 24:13, *seven years*; I Chronicles 21:12, *three years*)

- 1) Since the Samuel passage is in the form of a *question*, it is probable that Gad first asked David to *advise* him before returning God's final offer.
 - 2) The Chronicles passage is probably the second approach of Gad to David.
 - It is stated in the form of an imperative (*Choose... one of three options*).
 - Note also that Gad says, *Now therefore advise thyself what word I shall bring again to him that sent me*.
 - 3) God in His mercy obviously reduced the duration of the famine.
- 1.9 How many stalls and horsemen did Solomon have? (I Kings 4:26, *forty thousand stalls of horses for his chariots*; II Chronicles 9:25, *four thousand stalls for horses and chariots*)
- 1) Bible critics *assume* that 40,000 is a copyist's error.
 - 2) Note that the two passages differ in their wording.
 - The Kings passage mentions 40,000 *stalls of horses*.
 - Chronicles refers to 4,000 stalls for *horses and chariots*.
- 1.10 How many officers did Solomon have?
- 1) First Kings 5:16 mentions 3,300 while II Chronicles 2:18 refers to 3,600 overseers.
 - 2) First Kings 9:23 has 550 chief of the officers, but II Chronicles 8:10 records 250.
 - 3) The passages give slightly different ways of reckoning the officers.
 - 4) Note that both Kings and Chronicles have the *same total*.
 - $3,300 + 550 = 3,850$
 - $3,600 + 250 = 3,850$
- 1.11 When did King Baasha die? (I Kings 16:8, *twenty-sixth year of Asa*; II Chronicles 16:1, *thirty-sixth year of Asa*)
- 1) The time of a king's reign was sometimes dated from the beginning of a dynasty.
 - 2) The thirty-six years may include a co-regency of ten years with his father.
 - 3) Chronicles may include years of the dynasty from the division of the United Kingdom of Israel under Rehoboam (thirty-six years).
 - 4) First Kings refers to Asa's years as king (twenty-six years).
- 1.12 How old was Ahaziah when he began to reign over Judah? (II Kings 8:26, *twenty-two*; II Chronicles 22:2, *forty-two*)
- 1) Bible critics consider II Chronicles 22:2 to be a copyist's error since his father Jehoram died when he was *forty years old* (II Chronicles 21:20).

- 2) Since Ahaziah was a descendent of King Omri of Israel, the forty-two years may include the twenty years back to the first year of Omri's reign.
 - Joram (Jehoram; II Kings 3:1-2)
 - Ahaziah of Israel (I Kings 22:40, 51-53)
 - Ahab (I Kings 16:28-33)
 - Omri (I Kings 16:21-25)
 - 3) Ahaziah may have been forty-two when he ascended the throne of *Judah*.
 - Twenty years before this was approximately the year that Jehoshaphat *joined affinity with Ahab* (II Chronicles 18:1).
 - Joash was already called a king's son, meaning that Ahaziah was already king (II Chronicles 22:11).
 - Ahaziah is called the son of Jehoram (II Chronicles 22:1); son of Jehoshaphat (II Chronicles 22:9); and son-in-law of the house of Ahab (II Kings 8:27).
 - Ahaziah may have been anointed as king when he was *twenty-two* as part of the affinity between Jehoshaphat and Ahab and finally ascended to the throne of Judah when he was *forty-two*.
- 1.13 How old was Jehoiachin when he began to reign? (II Kings 24:8, *eighteen*; II Chronicles 36:9, *eight* years old)
- 1) Jehoiachin was legally the king of Judah when he was *eight* years old.
 - 2) His mother ruled with him as queen until he was *eighteen* (Jeremiah 13:18; II Kings 24:12, 15).
- 1.14 Was II Chronicles 21:2 a copyist's error?
- 1) Jehoshaphat was the king of *Judah*, not the king of *Israel*.
 - 2) The affinity between Jehoshaphat and Ahab may have been an attempt to reunite the kingdom. (Ahab may have attempted to have Jehoshaphat killed in battle, II Chronicles 18:29-34.)
 - 3) Jehoshaphat's son Jehoram as king of Judah, killed princes of Israel (II Chronicles 21:4).
- 1.15 How did *Elijah* send a letter of warning to Jehoram after he had already been taken to heaven? (II Chronicles 21:12-15)

