

I. FIVE SIMPLE BUT IMPORTANT FACTS

- A. Modern Bible are very different and the differences matter
 - 1. There is a very big difference between modern English language Bible versions and the King James Bible.
 - a. Because of original language texts that differ widely
 - b. Because of different translation techniques
 - c. Because of changes made to lexicons (two language dictionary)
 - 2. The differences have enormous doctrinal implications
 - a. Anyone who reads Greek study tools will see these changes frequently; men like Wuest, Vincent, etc. often point out the theological significance of seemingly minor changes
 - b. When you read various versions in public settings, the differences are easily seen
 - 3. The differences go beyond words and include phrases and entire verses that are changed or deleted.
- B. The difference in the modern Bibles are from very recent times
 - 1. Everyone who understands the history of the Bible agrees that the Bible used from about 250 A.D. until the late 1800's was substantially identical to the King James Bible and the underlying Greek and Hebrew texts used for the KJB.
 - 2. Most of the evidence from 250 A.D. and earlier (and there is very little) agrees with the King James Bible
 - 3. The "church fathers" quoted from the King James text types most of the time, particularly in the days prior to 250 A.D.
- C. The differences originate in obscure, suspicious, and rare original language manuscripts which are radically different from one another and from the majority of existing manuscripts
 - 1. This is true for both the Hebrew and the Greek
 - 2. There is much clear evidence against these erroneous "critical" manuscripts
- D. The King James Bible you hold in your hand is virtually identical to the original printings of the KJB in the early 1600's
 - 1. There are not "10,000 changes" as some scoffers claim
 - 2. The few changes that there are amount to trivial corrections
- E. It is important which Bible you use
 - 1. The corruption in modern versions is significant, and we should not use a corrupt copy of the word of God
 - 2. The history behind all modern versions is identical as they all come from the same type of Greek and Hebrew texts. Only the KJB can claim a pure textual heritage.

II. DEFINITIONS AND IMPORTANT CONCEPTS

- A. The Bible claims to be the revelation of God (John 1:1, I Cor 2:10, I Pe 1:12)
- B. The Bible claims to be inspired by God (II Pet 1:21, II Tim 3:16)
- C. The Bible claims to be the word of God (Mat 1:22, I Cor 14:37, Acts 4:25, etc.)
- D. The Bible claims that the words were inspired and important, not just the thoughts (I Cor 2:13, Ex 24:4, Deut 6:6, Jos 8:34-35 *There was not a word of all that Moses commanded, which Joshua read not*, John 17:8)
- E. The Bible claims that all of the words are equally inspired - plenary inspiration (II Tim 3:16)
- F. The Bible claims to be inerrant - recorded correctly (Ro 9:17 attributes Moses words as "scripture")
- G. The Bible claims to be infallible - without error in its teaching (Ps 119:160, Jn 17:17)
- H. It seems odd that one could believe God would inspire precise words in a revelation of Himself and His work, emphasize the importance of those words, assure that they are accurate and accurately recorded, and then fail to preserve them.

- I. It is even more odd that one would believe the Bible is God's word and then fail to apply it to his or her life.

III. PASSAGES THAT DEFINE THE BIBLICAL DOCTRINE OF PRESERVATION

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

Ps 12:6-7 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep¹ them, O LORD, thou shalt preserve² them from this generation for ever.

Ps 33:11 The counsel³ of the LORD standeth for ever, the thoughts of his heart to all generations.

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

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

Ps 119:89 For ever, O LORD, thy word is settled⁴ in heaven.

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

Ps 138:2 . . . thou hast magnified thy word above all thy name.

Is 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand⁵ for ever.

Is 59:21 . . . my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Mt 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass⁶ from the law, till all be fulfilled.

Mt 24:35 Heaven and earth shall pass away, but my words shall not pass away⁷.

John 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken⁸

Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began

I Pe 1:23-25 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

See also: De 8:3, Ps 117:2, Ps 119:152, Pr 30:6, Ecc 3:14, Matt 4:4, Luke 4:4, Luke 16:17, Luke 21:33, John 12:48, Rev 22:18-19

¹ Keep - Guard, watch over, protect

² Preserve - Guard, watch over, preserve with fidelity, protect from corruption

³ Counsel - Advise, a message of instruction for a time of need, advisement

⁴ Settled - To stand, to be on station, to be fixed in place, established

⁵ Stand - Be established, be fixed, be valid, endure

⁶ Pass - Perish, cease to exist

⁷ Pass Away - Same Greek word used for "pass" in Mt 5:18

⁸ Broken - Violated, ignored, made of no effect, disregarded, deprived of binding value

BIBLICAL PRESERVATION AS DEFINED BY GOD'S WORD		
Teaching	Passage(s)	Notes
<i>ALL TEACHINGS VALUABLE</i> All of God's teachings are important	Ps 33:11, Ps 111:7-8,	
<i>TEACHINGS PRESERVED</i> God has promised to preserve His teachings for ever	Ps 33:11, Ps 100:5, Ps 119:160	
<i>ALL THOUGHTS IMPORTANT</i> All of God's thoughts are important	Ps 33:11	
<i>ALL THOUGHTS PRESERVED</i> God has promised to preserve the thoughts of His heart to all generations	Ps 33:11	This extends beyond what we consider as "major" doctrines
<i>ALL WORDS PURE</i> All of God's words are pure	Psalm 12:6-7,	God's word is without corruption
<i>ALL WORDS TRUE</i> All of God's words are binding	John 10:35	They must hold true in all cases
<i>ALL WORDS IMPORTANT</i> All of God's words are important	Matthew 4:4, Luke 4:4, Ex 24:4, De 17:19, De 27:3, De 27:8, De 27:26, De 28:14, De 28:58, Jos 3:9,	Jesus refused to say any words that were not life giving
<i>GOD'S WORD PRESERVED</i> God has promised to keep (preserve) His <i>WORD</i> forever	Is 40:8, I Pe 1:25	There is really no difference in God's <i>WORD</i> and His <i>WORDS</i> , but some may assert that there is
<i>ALL WORDS PRESERVED</i> God has promised to keep (preserve) His <i>WORDS</i> forever	Ps 12:6-7, Is 59:21, Mt 24:35	God is the one responsible for this preservation, not man.
<i>ADDITION PROHIBITED</i> Adding to God's word is prohibited	De 4:2, Rev 22:18	Those who do are cursed
<i>SUBTRACTION PROHIBITED</i> Subtracting from God's word is prohibited	De 4:2, Rev 22:19	Those who do are cursed
<i>GOD'S WORDS AS ETERNAL AS GOD</i> God's words are as eternal as God is	Titus 1:2, Ps 119:89, Ps 119:160	They have existed for ever, and will exist for ever
<i>DETAILS SMALLER THAN WORDS ARE IMPORTANT</i> Details even smaller than words are promised not to "pass from the law"	Mt 5:18	This would include the smallest elements of meaning
<i>GOD VALUES HIS WORD HIGHLY</i> God considers His word to be greater and of more importance than His name	Ps 138:2	To blaspheme God's word is more serious than to blaspheme His name

IV. THIRTY FOUR TIMES THE BIBLE EMPHASIZES THE IMPORTANCE OF "ALL OF THE WORDS" OF THE LORD.

Exodus 4:28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

Exodus 4:30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

Exodus 24:3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, all the words which the LORD hath said will we do.

Exodus 24:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Deut 9:10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

Deut 17:19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

Deut 27:3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

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

Deut 27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

Deut 28:58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

Deut 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Deut 31:12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

Deut 32:44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

Deut 32:46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

Joshua 8:34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

Joshua 24:27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

1 Samuel 8:10 And Samuel told all the words of the LORD unto the people that asked of him a king.

2 Kings 23:2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

2 Chronicles 34:30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

Proverbs 8:8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

Jeremiah 11:8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

Jeremiah 26:2 Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word:

Jeremiah 26:12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

Jeremiah 26:20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:

Jeremiah 30:2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

Jeremiah 36:2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

Jeremiah 36:4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

Jeremiah 36:11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

Jeremiah 36:13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

Jeremiah 36:16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

Jeremiah 36:20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

Jeremiah 36:32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

Jeremiah 43:1 And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,

Acts 5:20 Go, stand and speak in the temple to the people all the words of this life.

V. SIGNIFICANT CHANGES FOUND IN MODERN VERSIONS OF THE BIBLE

- A. Verses completely missing from most modern versions (but not the King James Bible).
1. Matthew 17:21 Howbeit this kind goeth not out but by prayer and fasting.
 2. Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
 3. Mark 7:16 If any man have ears to hear, let him hear.
 4. Mark 9:44 Where their worm dieth not, and the fire is not quenched.
 5. Mark 9:46 Where their worm dieth not, and the fire is not quenched.
 6. Mark 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
 7. Mark 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.
 8. Luke 17:36 Two men shall be in the field; the one shall be taken, and the other left.
 9. Luke 23:17 For of necessity he must release one unto them at the feast.
 10. John 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
 11. Acts 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
 12. Acts 15:34 Notwithstanding it pleased Silas to abide there still.
 13. Acts 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.
 14. Romans 16:24 The grace of our Lord Jesus Christ be with you all. Amen.
 15. I John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
- B. The ten most significant omissions by consecutive number of Greek words (not including whole verses listed above that are entirely missing)
1. John 5:3-4 (27 Greek words omitted) "waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."
 2. Acts 24:6-8 (27 Greek words omitted) "and would have judged according to our law. 7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, 8 Commanding his accusers to come unto thee"
 3. Luke 9:55-56 (20 Greek words omitted) "and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save *them*"
 4. Acts 9:5-6 (20 Greek words omitted) "it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him"
 5. Matthew 27:35 (18 Greek words omitted)"that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots."
 6. Matthew 12:47 (17 Greek words omitted) "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee."
 7. Mark 11:26 (17 Greek words omitted) "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."
 8. Matthew 6:13 (15 Greek words omitted) "For thine is the kingdom, and the power, and the glory, for ever. Amen."
 9. Romans 11:6 (13 Greek words omitted) "But if *it be* of works, then is it no more grace: otherwise work is no more work."

