

Why I Use the King James Bible

by

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If you are using a version of the English language Bible other than the Authorized Version (AV), which is commonly called The King James Bible, and if you do not understand that the AV is the inspired word of God in English, you have believed the devil's lie in Genesis 3:1 - "Yea, hath God said." Furthermore, all other versions are the product of unsaved men who believed that God did not keep his promise to preserve his word and that no pure Bible has existed on earth since the originals were lost. In other words, God lied, and the devil did not.

Psalm 138:2 . . . thou hast magnified thy word above all thy name.
Isaiah 66:2 . . . but to this man will I look, even to him that is poor and
of a contrite spirit, and trembleth at my word.

I. INTRODUCTION

- A. It has been said that the Bible . . .
 - 1. Is the most owned item in the world, is the largest selling book in the world, and is the most “died for” book in the world.
 - 2. Sells on an average of 50 copies each minute.
 - 3. Has never been disproved by science, archaeology, or history, but has corrected all of these.
- B. To ask how important the Bible is to a true born again Christian is like asking the value of their heart or their soul. There is no way to understate the value of the Bible. It is everything to us, and without it we are nothing.
- C. To ask a Christian to replace his Bible would be like asking him to replace one of his children.
- D. Our Bible is our ONLY source of “special revelation” concerning God.
 - 1. Its words are His words.
 - 2. We learn about Him by listening to the very words He chooses to use to speak to us.
 - 3. The Bible is our ONLY way of hearing from and about God.
- E. The Bible is full of statements about itself:
 - 1. “Word(s) of the Lord” – 274 times
 - 2. “It is written” – 80 times
 - 3. “Scripture(s)” – 53 times
 - 4. “Word(s) of God – 54 times
 - 5. “All the words” – 40 times (34 refer to God’s word)
 - 6. “Law of the Lord” – 21 times
 - 7. “Word of truth” – 5 times

II. HOW IMPORTANT IS THE WORD OF GOD?

- A. Every word of God is essential to life
 - 1. Deut 8:3 “ ... by every word that proceedeth out of the mouth of the LORD doth man live.”
 - 2. Lu 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
- B. It is the seed that can save souls – Lu 8:11 Now the parable is this: The seed is the word of God.
- C. It is the source of blessing – Lu 11:28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.
- D. It is the sword of the Spirit - our only weapon. – Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God
- E. It is the word of God, not of men – 1Th 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
- F. It is God’s power in our lives – Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
- G. It is that by which we are born again
 - 1. 1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
 - 2. 2Ti 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- H. It is our source of strength – 1 John 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- I. It is so valuable that men have died for it – Re 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

- J. It is the name of our Lord Jesus Christ
 - 1. Re 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
 - 2. Rev 20:4 I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God,
- K. It protects us from error
 - 1. Mt 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
 - 2. Ac 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
- L. It is the testimony of the Lord Jesus Christ – Joh 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
- M. It is the only sure source of doctrine (reproof, correction, and instruction) – 2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- N. It alone furnishes us to do good works – II Tim 3:17 That the man of God may be perfect, throughly furnished unto all good works.
- O. It is our assurance of eternal life – 1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.
- P. It is our source of prosperity – Psalm 1:1-3, Joshua 1:8
- Q. It is that by which we resist temptation - each time the Lord was tempted by the devil, He responded, “it is written.”

III. PSALM 119 – THE “BIBLE” CHAPTER (and longest chapter in the Bible)

- A. Each verse in this Psalm lists an aspect of the importance of God’s word.
- B. Some of these verses are particularly familiar to us.
 - 1. 9 – Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.
 - 2. 11 – Thy word have I hid in mine heart, that I might not sin against thee.
 - 3. 63 – I am a companion of all them that fear thee, and of them that keep thy precepts.
 - 4. 89 – For ever, O LORD, thy word is settled in heaven.
 - 5. 105 – Thy word is a lamp unto my feet, and a light unto my path.
 - 6. 140 – Thy word is very pure: therefore thy servant loveth it.
 - 7. 165 – Great peace have they which love thy law: and nothing shall offend them.