- 1) Some believe this was a copyist's error and should read *Elisha*.
 - 2) This was a prophetic *writing* from Elijah that was delivered after he was translated to heaven (II Chronicles 21:12).
2. Difficulties in the New Testament
- 2.1 Who was the father of Joseph? (Matthew 1:16, *Jacob begat Joseph*; Luke 3:23, *Heli was the father of Joseph*.)
 - 1) Jacob was Joseph's natural father.
 - 2) Joseph was the *legal* son of Heli (his son-in-law).
 - 2.2 Why are the genealogical records of Christ different? (Matthew 1:1-17; Luke 3:23-38)
 - 1) Matthew records Christ's *royal* lineage down to Joseph; Luke records the *natural* blood line through Mary.
 - 2) Both Joseph's and Mary's lineage united in Salathiel (Luke 3:27; Matthew 1:12).
 - 3) Six generations of kings were not listed in Matthew (Ahaziah, Joash, Amaziah, Jehoahaz, Jehoiakim, and Zedekiah).
 - This is partly explained by Exodus 20:5b and Numbers 14:18.
 - Ahaziah was in the lineage of Omri of Israel (II Kings 8:25-27).
 - Three of the last kings of Judah are excluded from the lineage of Christ listed in Matthew (Jehoahaz, Jehoiakim, and Zedekiah).
 - The Davidic line of kings ended with Coniah (Jehoiachin; Jeconiah; Jeremiah 22:24-30).
 - 2.3 Is Jesus equal to or less than the Father? (John 10:30; 14:28)
 - 1) All three members of the Godhead are co-equal in their deity (John 10:30).
 - 2) There is an order of authority within the Trinity.
 - God the Son is subject to the Father.
 - God the Spirit speaks of the Son, not Himself (John 15:26; 16:13-14).
 - 3) Christ voluntarily emptied Himself of His heavenly glory when He came to earth (Philippians 2:5-8; John 17:5).
 - He did not empty Himself of His *deity* at His incarnation!
 - Jesus took on the *form* of a servant and was made in the likeness of men.
 - 2.4 How many times did the cock crow before Peter denied the Lord? (Matthew 26:34, 74-75; Mark 14:30, 72; Luke 22:60-61; John 13:38; 18:27)

- 1) Mark is the only Gospel writer that gives the detail of the second crowing.
 - 2) Mark 14:66-72 indicates the details of Peter's denials and the cock crowing.
- 2.5 How did Judas die? (Matthew 27:5; Acts 1:18)
- 1) Judas committed suicide by hanging himself (Matthew 27:5).
 - 2) Luke gives further details of Judas' death (Acts 1:18).
 - After Judas hanged himself, it is possible that the earthquake (Matthew 27:51) shook the tree from which Judas was hanging.
 - He then may have fallen onto the rocks below and burst asunder.
- 2.6 Who prophesied about the potter's field? (Matthew 27:9-10)
- 1) A look at the Old Testament prophets reveals that Zechariah recorded this prophecy (see Zechariah 11:12-13).
 - 2) This prophecy was *written* by Zechariah but was *spoken* by Jeremiah.
- 2.7 Did Jesus have on a scarlet or purple robe? (Matthew 27:28 mentions a scarlet robe while Mark 15:17 refers to purple.)
- 1) Different Greek words are used in these verses.
 - The Greek word (*kokkinos*) translated as *scarlet* means crimson.
 - A different Greek word (*porphyra*) is used for *purple*.
 - Two different Greek words are translated as *robe*, possibly indicating two robes.
 - 2) Roman soldiers wore a scarlet-colored robe that resembled the purple robe of the Greeks.
 - 3) The robe placed upon Jesus would have been a *reddish-purple*.
- 2.8 What was the superscription above the cross? (Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19)
- 1) Each of the Gospel writers emphasized a different portion of the superscription.
 - 2) The full superscription read, "This is Jesus of Nazareth the King of the Jews."
- 2.9 What were Christ's last words on the cross? (Matthew 27:46; Luke 23:46; John 19:30)
- 1) Each of the Gospel writers emphasizes a different theme of Christ's life and death.
 - 2) Matthew does not say that the words he recorded were Christ' final words (see 27:50, *when he had cried again...*).
 - 3) Luke's statement says, *And when Jesus had had cried with a loud voice... (23:46).*