10. Luke 11:2 (11 Greek words omitted) "Thy will be done, as in heaven, so in earth."

C. Small changes that have major implications (there are thousands just like these)

1. John 1:18 (2 Greek words changed):

TR - "the only begotten Son"
WH - "an only begotten God"

2. I Timothy 3:16 (1 Greek word changed)

TR - "God was manifest in the flesh"
WH - "He was manifest in the flesh"

3. Hebrews 10:34 (2 Greek words omitted "in heaven")

KJB - "ye have in heaven a better and an enduring substance"
RSV - "you yourselves had a better possession and an abiding one"
NRSV - "you yourselves possessed something better and more lasting"
NIV - "you yourselves had better and lasting possessions."

4. Colossians 1:6 (1 Greek word added "growing")

KJB - [the gospel] "Which is come unto you, as *it is* in all the world; and bringeth forth fruit"
NIV - "this gospel is bearing fruit and growing"

5. Colossians 1:14 (4 Greek words deleted "through his blood")

KJB - "In whom we have redemption **through his blood**"
NIV - "in whom we have redemption"
NRSV - "in whom we have redemption"

I. SCRIPTURAL PORTRAYAL OF SATAN'S ATTACK ON GOD'S WORD

A. The First Example - the serpent in the garden

Ge 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

1. This is our introduction into Satan's character and methods
 - a. His dishonest inquiry ("Yea, hath God said . . .")
 - b. His downright inaccuracy ("Ye shall not surely die.")
 - c. His deluded invitation ("Ye shall be as gods")
2. Eve's performance is also sorely lacking
 - a. She talked to the serpent
 - b. She trifled with the scripture ("Neither shall ye touch it")
 - c. She took of the sin ("She took of the fruit . . . and did eat")

B. Other scriptures portray how Satan attacks the word

Pretended Truth

Deut 18:19 And it shall come to pass, *that* who-soever will not hearken unto my words which he shall speak in my name, I will require *it* of him. 20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. 21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

Desire to Replace God

Is 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.

Making God's Word Unavailable

Amos 8:12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

Desiring Proof

Matt 4: 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Substituting Man's Things for God's Things

Matt 16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Rejecting the Truth for a Lie

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? *even* because ye cannot hear my word. 44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell *you* the truth, ye believe me not.

Perverting God's Right Ways

Acts 13:10 . . . O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

Counterfeiting the Things of God

II Cor 11:14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Deception

Re 12:9 And the great dragon was cast out, that old serpent, called the Devil, and **Satan**, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him

Persecuting Those Who Stand for God's Word

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God,

CHARACTERISTICS OF SATANIC ATTACK UPON GOD'S WORD		
Method	Passage(s)	Comments
1. <i>SUBTLETY</i> Satan's methods of attack are elusive and indirect -- they are not obvious	Ge 3:1, II Co 11:14-15 Rev 12:9, Acts 13:10	"The serpent was more subtil . . ."
2. <i>DENIAL</i> Satan does not consider God's word to be infallible	Ge 3:4, Is 14:14, Mt 16:22	Satan said, "Ye shall not surely die"
3. <i>REVISION</i> Satan misquotes God's word: - to emphasize the pessimistic - to exclude the privileges - to expunge the premonition	Gen 3:1 vs. Gen 2:16	1. Satan magnified the limitation 2. Satan failed to mention the trees they could eat 3. Satan failed to mention the consequences
4. <i>ADDITION</i> Satan adds to God's word	Ge 3:5, De 18:20	"Ye shall be as gods ..." The woman also added "neither shall ye touch it"
5. <i>SUBTRACTION</i> Satan subtracts from God's word	Ge 3:1, De 18:20	Satan omitted much of what God said in Gen 2:16
6. <i>DOUBT</i> Satan questions and tests the word of God	Mt 4:6, Luke 4:3	"And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee . . ."
7. >>> <i>DISHONESTY</i> <<< The devil and his children lie as a chief tactic to oppose God's word	John 8:43-44	"He is a liar" and so are his children
8. <i>BLINDNESS</i> Satan's offspring cannot understand God's word	John 8:43	"Ye cannot hear my word" -- Satan has blinded the minds of the lost
9. <i>PERSECUTION</i> Satan fights those who stand for the word	Rev 20:4, Rev 6:9, Rev 1:9	
10. <i>BLASPHEMY</i> Satan does not hesitate to defame God's word	Jude 1:8	"Speak evil of dignities"
11. <i>UNAVAILABILITY</i> Satan seeks to remove God's word from men's hands	Amos 8:12, Mk 4:15 Luke 8:12	Causing the word of God to become scarce
12. <i>MISUSE</i> Satan does not avoid using God's word, but he misuses it	Gen 3:1, Mt 4:6,	In Gen 2:16 God said , " <u>Of every tree of the garden thou mayest freely eat . . .</u> " In Gen 3:1 Satan said , " <u>Ye shall not eat of every tree of the garden</u> "

SEVEN EFFECTS OF SATANIC ATTACK UPON THE WORD OF GOD	
Effect	Notes
1. <i>DIVERSION OF CONTROL</i>	Satan makes man the authority rather than God. i.e. Men prophesy that which comes from their own hearts. (Ezekiel 13:2, Mark 8:33, Jer 5:30-31) Acceptance of many versions results in little or no authority.
2. <i>DISARMING OF CHRISTIANS</i>	God's word is our only spiritual offensive weapon. (Ephesians 6:17, Psalm 17:4, Psalm 149:6)
3. <i>DISRUPTION OF CONVERSIONS</i>	Corrupt versions are of little use in soul winning efforts. (James 1:18, I Peter 1:23, James 1:21, II Tim 3:15) False versions present another Christ. (John 1:1) Perhaps "only an unaltered Bible can produce a perfect, soul-saving faith." Jasper James Ray, <i>God Only Wrote One Bible</i>
4. <i>DISABLING OF CULTIVATION</i>	Christian growth is dependent upon the word of God. (I Peter 2:2, Acts 20:32) <i>Note: G. A. Riplinger stated in an interview that a primary motivation for the writing of her book was her observation that Christians who used versions rather than the KJB did not seem to adequately grow in the Lord.</i>
5. <i>DISDAIN OF CHRIST</i>	Acceptance and use of perversions when God's pure word is available amounts to blasphemy of God's word (i.e. calling God's promises to preserve His word a lie). Satan desires to have men as accomplices in his blasphemy.
6. <i>DISCORD WITHIN THE CAMP</i>	Much time that could be dedicated to evangelism and other useful pursuits is diverted to defending the pure word of God against the Satanic attack of modern corrupt versions. <i>It is proper and necessary to fight against corrupt modern versions!</i> (Jude 4)
7. <i>DISPLACEMENT OF CERTAINTY</i>	Men can no longer find the truth when they give heed to the seducing spirits of modern versions.

It is clear that the devil follows certain pattern in his attack upon God's word, just as it is clear that the Lord made certain promises regarding His protection and preservation of His word. In the first lesson we saw God's promises and in this lesson we have seen Satan's practices. We are now left with the task of comparing the King James Bible and other modern versions with these two patterns. In future lessons we will see that the King James Bible lends itself to God's promises while the men and manuscripts behind modern versions lend themselves to the pattern of Satanic attack seen in this lesson.

It is interesting to note how God gave the Bible to us. There are different stories for the Old and New Testament. The important thing to remember is that the English language Bible you hold in your hand is no better than the Hebrew and Greek text(s) from which it was translated. This lesson is a very simple review of the origin of the King James Bible and the history of subsequent texts that produced modern versions which are different and can be shown to be corrupted.

I. THE TRANSMISSION OF GOD'S WORD

A. The Old Testament

1. Verbally inspired by God (II Tim 3:16)
2. Recorded by the prophets (1600 to 400 B.C.) (Heb 1:1)
3. Written in Hebrew
4. Copied by scribes (such as the Masoretes - 6th to 12th Century A.D.)
 - a. Scribes were professionals (they were not sloppy)
 - b. Scribes were called of God
 - c. Scribes took great care to copy every word (counting methods)
5. Translated into English first in 1382 A.D. by John Wycliffe
6. Translation revised and improved thru the early 1600's by other men
7. Currently available only in the King James Bible in English

B. The New Testament

1. Verbally inspired by God, just as the Old
2. Recorded by Apostles and others (Luke) from 40-90 A.D.
3. Written in Greek
4. Copied and distributed by the churches to the churches
 - a. Canon established by God through the churches
 - b. Accuracy preserved by God through copyists and comparison
 - i. Churches would be able to compare copies
 - ii. Originals existed for over 100 years (approx)
5. Translated into English first by John Wycliffe in 1380 A.D.
6. Currently available only in the King James Bible in English with other versions (i.e. NKJV) close but not in accord with this text.