IV. CONCLUSION

- A. If someone came to me and claimed they could replace my Bible with something better, more accurate, or easier to read, I would refuse the offer because:
 - 1. There is nothing better
 - 2. My Bible is perfectly accurate
 - 3. My Bible is easy for me to understand, and I know how to use a dictionary
 - 4. I would wonder why they did not know the above three facts, and what they are up to.
- B. Why is it that we understand the importance of individual words when it involves famous literature, a letter from a loved one, or a quote by a famous man, but that some men will accept even the most sloppy and error riddled translation of words found in God’s Holy book?
- C. How is it that we can agree that the word of God is essential beyond description, and then believe that God let His word be corrupted and lost for hundreds, or even one thousand, years, only to finally be brought back to a state of accuracy in the last 150 years by men who were apostates?

Psalm 12:6 The words of the LORD are pure words:
as silver tried in a furnace of earth, purified seven times.
Proverbs 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.

I. WHAT DOES THE BIBLE SAY ABOUT THE BIBLE?

- A. First, you must understand that different translations have different answers to this question. You can’t just pick up just any translation and look up verses about God’s word, because verses about the Bible have sometimes been changed. For example:
 - 1. **“The words” or “the needy”** – In the NIV, Psalm 12:7 reads, “You, Lord, will keep the needy safe,” but in the King James Bible it says, “Thou shalt keep them [the words of the Lord], O Lord, thou shalt preserve them from this generation for ever.” “Them” in Psalm 12:6 is, “The words of the Lord,” not, “the needy.” *One could see why the NIV might not like the way the KJB reads: the NIV is a dynamic translation (changes words on purpose).*
 - 2. **“Corrupting” or “peddling”** – In the *New King James*, II Cor 2:17 reads, “For we are not, as so many, peddling the word of God,” but in the King James Bible it reads, “For we are not as many, which corrupt the word of God.”
- B. The Bible claims to be:
 - 1. The revelation of God. (John 1:1, I Cor 2:10, I Peter 1:12)
 - 2. Inspired by God. (II Peter 1:20-21, II Tim 3:16)
 - 3. The word of God, not of man. (Mat 1:22, I Cor 14:37, Acts 4:25, etc.)
- C. The Bible declares 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*)
- D. The Bible claims that all of the words are equally inspired - plenary (full, complete, entire) inspiration. (II Tim 3:16 – ALL Scripture ...)
- E. The Bible claims to be inerrant - recorded correctly. (Rom 9:17 attributes Moses words as "scripture")
- F. The Bible claims to be infallible - without error in its teaching. (Ps 119:160, Jn 17:17)

II. THE BIBLE SAYS THAT INDIVIDUAL WORDS ARE ABSOLUTELY IMPORTANT

- A. Deut 8:3 – Man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.
- B. Pr 30:5 – Every word of God is pure.
- C. Matt 4:4 – It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- D. Luke 4:4 – It is written, That man shall not live by bread alone, but by every word of God.
- E. If you were to take the writing of any famous author, Shakespeare for example, and modify only one out of every one hundred words (one percent) and then present it to an English literature professor while claiming it was the writing of Shakespeare, he would laugh at you and toss you out of the room.
 - 1. People know that individual words make up the writing of any author, and that only that author has the right to choose which words to use.
 - 2. And they understand that translators have the responsibility to accurately reflect those individual words when translating into another language.

The phrase, “Every word” bothers some people. The RSV (the fore runner of the ESV) changes almost every verse that contains the phrase “every word.”

- Prov 14:15 - “every word” is changed to “everything”
- Prov 30:5 – “every word of God is pure” is changed to “every word of God proves true.”
- Luke 4:4 – “but by every word of God” is omitted entirely
- II Cor 13:1 – “every word” is changed to “any change . . .”