- 4) Jesus cried with a loud voice, *It is finished*, before commending His spirit.
- 2.10 Who was at the empty tomb? (Matthew 28:1; Mark 16:1; John 20:1)
- 1) Luke says that *women* (plural) went to the tomb (23:55; 24:1-2).
 - 2) Mary Magdalene obviously was the prominent one in the group since she was mentioned by three of the Gospel writers.
 - 3) John emphasizes Mary Magdalene's encounter with Jesus (20:1-2, 11-18).
 - 4) The three women who went to the tomb were Mary Magdalene, Mary the mother of James, and Salome (Mark 16:1).
- 2.11 How many angels were at the tomb? (Matthew 28:2-5; Mark 16:5; Luke 24:4; John 20:12)
- 1) Consider a mathematical rule: whenever there are two, there is always one!
 - 2) Matthew does not indicate there was only one angel.
- 2.12 Did the men who were with Saul of Tarsus hear the voice of Jesus? (Acts 9:7; 22:9)
- 1) Note the difference in the articles preceding *voice*.
 - Acts 9:7 says *a voice*.
 - Acts 22:9 reads *the voice*.
 - 2) The men with Saul heard a noise (a voice) but could not understand what was being said.
- 2.13 Textual critics claim that the word *Easter* should be translated as *Passover* as in other passages using the same Greek word (Acts 12:4).
- 1) The context determines the meaning of a word.
 - 2) The *Easter* celebration came from a pagan holiday toward the end of April.
 - Herod is not celebrating the resurrection of Jesus Christ on Easter!
 - See Ezekiel 8:13-16 for a similar pagan observance.
 - 3) The Jewish *Passover* was observed on the fourteenth day of April. In the context, note verse three, *Then were the days of unleavened bread*.
 - The days of unleavened bread were *after* the Passover (Exodus 12:14-20; 23:14-15; Numbers 28:16-24; Deuteronomy 16:6-8; Ezra 6:19-22).
 - 4) The sequence of events was as follows:
 - Peter was arrested before Passover.
 - Peter was held in prison during the seven days of unleavened bread.
 - Toward the end of April, after Easter, Herod planned to execute Peter.

#11 Examining Removed Passages

Introduction

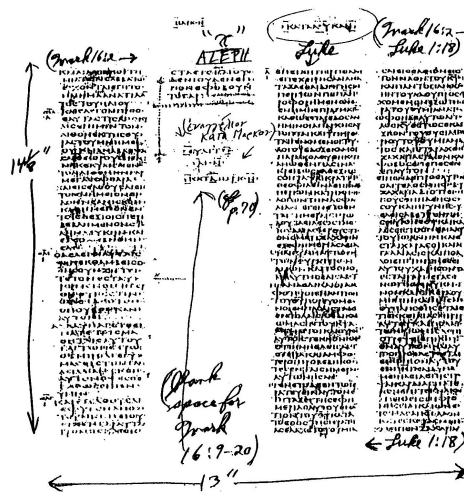
1. Believers are commanded to *earnestly contend for the faith...* (Jude 3).
2. Many promote and defend modern bibles that affect sound doctrine.
 - 2.1 The changes in the modern perversions include 356 doctrinal passages (Jack Moorman).
 - 2.2 Respected theologians use their influence to minimize the impact of these changes.
 - 1) "The differences in the translations are so minor, so insignificant, that we can be sure not a single doctrine, not a single statement of fact, not a single command or exhortation, has been missed in our translations." (Dr. John R. Rice, as quoted in *Bible Translations*, Robert L. Sumner, p. 18)
 - 2) "Faithful, textual criticism by honest Christian scholars has made it possible for us to be dead certain about the major portion of the Hebrew, Aramaic and Greek--especially the New Testament Greek--and the rare parts about which there is still uncertainty do not effect [sic] in any way any doctrine." (Robert L. Sumner, as quoted in *Burton's Vindication of Mark 16:9-20*, D.A. Waite, pp. 10-11)
 - 3) "Important differences of textual readings are relatively few and almost none would affect any major Christian doctrine." (*General Biblical Introduction*, Ernest Pickering, p. 3)
 - 4) "These variations include such matters as differences in spelling, transposition of letters, words, clauses, order of words, order of sentences, reduplication, etc. No doctrine is affected, and very often not even the translation is affected." (H.S. Miller, quoted in *General Biblical Introduction*, Ernest Pickering, pp. 7-8)
 - 5) "And of those 400 differences where the sense of a passage is involved, not one of them involves a single basic doctrine of the Christian faith. None of the thousands of variants denies one foundational Christian truth." (Richard DeHaan, *The World's Greatest Book*, p. 29)
3. Jesus issued a strong warning for those who are ashamed of Him *and His words* (Mark 8:38).