II. TEXTUAL BASIS OF GOD'S WORD

A. Old Testament

1. Jewish law required destruction of worn or damaged copies so that no old manuscripts of the OT exist. The oldest reliable manuscripts of the OT are less than 1,000 years old
2. The Hebrew text of the OT is called the Masoretic because it is based on the textual tradition of the Jewish scholars known as Masoretes
3. There are two versions of the Old Testament in Hebrew
 - a. BHM - Biblia Hebraica - Good (except for the footnotes & "apparatus")
 - b. BHS - Biblia Hebraica Stuttgartensia - Bad
4. All modern versions after about 1940 use BHS (bad) as an Old Testament basis
 - a. They consider readings unique to the Greek Septuagint (very bad)
 - b. They consider readings from the dead sea scrolls (some good, many bad)
5. The King James Bible is based on a Hebrew text comparable to Biblia Hebraica, but older. It has nothing to do with BHS, and it should not.

B. New Testament

1. Preserved Greek text is now known as the *Received Text* (TR)
 - a. There are over 5,000 extant copies of portions of the New Testament in Greek,

- and tens of thousands in other languages
- b. Over 90% of the Greek manuscripts agree almost perfectly with the TR from which the KJB is translated in the NT.

2. Perverted Texts

- a. There are three (or more) perversions of the NT in Greek
 - i. The Westcott and Hort Greek Text (WH) - based on less than 5% of the extant Greek manuscripts and radically different than the *Received Text*
 - ii. The Nestle-Aland Greek Text - essentially the same as the Westcott and Hort Greek Text with very minor revisions.
 - iii. The Byzantine Majority Greek Text - much closer to the TR than the WH but full of errors (i.e. omits I John 5:7, Acts 8:37, etc.)

III. TRANSITION TO VERSIONS OF GOD'S WORD

A. Prevalence of perversions

1. to 100 A.D. Perversions are a very small minority
2. 100 A.D. to 250 A.D. Perversions abound
3. 250 A.D. to 1881 A.D. Perversions are a distant minority
4. 1880A.D. to present Perversions are becoming the majority

B. Men who promoted perversions were/are heretics or worse

- a. In the first two centuries men like Marcion tried to pervert the Bible on purpose
- b. In the past century
 1. Perversions of the Old Testament come from men like Rudolph Kittel
 2. Perversions of the New Testament come from the text corrupted by Westcott and Hort and men before them

IV. TRANSLATIONS OF GOD'S WORD

A. Past English Translations

1. There were six suitable translations of the word of God into English prior to the KJB
2. Until the last 125 years, everyone treated the word of God as if it was pure (and it was)

B. Present English Translation

1. The KJB is the only modern day English translation of the Greek *Received Text*.
2. The KJB is the only translation of the old text of the Old Testament
2. It is the inspired, inerrant, authoritative, infallible word of God preserved in English

C. Perverted English Translations

1. There are more than 100 perverted translations of the corrupt Greek texts.
2. Some claim to be based on the TR, but still have thousands of errors

V. CONCLUSION

- A. The Old Testament was transmitted thru Jewish scribes, while the New Testament was copied by the churches
- B. The Hebrew and Greek texts used to produce the King James Bible are different from the texts used to produce all other English language versions.
- C. Until very recently, the Hebrew and Greek texts were consistently the same with one another except for a certain small minority of intentional corruptions (which did abound in the first few centuries)
- D. Until the 1800's, English language translations of the Bible used the old reliable texts
- E. In the 1800's and in our present day, the texts used to translate modern versions are the "new" critical texts which represent a small and corrupt portion of the manuscripts that are available.

I. GREEK TEXTS OF THE NEW TESTAMENT

A. *The Received Text*

1. This is the Greek text from which the New Testament of the King James Bible was translated
2. It was taken from minuscule manuscripts of the Bible by Desiderius Erasmus from 1516 to 1535 in Switzerland
 - a. Erasmus was not a devout Catholic
 - b. Erasmus was a prominent force in the Reformation
 - c. Erasmus was the foremost Greek scholar of his day

"in his day, Erasmus was the greatest Greek scholar on the European continent. He was the one everyone looked to, and under whom they wanted to study. A number of people studied Greek under Erasmus. He was the one who gave the Greek pronunciation we still use today." Richard A. Ciarocca

- d. The manuscripts used by Erasmus were the preserved word of God
 3. This is the Greek text with which almost all NT manuscripts agree (95%)
- ### B. *The New Testament in the Original Greek* revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D.

1. It is not the New Testament -- it is a revision
2. It is not the "Original Greek" -- as Westcott and Hort stated . . .

". . .in almost all texts variations occur where personal judgment inevitably takes a large part in the final decision . . . different minds will be impressed by different parts of the evidence as clearer than the rest . . . personal discernment would seem the surest ground for confidence"⁹

"The utmost result that can be obtained under this condition is the discovery of what is relatively original"¹⁰

3. Why would the title falsely claim to be "the Original Greek"?
 4. This edition became available in 1881
- ### C. *Novum Testamentum Graece* - Nestle-Aland Greek Text
1. Claims to be an "eclectic" (mixed) text
 2. Is almost identical to the Westcott and Hort Greek Text

". . . most scholars do not practice pure eclecticism -- they still work essentially within the W-H framework. Thus, the two most popular manual editions of the Greek text today, Nestle-Aland and UBS (United Bible Society), really vary little from the W-H text. The recent versions -- RSV, NEB, etc. -- also vary little from the W-H text." (Wilbur N. Pickering, *The Identity of the New Testament Text*, Thomas Nelson Inc., 1977, p. 28.)

- a. Omits the same 16 verses that the Westcott/Hort text omits
- b. Almost always reads identical to the Westcott/Hort text
- c. Is described by its creators as a Westcott and Hort based text.

"Nestle created an outstanding text based on the work of the great textual critics of the

⁹ Westcott and Hort, *Intro to the NT in the Original Greek*, Harper and Brothers, NY, 1882, p. 65.

¹⁰ Westcott and Hort, p. 66.

nineteenth century. It is well known how he compared the editions of Tischendorf, Westcott and Hort, and Weymouth adopting the agreements of two for his text and placing the reading of the third in his apparatus. In this way he avoided the more extreme decisions of his great predecessors and achieved an excellent tool . . ."¹¹

- 3. Is the accepted standard Greek text in most Bible colleges
- 4. Is currently in its 27th edition
- D. The *Byzantine Majority* Text form
 - 1. Said to be a representation of the majority of extant Greek manuscripts
 - 2. Different from the *Received Text*, but not as corrupt as Westcott/Hort and Nestle/Aland
 - 3. Provides a good compromise for those who want to accept textual criticism as a useful tool, but who reject abandonment of the majority of Greek texts
 - 4. Is known as the Hodges-Farstad Edition and supported by Dallas Theological Seminary (was)
 - 5. Is not really a new collation effort, but rather a reprint of the 1913 edition of Hermann von Soddén (for Matthew to Jude) and the 1929 work of H. C. Hoskier on the Revelation.
 - a. Only 900 manuscripts were actually used
 - b. It is "Honeycombed with Error"

GREEK TEXT	THEORY BEHIND THE TEXT
<i>Received Text</i>	1. That God has preserved His word (i.e. in the minuscule manuscripts upon which it was based) 2. That no combination of texts using human judgment is acceptable 3. That the majority of Greek texts are correct, but that in some instances other languages should be referenced for clarification (i.e. the Latin in I Jn 5:7)
Westcott and Hort Revision	1. That God did not preserve His words for people from 250 A.D. to 1880 A.D. 2. That a handful of manuscripts (actually two) outweigh all others 3. That human discernment is essential to the rediscovery of God's word
Nestle-Aland Text (and the U.B.S. text)	1. That God did not preserve His words 2. That an average of the work of Tischendorf, Westcott-Hort, and Weymouth is as close as we can get to the original text 3. That Westcott and Hort were correct, but a bit too extreme
Byzantine Majority Text form	1. That God did not preserve his words 2. That the majority vote of all existing Greek manuscripts is as close as we can get to the original text 3. That verses like I John 5:7 and Acts 8:37 should be omitted since they are not in many Greek manuscripts

(Table One)

II. CONNECTING THE GREEK TEXTS WITH THE ENGLISH VERSIONS

- A. No English New Testament other than the King James Bible refers to the *Received Text* exclusively
- B. The *New King James Version* claims to use the *Received Text* but actually refers to the Byzantine Majority Textform and frequently inserts footnotes that openly point out alternatives found in the Nestle/Aland text. Ultimately, this version is a mixture of all three (four) Greek texts.
- C. It is safe to assume that every other version of the New Testament that is available today is based

¹¹ Nestle - Aland Greek Text, 27th Edition, Introduction, p. 44.

upon the Westcott/Hort (same as Nestle/Aland) Greek text and its theories.

ENGLISH LANGUAGE NEW TESTAMENT	GREEK TEXT(S) USED
<i>King James Bible</i>	<i>Received Text only</i>
<i>New King James Version</i>	Byzantine majority, Westcott-Hort, and Received Text
Other Modern Versions	Westcott and Hort text type in various forms

(Table Two)

III. THE THEORY OF WESTCOTT AND HORT AS USED IN THE REVISION OF THEIR GREEK TEXT

Note: Westcott and Hort documented their theory in detail in a book titled Introduction to the New Testament in the Original Greek.

Westcott and Hort believed:

A. That the *Received Text* was . . .

1. **Inferior**- "the Greek text of the New Testament was first printed from late and inferior manuscripts" (p. 15)
2. **Untrustworthy** - "... aware of the untrustworthiness of the *Received* texts ..." (p. 16)
3. **Derived** - "the Syrian text [is] not only partly but wholly derived" (p. 117)
4. **Corrupt** - "Syrian readings . . . are corruptions" (p. 117)
5. **To Be Rejected** - "all distinctively Syrian readings must be at once rejected." (p. 119)
6. **Without Insight** - "the Syrian text . . . [shows] no marks of either critical or spiritual insight" (p. 135)
7. **Must be Condemned** - "The Syrian text as a whole must, we believe, be condemned" (p. 191)

B. That the *Received Text* was a 3rd Century revision - a conflation of many manuscripts

C. That early scribes were reckless in their transcription and the original text was lost

" . . . transcription may come to include tolerably free modification of language and even rearrangement of material. Transcription of this kind need involve no deliberate preference of sense to language; the intention is still to transcribe language: but, as there is no special concentration of regard upon the language as having an intrinsic sacredness of whatever kind, the instinctive feeling for sense cooperates largely in the result. It was predominantly though not exclusively under such conditions as these last that the transcription of the New Testament was carried on during the earliest centuries, as a comparison of the texts of that period proves beyond doubt." (p. 7)

D. That the genealogy of a text was the proof of its value, rather than the acceptance of a text by churches

E. That all manuscripts neatly fell into four manuscript families

F. That no quotations from the *Received Text* by church fathers existed prior to 250 A.D.

G. That the only good manuscript was a non-Syrian (non *Received Text*) manuscript

H. That two old manuscripts (Aleph and B) which differed from each other and from the *Received Text* in thousands of places were the two most trustworthy manuscripts available.

"... with certain limited classes of exceptions, the readings of Aleph-B combined may safely be accepted as genuine in the absence of specially strong internal evidence to the contrary, and can never be safely rejected altogether." (p. 559-560)

THE WESTCOTT AND HORT THEORY	
WESTCOTT AND HORT BELIEVED	THE TRUTH IS
The <i>Received Text</i> (a.k.a. the Syrian Text) was an inferior, untrustworthy, corrupt, and derived Greek text that was without spiritual insight and which should be rejected and condemned.	The <i>Received Text</i> is the word of God in Greek, and is in agreement with 95% of the existing Greek manuscripts of the New Testament
That there were no church father quotes from the Received Text prior to 250 A.D. "The whole body of patristic evidence . . . tells the same tale. Before the middle of the third century, at the very earliest, we have no historical signs of the existence of readings, conflate or other, that are marked as distinctively Syrian . . ." (p. 114)	Church fathers prior to 250 A.D. quoted the <i>Received Text</i> more than the other texts: Irenaeus (167 AD) 63/41, Hippolytus (220 AD) 26/11, Clement (192 AD) 82/72, Origen (230 AD) 460/491, Tertullian (192 AD) 74/65, Cyprian (248 AD) 100/96, Eusebius (315) 315/214.
The <i>Received Text</i> was a 3rd Century revision that was based upon different types of manuscripts	Most quotes from "church fathers" dated prior to 250 A.D. refer to the <i>Received Text</i> rather than the Westcott and Hort text type
All manuscripts could be neatly classified into four families	95% of manuscripts (Greek) agree with the <i>Received Text</i> and the rest bear little resemblance to each other
The genealogy of a manuscript must be understood before it could be considered as a valid source	No one practices this today. Nestle didn't, the Byzantine Majority textform doesn't, and modern "eclectic" efforts say exactly the opposite -- that you should take some kind of average rather than looking for a hybrid.
A good manuscript was one that disagreed with the Syrian (i.e. the <i>Received Text</i>)	As the <i>Received Text</i> (Syrian) is the word of God, this puts them farther from the truth
Two old manuscripts (Aleph and B) were the word of God when they agreed, even if all other manuscripts disagreed with them	These two manuscripts are radically different. In fact, studies have been done that show them each closer to the <i>Received Text</i> than they are to each other.

(Table Three)

Note: It is obvious that the Westcott and Hort text was based on a theory that discards the *Received Text*. As such, the Westcott and Hort text is designed to be different. The differences are remarkable.

1. 5,065 out of 7,956 verses in the New Testament have been changed (5 out of 8 verses)
2. The W-H Greek text is 3,000 words shorter than the *Received Text*
3. The W-H Greek text places over 900 words in brackets to indicate that they are doubtful
4. The W-H Greek text changes up to 83% of the verses in a book (The Revelation)
5. The W-H Greek text never changes fewer than 40% of the verses in any book

HOW DIFFERENT IS THE WESTCOTT AND HORT GREEK FROM THE <i>RECEIVED TEXT</i>		
<i>RECEIVED TEXT</i>	WESTCOTT AND HORT TEXT	EFFECT
<i>Received Text</i> has 140,699 words	Westcott and Hort text has 137,695 words	3,004 words deleted
<i>Received Text</i> has no words in brackets	Westcott and Hort text places 980 words in brackets	These words are considered uncertain/doubtful
<i>Received Text</i> has 7,956 verses	Westcott and Hort text changes 5,065 verses	5 out of 8 verses are changed

(Table Four)

IV. EVALUATION OF THE WESTCOTT AND HORT THEORY IN LIGHT OF GOD'S WORD

WESTCOTT AND HORT VS. THE WORD OF GOD	
The Bible Says	Westcott and Hort Say
<i>ALL TEACHINGS ARE VALUABLE</i>	About one sixtieth (2300 words) of the whole NT (is still subject to doubt) ... (these are <u>trivial</u> differences)
<i>ALL TEACHINGS ARE PRESERVED</i>	"personal discernment would seem the surest ground for confidence"
<i>ALL THOUGHTS ARE PRESERVED</i>	"[In revising the Greek text] the utmost result that can be obtained ... is the discovery of what is relatively original "
<i>ALL WORDS ARE PURE</i>	The W-H text omits 3,000 words and brackets 980 more. They also say "The best words to express an author's meaning need not in all cases be those which he actually employed"
<i>ALL WORDS ARE IMPORTANT</i>	Interestingly enough, Westcott and Hort agree that words are important (rather than simply concepts) but then disagree on what those words should be
<i>ALL WORDS ARE PRESERVED</i>	About one sixtieth (2300 words) of the whole NT (is still subject to doubt)
<i>ADDITION IS PROHIBITED</i>	The W-H text frequently adds words to the text
<i>SUBTRACTION IS PROHIBITED</i>	The W-H text omits 3,000 words
<i>GOD'S WORDS IS ETERNAL</i>	"[with early transcribers] there is <u>no special concentration of regard upon the language as having an intrinsic sacredness</u> of whatever kind, the instinctive feeling for sense cooperates largely in the result. It was predominantly though not exclusively under such conditions as these last that the transcription of the New Testament was carried on during the earliest centuries"

(Table Five)

V. EVALUATION OF THE WESTCOTT AND HORT TEXT IN LIGHT OF THE CHARACTERISTICS OF SATANIC ATTACK UPON GOD'S WORD

WESTCOTT AND HORT COMPARED TO SATANIC ATTACK UPON GOD'S WORD	
Satanic Method	Westcott and Hort
1. <i>SUBTLETY</i> Satan's methods of attack are elusive and indirect -- they are not obvious	Westcott and Hort went to great lengths to validate their work and to avoid controversy. They also manipulated the Church of England into producing the RV based on their text.
2. <i>DENIAL</i> Satan does not consider God's word to be infallible	Said that God did not preserve His word (but God said He would)
3. <i>REVISION</i> Satan misquotes God's word: - to emphasize the pessimistic - to exclude the privileges - to expunge the premonition	Changed 5/8th of the verses in the New Testament
4. <i>ADDITION</i> Satan adds to God's word	Added words to some portions of scripture
5. <i>SUBTRACTION</i> Satan subtracts from God's word	Removed 3,000 words from the text
6. <i>DOUBT</i> Satan questions and tests the word of God	Marked 980 words as doubtful, and openly stated that 1/60th of the text was in question (2300 words)
7. <i>DISHONESTY</i> The devil and his children lie as a chief tactic to oppose God's word	1. Said that there were four families of manuscript 2. Said that there were no church father quotations of the TR prior to 250 A.D.
8. <i>BLINDNESS</i> Satan's offspring cannot understand God's word	Westcott and Hort's writings are filled with misconceptions about the meaning of the word of God
9. <i>PERSECUTION</i> Satan fights those who stand for the word	Heavily criticized the <i>Received Text</i> and those who would dare to use it
10. <i>BLASPHEMY</i> Satan does not hesitate to defame God's word	Westcott wrote: 1. "The speaker in Rev 1:8 [the Alpha and Omega] cannot be our Lord" 2. "[Jesus] never speaks of himself directly as God"
11. <i>UNAVAILABILITY</i> Satan seeks to remove God's word from men's hands	Their intention was to displace the <i>Received Text</i> and the KJB. Versions based upon their text are now doing just that.
12. <i>MISUSE</i> Satan does not avoid using God's word, but he misuses it	Much of the Westcott and Hort text is in agreement with the word of God, but much of it is also very different. Just as Satan misused God's word by quoting it partially or incorrectly, so does the Westcott and Hort text mix truth and error.

(Table Six)

*Rom 3:1-2 ¶ What advantage then hath the Jew? . . .
Much every way: chiefly, because that unto them were committed the oracles of God.*

I. SOURCES OF THE OLD TESTAMENT TEXT (GOOD AND BAD)

A. Recent Hebrew Sources

1. The Daniel Bomberg Edition (1516-1517)
 - a. a.k.a. the *First Rabinnic Bible*
 - b. Second edition was edited by Abraham Ben Chayyim - known as the Ben Chayyim edition of the Hebrew Text published in Venice in 1524/25
 - i. This is the *Second Rabinnic Bible*
 - ii. This is what the Jews use in the Synagogue today
 - c. This is the text behind the King James Bible
 - d. This is the text in the first two editions done by Rudolph Kittel (BHK 1906 & 1912)
2. The Ben Asher Masoretic Text
 - a. Based on the Leningrad Manuscript of 1008 (B19a or "L")
 - i. 982 leaves which contain erasures and corrections
 - ii. Is considered to be revised from "something" but nobody knows what
 - b. Published by Paul Kahle in the 1937 edition of Rudolph Kittel
 - c. Another edition was published in 1966/67 also known as BHS (the Stuttgart edition) which is known for its "frequent citations of conjectures (guesses)."