Mark 16:9-20

1. These verses affect the essential doctrines of Christ's resurrection, commission, and ascension.
2. Modern perversions and many commentaries question or remove the last twelve verses of Mark.

- 2.1 The NKJV has a footnote reading, "Verses 9-20 are bracketed in NU-Text as not original. They are lacking in Codex Sinaiticus and Codex Vaticanus, although nearly all other manuscripts of Mark contain them."
- 2.2 The *New Scofield Reference Bible* has the following footnote, "Verses 9-20 are not found in the two most ancient mss., the Sinaiticus and Vaticanus; others have them with partial omissions and variations. But the passage is quoted by Irenaeus and Hippolytus in the second or third century." (p. 1074)
- 2.3 The NIV has a line across the column with the following note: [The earliest manuscripts and some other ancient witnesses do not have Mark 16:9-20.]
- 2.4 The *Ryrie Study Bible* says, "These verses do not appear in two of the most trustworthy manuscripts of the N.T., though they are part of many other manuscripts and versions. If they are not a part of the genuine text of Mark, the abrupt ending at verse 8 is probably because the original closing verses were lost. The doubtful genuineness of verses 9-20 makes it unwise to build a doctrine or base an experience on them (especially vv. 18-20)."
- 2.5 "It is possible that the last leaf of Mark was lost before any copies were made of it. If Mark did write more of his gospel (after verse 8) and if copies were made of the autograph before it perished, then some day we may see the true ending of Mark's Gospel." (A.T. Robertson, *Studies in Mark*)
- 2.6 "Verses 9-20 are not found in some important witnesses. This longer ending shows knowledge of John 20, Luke 24, and Matthew 28. This is an early attempt to 'round off' a Gospel whose original ending has become in some way maimed or lost. These verses were perhaps derived from the other Gospels, a patchwork of pieces from the other Gospels." (Tyndale New Testament Commentary)
3. Dean John William Burgon (1813-1888) of England wrote a 350-page book, *The Last Twelve Verses of Mark*, giving both internal and external evidence in support of this passage of Scripture.
4. There is strong manuscript evidence in support of these verses.
 - 4.1 Only two (Sinaiticus and Vaticanus) of 620 manuscripts considered most important by evangelical scholars do not contain the last twelve verses of Mark (*The Landmark Anchor*, July 2004, p. 9).
 - 4.2 Early translations of the Bible contain these verses.
 - 1) The Syriac Peshitta (second century)

- 2) The Old Latin (Itala, second century)
 - 3) Egyptian translations (third and fourth centuries) -- Codex W (the Freer Manuscript) was discovered in Egypt in 1907, and it contains Mark 16:9-20.
 - 4) The Gothic translation of Ulphilas (A.D. 350)
- 4.3 Several early church "fathers" quoted from these verses *before* Sinaiticus and Vaticanus.
- 1) Justin Martyr (A.D. 151)
 - 2) Tatian (A.D. 170)
 - 3) Irenaeus (A.D. 180)
 - 4) Hippolytus (A.D. 200)
- 4.4 "Victor of Antioch (AD 425-450) stated that the last few verses of Mark had been deliberately omitted by certain copyists." (Ibid.)
- 4.5 All of the lectionaries (containing portions of Scripture for public reading) used by churches often contained the ending verses of the Gospel of Mark.
- 4.6 There is an unusual blank space in both Codex Vaticanus and Sinaiticus.
- 1) The empty space in Vaticanus contains forty-two lines.
 - It is the only blank area in the 759 pages of Vaticanus!
 - Dean John Burgon argues that this blank space is a strong testimony of the authenticity of Mark's ending.
 - 2) Notice the following page from Codex Sinaiticus (taken from *Burgon's Vindication of Mark 16:9-20*, D.A. Waite, p. 25).