B. The Dead Sea Scrolls

1. History
 - a. Discovered in March 1947 at Qumran -- 7 1/2 miles South of Jericho
 - b. Part of the Library of the Essene sect
 - c. Not all Biblical, but about 600 manuscripts of the Bible exist among them
 - d. Date from 100 B.C. to 200 A.D.
 - e. The scrolls are old, but their origin and history is largely unknown
2. The Essenes
 - a. Were a religious sect that reclusive and anti-social
 - b. Believed in the doctrine of fate (pre-destination)
 - c. Included no women
3. Impact on the Old Testament
 - a. Fragments of every book except Esther have been found
 - b. Some scrolls support the Masoretic text, some do not
 - c. The oldest scroll is from Isaiah; it agrees with the Masoretic text
 - d. These scrolls are not authoritative

C. The Septuagint - a Greek translation (often a paraphrase) of the Old Testament that varies widely from the Hebrew text.

D. Aquila - a Greek translation of the Old Testament

E. Symmachus and Theodotion - Greek translations of the Old Testament

F. The Vulgate (Latin) - There was no standard -- hundreds of versions existed

G. The Syriac Peshitta - Peshitta means "simple" This was an unofficial translation made in 157 A.D. for churches of northern Palestine and Syria

H. The Targums - These were B.C. paraphrases of the Old Testament which began as oral tradition.

I. Conjecture - a simple guess

J. The Samaritan Pentateuch - Contains the first five books. Varies 6,000 times from the Hebrew including some willful changes. Was altered to support the Samaritan religion

K. Jerome, Josephus, and many others

II. RUDOLPH KITTEL

- A. Kittel was neither educated or qualified as a textual critic
- B. Kittel was responsible for the Hebrew text used in modern Bible versions as published in 1937
- C. Kittel compiled the critical apparatus found in his first two editions of the Masoretic text
 - 1. The apparatus suggested 20,000 to 30,000 changes in reading based upon various manuscripts
 - 2. According to Harry M. Orlinsky, *Studies in the Septuagint: Origins, Recensions, and Interpretations*, 1961.
 - a. The critical apparatus was full of errors

"Back in 1905-6 Rudolf Kittel brought out *Biblia Hebraica*², superseding *Textus Hebraici emendationes quibus in Vetere Testamento Neerlandice vertendo*. The *apparatus criticus* in BH² was soon recognized, to quote from the great master, S. R. Driver (Notes on ... Samuel², 1913, "Introduction", p. xxxv, n. 6), as containing "the best collection both of variants from the versions and of conjectural emendations." Most unfortunately, however, scholars began to regard this apparatus as more sacred and authoritative than the preserved Masoretic text itself: between the preserved reading and its emended form in BH², students of the Bible tended to accept the latter. They ignored the vigorous *cavaet* in Driver "but in the acceptance of both variants and emendations considerable discrimination must be exercised." For this is the crux of the matter. The convenient collection of notes in BH² (save Driver's) -- and the situation was not substantially improved in BH³ (1937) -- in "nearly every line . . . swarms with errors of commission and omission, as regards both the primary and the secondary versions."

The present writer has long been especially critical of BH's so-called *apparatus criticus*. Ever since he began serious work on his doctoral dissertation, "Studies in the Septuagint of the Book of Job," and published his first article as a result of it, there was scarcely a line in the apparatus, whenever he had occasion to examine it, that he did not find in error, be it in commission or in omission. . . . "We note once more how unreliable and inadequate is the *apparatus criticus* for most of the books in Kittel's BH³ (1937) . . . Rudolph Kittel, whose forte was not textual criticism . . ."

- b. The net result was to permanently injure the Old Testament text

". . . it has long been my contention that no single publication has had such detrimental effect on the lower textual criticism of the Hebrew Bible as Kittel's *Biblia Hebraica*."

- D. Kittel created his third edition by applying his critical apparatus to the text.
- E. Kittel's theology
 - 1. Kittel was a German rationalist
 - 2. He did not believe in the inerrancy of Scripture
- F. Samples of Kittel's errors
 - a. Misleading entries in the critical apparatus

In Isaiah 15:9, the Hebrew Masoretic text says "Dimon." Kittel points out in his apparatus that the Vulgate reads "Dibon." He mentions no other manuscripts. Scholars look at Kittel's reference and declare Dibon to be correct, but the Chester Beatty Papyrus, Sinaiticus, Vaticanus, Alexandrinus, Bohairic, Syro-Hexapla, the Targums, and many others read "Dimon." The RSV footnote only mentions the Vulgate as a justification for changing the reading to "Dimon" just as Kittel's apparatus does.
 - b. Mistakes in the critical apparatus

In Isaiah 49:17, the Hebrew Masoretic text reads "your sons (children)." Kittel said it should read "your builders" citing Petropolitanus as an example of this reading. Petropolitanus actually reads "sons." Other manuscripts read "sons" but Kittel doesn't mention them. The RSV reads "your builders" just as Kittel suggested.
 - c. Circular reasoning in the critical apparatus

Kittel changed (without any manuscript evidence) the plural "yaklu" (overpower) in II Kings 16:5 into a singular. He did this on the basis of the singular in Isaiah 7:1 in the Masoretic text. He forgot that he had already changed the singular in Isaiah 7:1 to the plural based on II Kings 16:5

III. TEXTUAL BASIS FOR THE OLD TESTAMENT IN THE KJB AND MODERN VERSIONS

- A. The KJB is the only English language Bible based on the Ben Chayyim edition
- B. The New King James Version introduction states:

"For the New King James Version the text used was the 1967/77 Stuttgart edition of *Biblia Hebraica*, with frequent comparisons being made with the Bomberg edition of 1524-25. The Septuagint (Greek) Version of the Old Testament and the Latin Vulgate were consulted. . . . The New King James Version also draws on the resources of relevant manuscripts from the Dead Sea caves."

 - a. They use Kittel's final corrupt edition
 - b. They change it further by looking at the Dead Sea scrolls
 - c. They also consider the Septuagint and the Latin Vulgate (which one?)
- C. The New International Version introduction states:

"For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest editions of *Biblia Hebraica* [1967/77 Stuttgart] was used throughout. The Dead Sea Scrolls contain material bearing on an earlier stage of the Hebrew text. They were consulted, as were the Samaritan Pentateuch and the ancient scribal traditions relating to textual changes. . . . The translators also consulted the more important early versions -- the Septuagint; Aquila, Symmachus and Theodotion; the Vulgate; the Syriac Peshitta; the Targums; and for the Psalms the *Juxta Hebraica* of Jerome."

 - a. They use Kittel's "latest" corrupt edition
 - b. They apply many other sources with no documentation of their methods
- D. "There are a number of instances where NRSV readings are significantly influenced by the [Dead Sea] scrolls." (Hershel Shanks, *The Dead Sea Scrolls After 40 Years*, 1992, p. 73.)

**CHARACTERISTICS OF SATANIC ATTACK COMPARED TO
 MODERN VERSIONS OF THE OLD TESTAMENT**

Method	Modern Old Testament Characteristics
<p align="center"><i>SUBTLETY</i></p> <p>Satan's methods of attack are elusive and indirect -- they are not obvious</p>	<p>The revised edition of the Masoretic text that modern versions use was published only after many years of preparation and acceptance of the Kittel apparatus</p>
<p align="center"><i>DENIAL</i></p> <p>Satan does not consider God's word to be infallible</p>	<p>Kittel denied the inerrancy of God's word</p>
<p align="center"><i>REVISION</i></p> <p>Satan misquotes God's word:</p> <ul style="list-style-type: none"> - to emphasize the pessimistic - to exclude the privileges - to expunge the premonition 	<p>There are 20,000 to 30,000 changes suggested in Kittel's apparatus</p>
<p align="center"><i>DOUBT</i></p> <p>Satan questions and tests the word of God</p>	<p>There is a great amount of disagreement between the various sources of text for modern Bibles. i.e. the Septuagint, Targums, etc.</p>
<p align="center">>>> <i>DISHONESTY</i> <<<</p> <p>The devil and his children lie as a chief tactic to oppose God's word</p>	<p>Kittel, the creator of the Hebrew text behind modern Old Testaments made changes based upon entries in his critical apparatus that were scholarly in appearance, but were not the truth.</p>
<p align="center"><i>BLASPHEMY</i></p> <p>Satan does not hesitate to defame God's word</p>	<p>Modern versions of the Old Testament openly deny the preservation of the word of God</p>
<p align="center"><i>UNAVAILABILITY</i></p> <p>Satan seeks to remove God's word from men's hands</p>	<p>Only one English Bible preserves the traditional Masoretic text ... the KJB</p>

I. DEFINITIONS

- A. Conceptual Preservation states that . . .
1. God did not preserve the original words of the Bible
 2. **But**, God did preserve all of the concepts that were expressed by those words
 3. God allowed the words to be changed, but not the concepts
 4. The message of the Bible has not changed, **but** the words have
 5. The original words are not important, **but** the original message is
 6. Any modern version that preserves the original concepts is acceptable, regardless of the extent of changes in wording
 7. Adding to or subtracting from the original words is acceptable as long as the message is not changed
 8. Changes to doctrine in one place in the Bible may be accepted as long as that doctrine is still supported in other places
 9. All manuscripts of the Bible contain errors, but when studied together, the resulting concepts are the preserved word of God

"... the amount of variation between the two most extremely different manuscripts of the New Testament would not fundamentally alter the message of the Scriptures." (James R. White)

"Any translation is inspired only insofar as it agrees with the originals. God's preservation is not a continuing inspiration, but a preservation so that no teaching of the Bible would be lost. Every doctrine in the originals can be found in the King James Bible . . . God's Word is preserved in the sum-total of all the manuscripts (over 5000) which have been so far discovered." (Stewart Custer -- Bob Jones University)

- B. What is Doctrine?
1. Whatever is taught (Webster 1828)
 2. Traces back to a Latin verb which means "teach" (Arcade Word Origins)
 3. "Something taught" (Webster 1978)

II. THE CONCEPTUAL PRESERVATION TEST OF A VERSION

- A. Does it contain all of the doctrines found in the originals?
- B. If a change of message exists, is that change of message corrected or nullified by proper wording in another place?
- (In other words, a change in one place is not a problem if it is corrected in another passage.)

If a version passes these tests, it is considered by some to be an acceptable version of God's word.

III. PURPOSE OF THE CONCEPTUAL PRESERVATION APPROACH TO THE BIBLE

- A. It prevents consideration of changes in wording (even when extensive) from being used to evaluate the Bible
- B. It makes a black and white issue become very gray, subjecting the evaluation of versions to the opinions of men by allowing argument over whether or not doctrine is really changed.

IV. DIFFICULTIES WITH CONCEPTUAL PRESERVATION

- A. It does not consider added doctrines that may be found in modern versions

- B. It brings forward assumptions which cannot be proven
 - 1. It assumes that modern versions do not affect doctrine
 - 2. It has no "Bible" to test itself against (i.e. no sure checklist of doctrines with which to verify its assertion)
- C. It disregards God's promise to preserve His very words
- D. The men who wrote the modern versions don't really believe it.

Dr. G. Vance Smith, a Unitarian who denied the deity of Christ, the Trinity, and the inspiration of scripture, was invited to join Wescott and Hort in working on the revision. When furor arose regarding his participation¹, Wescott and Hort said they would resign if he was not included. Smith's book, *Texts and Margins of the Revised New Testament*, boasts of his strong influence upon the doctrinal changes in the "New" text. He answers today's expositors who say the changes are inconsequential.

"It has been frequently said that the changes of translation . . . are of little importance from a doctrinal point of view . . . any such statement is . . . contrary to the facts."

(Vance Smith, *Texts and Margins of the Revised New Testament*, p. 45.)

G. A. Kiplinger, *New Age Bible Versions*, A. V. Publications, 1994, p. 432.

V. EVALUATING CONCEPTUAL PRESERVATION

- A. It is sometimes difficult to convince a believer in conceptual preservation that he is wrong because:
 - 1. He will insist that the changes to the Greek and Hebrew text have no significance
 - 2. When a notable change is shown to him, he will claim that another text was not changed and therefore the change could not have been a deliberate attempt to corrupt God's word
 - 3. He will deny that the changes to the text have added any new false doctrines
 - 4. He will claim that the King James Bible has the same type of problems that modern version have
 - 5. He will insist that, unless every verse that proves a certain doctrine was changed, the doctrine is still preserved, and therefore the version is God's word.
- B. As there is no man made list of Biblical teachings that is comprehensive, there is no way to completely and flawlessly evaluate the doctrines found in modern versions, compared to the King James Bible.
- C. Evaluating "doctrine" involves methods of interpretation, translation, etc. and is therefore subjective rather than objective.

VI. SIGNIFICANT CHANGES IN MODERN VERSIONS

- A. **Verses completely missing** from the Westcott and Hort Greek text, the Nestle-Aland Greek text, the NIV, the NRSV, the RSV, and the ASV (but not the King James Bible).
 - 1. Matthew 17:21 Howbeit this kind goeth not out but by prayer and fasting.
 - 2. Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
 - 3. Mark 7:16 If any man have ears to hear, let him hear.
 - 4. Mark 9:44 Where their worm dieth not, and the fire is not quenched.
 - 5. Mark 9:46 Where their worm dieth not, and the fire is not quenched.
 - 6. Mark 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
 - 7. Mark 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.
 - 8. Luke 17:36 Two men shall be in the field; the one shall be taken, and the other left.
 - 9. Luke 23:17 For of necessity he must release one unto them at the feast.
 - 10. John 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
 - 11. Acts 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

12. Acts 15:34 Notwithstanding it pleased Silas to abide there still.
13. Acts 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.
14. Romans 16:24 The grace of our Lord Jesus Christ be with you all. Amen.
15. I John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

B. The ten most significant omissions by consecutive number of Greek words (not including whole verses listed above that are entirely missing)

1. John 5:3-4 (27 Greek words omitted) "waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."
2. Acts 24:6-8 (27 Greek words omitted) "and would have judged according to our law. 7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, 8 Commanding his accusers to come unto thee"
3. Luke 9:55-56 (20 Greek words omitted) "and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save *them*"
4. Acts 9:5-6 (20 Greek words omitted) "it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him"
5. Matthew 27:35 (18 Greek words omitted)"that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots."
6. Matthew 12:47 (17 Greek words omitted) "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee."
7. Mark 11:26 (17 Greek words omitted) "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."
8. Matthew 6:13 (15 Greek words omitted) "For thine is the kingdom, and the power, and the glory, for ever. Amen."
9. Romans 11:6 (13 Greek words omitted) "But if *it be* of works, then is it no more grace: otherwise work is no more work."
10. Luke 11:2 (11 Greek words omitted) "Thy will be done, as in heaven, so in earth."

C. Small changes that have major implications (there are thousands just like these)

1. John 1:18 (2 Greek words changed):

TR - "the only begotten Son"

WH - "an only begotten God"

2. I Timothy 3:16 (1 Greek word changed)

TR - "God was manifest in the flesh"
WH - "He was manifest in the flesh"

3. Hebrews 10:34 (2 Greek words omitted "in heaven")

KJB - "ye have in heaven a better and an enduring substance"
RSV - "you yourselves had a better possession and an abiding one"
NRSV - "you yourselves possessed something better and more lasting"
NIV - "you yourselves had better and lasting possessions."

4. Colossians 1:6 (1 Greek word added "growing")

KJB - [the gospel] "Which is come unto you, as *it is* in all the world; and bringeth forth fruit"
NIV - "this gospel is bearing fruit and growing"

5. Colossians 1:14 (4 Greek words deleted "through his blood")

KJB - "In whom we have redemption **through his blood**"
NIV - "in whom we have redemption"
NRSV - "in whom we have redemption"

VII. THE MAN WHO BELIEVES IN CONCEPTUAL PRESERVATION MUST SAY . . .

1. Removal of the above words and verses from the Greek text (by Westcott and Hort) has no impact whatsoever on the doctrine taught by the Bible.
2. The above words were not preserved by God, and probably should not have even appeared in the King James Bible since they are unimportant.
3. The majority of Greek manuscripts (not to mention Latin and other languages) are in error when they contain these words because they are completely unimportant as far as God's message to man is concerned.
4. There are no doctrinal additions caused by the thousands of meaningful wording changes found in the Westcott and Hort Greek text
5. I am willing to stand before God and either say that the above words are not His, or that if they are His he was wasting His time by saying them and/or placing them in the originals.
6. The men who used the above verses (between 250 A.D. and about 1900 A.D.) as proof texts, subjects of sermons, Sunday school lessons, etc. were deceived and were using something that has no value in declaring the teachings found in God's word.
7. I deny that God preserved "words", and insist that He only preserved teachings (as I understand them).

Men who defend the King James Bible or claim it to be the preserved word of God are often accused of being associated with men of poor reputation. It is true that men of poor reputation should be avoided, but it is also important to note the character of men behind modern versions of the Bible and the associated Greek texts.

Psalms 119:63 I am a companion of all *them* that fear thee, and of them that keep thy precepts.
Prov. 13:20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.
Prov. 28:7 Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.

- 1. B. F. Westcott (1825-1901)** One of the two men responsible for the Greek text behind all modern versions
 - Christ learned He was God* [Ref. John 1:33-34] "At the same time we cannot but believe (so far as we realize the perfect humanity of Christ) that Christ at this crisis first became conscious as a man of a power of the spirit within him corresponding to the new form of His work"
 - Heaven not a "place"* [Ref. John 1:18] "The bosom of the Father (like heaven) is a state and not a place."
 - Eternal life a never-ending effort* [Ref. I Jn 5:20] "Eternal life is the never-ending effort after this knowledge of God"
 - Jesus equal to God in action* [Ref. John 5:18] ". . . making Himself equal with God, by placing His action on the same level with the action of God."
- 2. F. J. A. Hort (1828-1892)** One of the two men responsible for the Greek text behind all modern versions
 - I Peter 1:3-5 Figurative Only* [Ref. I Peter 1:3-5] "It is hardly necessary to say that this whole local language is figurative only"
 - Alpha & Omega not Christ* [Ref. Rev 1:8] "I am Alpha and Omega, the beginning and the ending, saith the Lord (God), which is, and which was, and which is to come, the Almighty). This verse must stand alone. The speaker cannot be our Lord . . ."
 - More than one Messiah* [Ref. I Peter 1:11] "Where the Divine anointing or Christhood and prophethood are set in parallelism as kindred attributes of the children of Israel . . . The prophet . . . and the dimly seen Head and King of the people all pass insensibly one into the other in the language of prophecy; they all are partakers of the Divine anointing, and the messiahship which is conferred by it."
 - Christ's Blood not a ransom* [Ref. I Peter 1:19] "The true lesson is that the language which speaks of a ransom is but figurative language"

"In this allusion to the blood of an unblemished and unspotted lamb, what had St. Peter in mind? Chiefly, I think, and perhaps solely the paschal lamb."