5. Without these twelve verses, the eleven apostles were afraid and Jesus did not present Himself alive (Acts 1:3).

John 7:53-8:11

1. Modern perversions ignore the manuscript evidence for this passage.
 - 1.1 The NIV has a line after John 7:52 and 8:11 with the following note: [The earliest manuscripts and many other ancient witnesses do not have John 7:53-8:11.]
 - 1.2 The NKJV has the following footnote for John 7:53: "The words *And everyone through sin no more* (8:11) are bracketed by NU-Text as not original. They are present in over 900 manuscripts."
 - 1.3 There is a great amount of manuscript support for the passage.
 - 1) Numerous Greek manuscripts contain these verses in John.
 - 2) Early Coptic, Syriac, and Latin translations included this passage.
 - 3) Several early church "fathers" referred to these verses.
2. This account helps to explain the statement made by the Jews accusing Jesus of being born of fornication (John 8:41).

Acts 8:37

1. Modern perversions cast doubt on this important statement of faith.
 - 1.1 The NIV places the verse in a footnote.
 - 1.2 The NKJV includes a footnote reading, "NU-Text and M-Text omit this verse. It is found in Western texts, including the Latin tradition."
2. The context proves the need for this verse.
 - 2.1 Without this verse, Philip does not answer the Ethiopian's question (Acts 8:36).
 - 2.2 The removal of this verse teaches the false doctrine of baptismal regeneration.

I John 5:7

1. Modern perversions of the Bible cast doubt on this important verse related to the Trinity of God.
 - 1.1 The NIV totally removes the verse from the text and quotes it in a footnote.
 - 1.2 The NKJV has a footnote reading, "NU-Text and M-Text omit the words from *in heaven* (verse 7) through *on earth* (verse 8). Only four or five very late manuscripts contain these words in Greek."
 - 1.3 The *New Scofield Reference Bible* has a note at I John 5:7 that casts serious doubt on the verse. "It is generally agreed that this verse has no ms. authority and has been inserted."
2. There is manuscript evidence supporting this verse of Scripture.
 - 2.1 Early church "fathers" cited this verse before Vaticanus and Sinaiticus.

- 1) Tertullian (A.D. 160-230)
 - 2) Cyprian (A.D. 200-258)
 - 3) Athanasius (A.D. 350)
- 2.2 It was included in Jerome's Latin Vulgate.
 - 2.3 Erasmus excluded this verse from his first and second editions because he did not find it in any Greek manuscript he had at the time. He inserted it in his third edition (1522).
 - 2.4 The passage is found in an ancient Waldensian Bible (the Tepl Bible).
3. John's first epistle was written near the end of the first century to warn against the heresies of the Gnostics and the Docetists (see I John 2:26; 4:1-3).
 - 3.1 The Gnostics denied the deity of Christ by teaching that God united with the man Jesus at His baptism and left at His death (answered with I John 5:7).
 - 3.2 Docetists denied the humanity of Christ (answered by I John 5:8).
4. The context proves the passage is included.
 - 4.1 Verse nine refers to the witness of *men* and and witness of *God*.
 - 4.2 The witness of men relates the witness in earth of verse eight.
 - 4.3 The record in heaven (verse seven) relates to the witness of God (verse nine).

Application of Truth

1. Do you understand the seriousness of tampering with the words of God (Revelation 22:18-19)?
2. Do you realize the doctrinal error that results from professing the false science of textual criticism (I Timothy 6:20-21)?

#12 A Proper Defense of the KJB

How to Defend the Bible

1. Remain balanced as you battle for the truth (see Nehemiah 4:16-18).
2. Respond strongly when the circumstance calls for it (Proverbs 26:4-5).
3. Obey the Bible that you are defending.
 - 3.1 It is *hypocrisy* to fight for the KJB and knowingly disobey its commands! (see Matthew 23:1-12, 23-28)
 - 3.2 *Sound doctrine* should make a difference in your *behaviour* (Titus 2:1-15).
4. Allow the Bible to defend itself.
 - 4.1 The Word of God is the sword of the Spirit (Ephesians 6:17).
 - 4.2 The Word of God is sharper than a two-edged sword (Hebrews 4:12).
 - 4.3 Show them questioned or removed passages in their bible.
 - 1) Ask them to see if Philip's answer to the Ethiopian eunuch's question is found in Acts 8:37.
 - 2) Check if Joseph is called the father of Jesus in Luke 2:33.
 - 3) Ask them if the words *but by every word of God* is removed from Luke 4:4.
 - 4) Take a look at Mark 16:9-20 and John 7:53-8:11.
 - 5) See if *God* was manifest in the flesh in I Timothy 3:16.
5. Realize that you will not win people with an argument (Colossians 4:6; II Timothy 2:24-26).
6. Expect to be misunderstood and even attacked for your position on the inspired, preserved Word of God.