3. Bruce Metzger

One of the editors of the Nestle-Aland Greek Text, almost identical to the Westcott and Hort Greek Text, and used to some degree by all modern versions.

Reaches out to the Popes

"In May 1973 a specially bound copy of the Collins RSV "Common" Bible was presented to Pope Paul VI. In a private audience granted to small groups, comprising the Greek Orthodox Archbishop Athenagoras of London, Lady Priscilla Collins, Sir William Collins, Herbert G. May, and the present writer [Bruce Metzger], the Pope accepted the copy as a significant step in furthering ecumenical relations among churches."

"In 1972 a subcommittee of the RSV Bible Committee had already been commissioned to prepare a translation of 3 and 4 Macabees and Psalm 151. . . . This expanded edition was published by the Oxford University Press on May 19, 1977. A special prepublication copy was presented by the present writer [Bruce Metzger] to His All Holiness Dimitrios I, the Ecumenical Patriarch of Constantinople and titular head of the several Orthodox churches. In accepting the gift, the Ecumenical Patriarch expressed satisfaction at the availability of an edition of the sacred Scriptures that English readers belonging to all branches of the Christian church could use."

RSV an ecumenical effort

". . . the story of the making of the Revised Standard Version of the Bible with the expanded Apocrypha is an account of the triumph of ecumenical concern over more limited sectarian interests. At last (and for the first time since the Reformation) one edition of the Bible had received the blessing of leaders of Protestant, Roman Catholic, and Eastern Orthodox churches alike."

Choose a version like a vacation

"The question is often asked, Which is the best version of the Bible to use? It is impossible to give a simple answer to this question. It is rather like asking, Which is the best place to go for a vacation? The answer depends on what the individual wants. So too with versions of the Scriptures . . ."

4. Kurt Aland

One of the two principal proponents and guardians of the Greek text (Nestle-Aland) used by modern versions.

Change the Canon for unity

". . . the question has been raised whether, in fact, the deletion of several books of the New Testament canon would not be advantageous in promoting the unity of the Church. In a lecture given at the Second International Congress on New Testament Studies which met at Oxford in 1961, Kurt Aland made the proposal that widely-ranging discussions among the Churches be undertaken looking toward a briefer and more unified canon as a means of forwarding church unity." (Bruce Metzger)

5. G. Vance Smith

One of the 65 men chosen for the 1881 Revised Version New Testament committee

Smith a Unitarian

Dr. G. Vance Smith, a Unitarian who denied the deity of Christ, the Trinity, and the inspiration of scripture, was invited to join Westcott and Hort in working on the revision. When furor arose regarding his participation¹, Westcott and Hort said they would resign if he was not

included. Smith's book, *Texts and Margins of the Revised New Testament*, boasts of his strong influence upon the doctrinal changes in the "New" text. (G. A. Riplinger)

Smith says doctrine is changed

"It has been frequently said that the changes of translation . . . are of little importance from a doctrinal point of view . . . any such statement is . . . contrary to the facts."

(Vance Smith, *Texts and Margins of the Revised New Testament*, p. 45.)

6. Joseph Henry Thayer, D.D.

Thayer was (according to Westcott) a member of the New Testament company of the Revised Version in the 1880's. Westcott falsely claimed Thayer was a congregationalist in his book *A General View of the History of the English Bible*.

Thayer was an apostate

"A word of caution is necessary. Thayer was a Unitarian, and the errors of this sect occasionally come through in the explanatory notes [of his Greek Lexicon]. The reader should be alert for both subtle and blatant denials of such doctrines as the Trinity (Thayer regarded Christ as a mere man and the Holy Spirit as an impersonal force emanating from God), the inherent and total depravity of fallen human nature, the eternal punishment of the wicked, and Biblical inerrancy. When defining *metamelomai*, Thayer refuses to draw a clear distinction between this word and *metanoeo*. Underlying this refusal is the view that man is inherently good, needing Christ not as a Savior but only as an example." (this quote was taken from the Publisher's Introduction of *Thayer's Greek-English Lexicon of the New Testament*).

7. Virginia Mollenkott

The NIV was translated by 22 different teams, each of which had an English stylist. Ms. Mollenkott was one of the "stylists" and was named in the list of translators that the NIV committee published.

Ms. Mollenkott a lesbian

(as reported in the June 1991 issue of the Episcopal publication **WITNESS**). Dr. Mollenkott was quoted as saying "My lesbianism has always been a part of me..."

She influenced the NIV

"I worked mainly in solitude . . . they would send me big swatches of translations . . . many chapters at a time . . . perhaps several shorter books from the Old Testament or the New Testament . . . and my job was to read them with an eye as to how this would communicate with the modern reader, and to indicate if I thought there were any infelicities in language that could be corrected . . . So, I would write notes all over manuscripts which I was sent, both praising phraseology . . . and raising questions . . ." (Virginia Mollenkott)

8. Edgar J. Goodspeed

One of the translators of the Revised Standard Version of 1947

Jesus became the Son after birth

"Jesus' youth was probably one of dawning and increasing dissatisfaction with the prevalent form of the Jewish religion in Nazareth and in his own home. He did not in those early years see what he could do about it, but he must have felt a growing sense that there was something deeply wrong . . . which should be corrected"

Jesus enlightened at baptism "A curtain had rolled up in his mind and he saw with a new and surpassing clearness what God really wanted life to be and the great role God intended him to play in the drama of redemption."

Demons not really cast out "My name is Legion! cried the man . . . [because] he felt himself to be in the control of a multiple personality. He could only beg Jesus to send all the hoards of demons that he felt possessed him into a great drove of pigs . . . Jesus humored him, and the man's cries and movements so frightened the animals that they rushed in panic over the edge of the cliff into the lake."

9. Stewart Custer

Dr. Custer is the head of religion at Bob Jones University. He wrote a modern attack of the Received Text in 1981 which is still available through the Bob Jones University Bookstore.

The King James is defective ". . . questions are raised concerning the Greek text which the King James translators used. They were progressive men for their time, examining as many Greek manuscripts as they could find. Today, however, we have many more manuscripts than they ever dreamed of finding. If they had known of them, they would have used them. We now have a text which goes back seven or eight centuries before the manuscripts which the King James scholars used. This is a much more accurate text which avoids many of the copyist's errors evident in the manuscripts used by the King James men."

NASB an attempt to revise KJB "The *American Standard Version* of 1901 was an attempt to modernize the *King James*." The *New American Standard Bible* (1960, 1971) is a more fitting attempt . . . The *New American Standard Bible* excels in accuracy [the *King James*]"

10. Dr. Frank Logsdon

Dr. Logsdon was a co-founder of the NASB. He renounced his role in this version. He is one man we can keep company with.

Takes credit for the NASB "We laid the groundwork; I wrote the format; I helped to interview some of the translators; I sat with the translators; I wrote the preface. When you see the preface to the NASB, those are my words."

Decides he was wrong "Dr. David Otis Fuller -- I've known him for 35 years -- would say 'Frank, what about this? You had a part in it; what about this; what about that?' And at first I thought, Now, wait a minute; let's don't go overboard; let's don't be too critical . . . But I finally got to the place where I said, 'Ann, I'm in trouble; I can't refute these arguments; it's wrong; it's terribly wrong; and what am I going to do about it? . . . I must under God renounce every attachment to the New American Standard.'"

Reasons versions are bad "One, they cause widespread confusion, because everywhere we go people say, What do you think of this; what do you think of that? What do young people think when they hear all of this?"

"Two, they discourage memorization. Who's going to memorize when each one has a different Bible, a different translation"

"Three, they obviate the use of a concordance. Where are you going to find a concordance for the Good News for Modern Man and all these

others? You aren't going to find one. If we're going to have a concordance for every one; you're going to have a lot of concordances."

"Four, they provide opportunity for perverting the truth. There are all these translations and versions, each one trying to get a little different slant from the others. They must make it different, because if it isn't different why have a new version? It makes a marvelous opportunity for the devil to slip in his perverting influence."

"Five, these many translations make teaching of the Bible difficult. And I'm finding that more and more as I go around the country. I mentioned this thing the other night. How could a mathematics professor or instructor teach a certain problem in a class if the class had six or eight different textbooks? How about that? How could you do it?"

"Six, they elicit profitless argumentation. Because everywhere we go they say this one is more accurate. Which one is more accurate? How do they know? And this is not a reflection against those saying this, because I would have done this a few years ago."

VERSION	TRANSLATORS	STYLE
Revised (RV) NT 1881 OT 1885	65 men (37 OT, 28 NT) Thirteen died before the project was completed. Later an American group was added but they had very little impact. Few changes were supposed to be made, but such radical revision was done that some men resigned.	Literal word for word translation. Difficult and unpleasant to read. Rejected by the general public
American Standard (ASV) NT 1901 OT 1901	34 men including Episcopalians, Congregationalists, Dutch Reformed, Methodists, Presbyterian, Quakers, Unitarians, and Baptists.	Americanized formal translation, more readable.
Revised Standard (RSV) NT 1946 OT 1952 (The Bible of Modernists)	Translated by two companies (OT and NT) with 32 men (30 of whom were identified as liberal and modernist).	Modern English translation that ignores and changes words. It was a modernization of the ASV
New American Standard (NASV) NT 1963 OT 1970	58 Anonymous scholars. Interdenominational including Presbyterians, Methodists, Baptists, Church of Christ, Disciples, Mennonites, Nazarenes, EV Free.	A literal translation based upon the ASV.
New International (NIV) NT 1973 OT 1978	22 teams with a translator, co-translator, and 2 consultants. Total was 110 scholars from the USA, UK, Canada, Australia, and New Zealand. 34 religious groups represented.	Words don't matter, thoughts are translated.
New King James (NKJV) NT 1979 OT 1982 (Bible of neo-evangelicals)	119 scholars, editors, and church leaders from many denominations. Arthur Farstad was executive editor.	A curious mix of modern English and King James English.

I. WHAT IS TRANSLATION?

- A. Definition - The act of rendering something into another language
- B. Translation Methods
 - 1. Literal - Words are literally translated in a rigid manner (similar to computerized methods) in such a way that readability is sacrificed for methodology. The 1881 RV was a somewhat literal translation. Spurgeon called it "strong in Greek, weak in English."
 - a. Word order is somewhat preserved
 - b. Sense, style, and emphasis is often lost
 - b. Readability is lost
 - c. Words are translated but syntax is not altered

Example: John 3:16 So for love the God the world that the Son His the only begotten He gave, that everyone who believes on Him not may perish but may have life eternal.

- 2. Formal - Words are literally translated but so is the sense, style, and emphasis. Synonyms are used for words that enhance readability and meaning. Particular care is given to retaining parts of speech (i.e. verbs remain verbs, nouns remain nouns, etc.)
 - a. Word order is not preserved in many cases (syntax is converted to English)
 - b. Sense, style, and emphasis are retained
 - c. Readability is preserved
 - d. Grammar is preserved
 - e. Parts of speech are kept as they were (adverbs remain adverbs, etc.)
 - f. Tense, voice, and mood in verbs is retained

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

- 3. Dynamic - Words are considered somewhat unimportant. The attempt is to translate the thought only. Addition or deletion of words is considered valid.
 - a. Word order is not considered important
 - b. Sense, style, and emphasis are that of the translators, not the author
 - c. Readability is present
 - d. Grammar is that of the translators
 - e. Parts of speech are frequently lost
 - f. Words are added but there is no way to know which ones or why
 - g. False assumptions of Dynamic Equivalency
 - 1. The original scriptures were easily understood by their readers
 - 2. The scriptures must be made easily understandable to all
 - 3. The scriptures must be worded in the culture of the reader

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

Changes:	"No man" to "No one"	"only begotten" to "One and Only"
	"Son" (deleted)	"bosom of the father" to "Father's side"
	"hath declared <i>him</i> "	"has made him known"

WHO WAS THE FIRST TRANSLATOR?

The Lord Jesus Christ undoubtedly spoke Hebrew when He walked on the face of the earth, and yet the New Testament was inspired to be written in the Greek language. We know the Lord spoke Hebrew because we have accounts of this in Matt 27:46, Mark 15:34, and other places. The Lord's words must have been translated in order to accomplish the writing of the New Testament in Greek. The Holy Spirit was the first translator. Some people say that a translation cannot be inspired, and that only the original words in the original language could have been inspired. If that is true, then we have never had a Bible which included the inspired words of Christ as the Lord Jesus Christ did not speak to the people in the Greek language.

4. Paraphrase - Similar to Dynamic translation but with complete disregard for the structure of the original text. It is a restatement of thought in whatever words suit the translator with complete disregard for the original phraseology. It can be a condensation. It is "to put in other words" that which the author stated.

"To paraphrase is to say something in different words than the author used. It is a restatement of an author's thoughts, using different words than he did." (from the Preface of the *The Living Bible*)

"WHEN THE GREEK OR HEBREW IS NOT CLEAR, THEN THE THEOLOGY OF THE TRANSLATOR IS HIS GUIDE" (from the Preface of *The Living Bible*)

II. STANDARDS BEHIND THE TRANSLATION OF THE KING JAMES BIBLE

- A. The Method
 1. Formal but not literal translation
 2. Dynamic translation rejected
 3. Team approach used
- B. The Men
 1. Translators were Godly men who were saved
 2. Translators believed that the Bible was the preserved word of God
 3. Tremendous effort was made to omit theological bias from the translation
- C. The Motive (from the KJB Translators Dedication)
 1. To maintain and propogate the truth of Christ
 2. An exact (accurate) translation in the English tongue
 3. To offend the ignorance propogated by the Catholic church

III. MODERN TRANSLATION STANDARDS

- A. The Method
 1. Some formal (ASV), but most are dynamic translations or paraphrases
 2. None have half the scholarship or team approach present in the KJB translators
- B. The Men
 1. Always ecumenical (mixing of denominations and plans of salvation)
 2. Often heretical (Unitarian, Catholic, etc.)
 3. None hold to the verbal preservation of Scripture
 4. Theological bias often a prominent factor
- C. The Motive
 1. MONEY! MONEY! MONEY!
 2. Personal Recognition
 3. Correction of Errors in the KJB and the Greek text behind it
 4. Ecumenical outreach (i.e. a "Bible" that will please Catholics and Protestants alike)

IV. TRANSLATION ISSUES

- A. Is the King James the *best* translation of God's word in English, or the only translation?
 1. Does it contain any mistakes? Best implies the possibility of better.
 2. Is a better translation possible?
 3. Is it God's pure word, or an imperfect representation of God's pure word?
 4. If the KJB is the pure word of God, and if we have a dictionary to look up the words we do not understand, what would require a change?
 5. If a better translation is possible, what would it change? What are we reading now that is incorrect?
 6. Was the KJB the pure word of God in 1611? If so, and if we possess the definitions of the words used therein, is it not still the pure word of God?
- B. Is archaic language an adequate reason to re-translate the Greek?
 1. Archaic language has never been the motive that produced a good translation?
 2. If archaic English words are the problem, why re-translate? Just change the English.
 3. Archaic language is a poor excuse for altering God's word

4. None of the modern versions were done simply to modernize words. If that were the case they would not have omitted verses and changed phraseology.
4. Every modern version (including the NKJV) goes light years beyond correcting archaic language (i.e. the NKJB's reference to critical texts like Kittel's 3rd in the OT) by also changing Greek texts.
- B. Could there be another English language translation that replaces the KJB?
 1. Why would it be needed?
 2. What parts of the KJB would it change, and why?
 3. Would it "correct" the KJB?
 4. If there were, would there then be two "versions" of God's word?
- C. Must God influence the work of the translators in order to assure translation accuracy?
 1. Does preservation extend to the actions of men translating God's word?
 2. If God is not involved in a work, can it be perfect?
 3. If God does not protect from the influence of the Devil, will the result be incorrupt?
 4. How can the unique selection of words found in the KJB be explained.
 - a. Daniel 3:25 "Son of God" vs. "a son of the gods"
 - b. NRSV Ro 16:1 "I commend to you our sister Phoebe, a deacon of the church at Cenchreae" vs. KJV Ro 16:1 "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea" (*Note: the Greek word for servant is "diakonos"*)
- D. Must God inspire the translators?
 1. What is inspiration?
 2. Is the influence of God in preserving His word always inspiration?
 3. Is inspiration applicable to situations where nothing new results?
- E. Is it acceptable to replace words found in the KJB with other words that are a better "translation"?
 1. What gives a translator the authority to translate?
 2. What gives a man the authority to change the translation?
 3. If the replacing word is other than a perfect synonym, is meaning changed?
 4. What gives a man authority to change the meaning of God's word?
 5. Why not just use a dictionary instead of changing a finished work?
- F. If a translation preserves the thought perfectly, can words be omitted without harm?
 1. Did God put words in the Bible that were of no importance?
 2. Do we understand the thought perfectly?
 3. If we do not understand the thought perfectly, dare we make any changes?
 4. If we do understand the thought perfectly, dare we make any changes?

V. OUR POSITION

- A. The King James Bible is the pure word of God in English. It is not the best translation, it is the only translation.
 - B. Archaic language is not a valid reason to make any change to God's word in English. It is a deceptive excuse used for modern versions. We know how to use a dictionary. You would think modern version scholars would as well.
 - C. God must be influential in the work of a translator in order for that work to be valid. This influence is not inspiration, but rather is preservation. God will not take the lives of a collection of heretics and use them to produce a translation of His pure word.
 - D. We do not have the authority to change any of the words in the KJB unless we also have the authority to retranslate. We do not have the authority or need to retranslate. We are neither qualified or called to do such work. If a word gives you trouble, talk to God about it.
 - E. We do not have the authority to add or remove words from the Bible. Only God can do that. If you are in doubt about this please read the last four verses of the Bible (Rev 22:18-21)
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VERSION	TRANSLATION METHOD	TRANSLATION EXAMPLE	KJB READING
1984 NIV	Dynamic (free)	2 Tim 2:25 and that they will come to their senses	2 Tim 2:25 And <i>that</i> they may recover themselves
1989 NRSV (Owned by NCC)	Formal to Literal Removes the "eth" and formal pronouns like "thee" and "thy"	Dan 3:25 He replied, "But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of a god."	Dan 3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.
NASV (1970)	Formal to Literal	Lu 13:32 the third day I shall reach my goal Rev 3:14 The Amen, the faithful and true Witness, the Beginning of the creation of God, say this ...	Lu 13:32 the third day I shall be perfected Rev 3:14 These things saith the Amen, the faithful and true witness, the beginning of the creation of God.
The Living Bible 1970 (Endorsed by Billy Graham)	Paraphrase	Ge 1:1-2 When God began creating the heavens and the earth, the earth was at first a shapeless, chaotic mass, with the Spirit of God brooding over the dark vapors.	Ge 1:1 In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness <i>was</i> upon the face of the deep. And the Spirit of God moved upon the face of the waters.
NKJB 1982 (Promoted by Jerry Falwell)	Formal	2 Cor 2:17 For we are not, as so many, peddling the word of God	2 Cor 2:17 For we are not as many, which corrupt the word of God