III. FURTHER SCRIPTURAL TEACHING ABOUT GOD’S WORD

- A. All of God's teachings are important: Ps 33:11, Ps 111:7-8,
- B. All of God's thoughts are important: Ps 33:11

- C. All of God's words are pure: Psalm 12:6-7
- D. All of God's words are binding: John 10:35 (They must hold true in all cases.)
- E. Adding to God's word is prohibited: De 4:2, Rev 22:18 (Those who do are cursed)
- F. Subtracting from God's word is prohibited: De 4:2, Rev 22:19 (Those who do are cursed)
- G. God's words are as eternal as God is eternal: Titus 1:2, Ps 119:89, Ps 119:160 (They have existed for ever, and will exist for ever)

IV. APPLICATION

- A. You cannot *prove* that any single translation preserves all the teachings, thoughts, and doctrines found in the Bible, because nobody has ever produced a list of every teaching in the Bible, and they never will.
 - 1. This would be like trying to make a comprehensive list of all the thoughts of Shakespeare or any other author, but even more difficult.
 - 2. The only way to know if every thought is preserved is to know that the writing is purely preserved. Removing or changing even one word would change the meaning to some degree.
- B. If God said that EVERY WORD is necessary for man to live (i.e. Deut 8:3, Matt 4:4, Luke 4:4) then you CANNOT say that “every word” is not important. Those who omit or change words have produced something that is not God’s pure word.
- C. Words matter to God, and they should matter to us.
 - 1. Do they matter to you? Do you allow the adding, removing, or changing words that God gave by inspiration?
 - 2. If words matter to you then your options for a translation are vastly limited.
 - a. You could not use a dynamic translation or paraphrase because it clearly ignores words in favor of thoughts.
 - b. You could not use a gender neutral translation because it changes words to please a given audience.
 - c. You could not use a translation that came from the wrong original Greek and Hebrew texts, because words are missing from those texts.

2 Peter 3:9 The Lord is not slack concerning his promise ...

Isaiah 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.

I. GOD'S PROMISE OF PRESERVATION OF HIS WORD

- A. God promised to preserve all the words that He inspired, when He first gave men the Bible.
 - 1. **Isaiah 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.
 - 2. **Psalm 12:6-7** The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.
 - 3. **Matt 24:35** Heaven and earth shall pass away, but my words shall not pass away.
- B. The individual words (not thoughts, teachings, etc.) were promised to be preserved.
- C. It is ludicrous to say that they are preserved in “all the Bibles” or that they are preserved in “the original languages of Hebrew and Greek” because that is NOT WHAT GOD SAID!
 - 1. God said that the words would be in the mouth's of God's people (Is 59:21).
 - 2. How much Greek or Hebrew do most of us know? None.
- D. God only has to make a promise once for it to be in effect. We only need one verse.
- E. God emphasized the importance of individual words on many occasions in the Bible.
 - 1. . . . man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. (Deut 8:3) – see also Matt 4:4 and Luke 4:4
 - 2. Often, the Bible says that “all the words” of the LORD were being expressed
 - a. Moses told Aaron all the words of the LORD - Ex 4:28
 - b. Aaron spake all the words which the LORD had spoken unto Moses – Ex 4:30
 - c. And Moses came and told the people all the words of the LORD – Ex 24:3
 - d. And Moses wrote all the words of the LORD – Ex 24:4
 - e. 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 – Jer 43:1
 - f. There are dozens of places in the Bible that say “all the words” of God were given.
- F. Modern versions have a way of removing the promises of God, which tells us that they know that God's promise to preserve His word is a problem for them. The RSV, for example, makes the following changes:
 - 1. Deut 8:3 “... man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live” is changed to, “ ... *man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the LORD.*”
 - 2. Proverbs 14:15 “The simple believeth every word: but the prudent man looketh well to his going” is changed to, “*The simple believes everything, but the prudent looks where he is going.*”
 - 3. Proverbs 30:5 “Every word of God is pure: he is a shield unto them that put their trust in him” is changed to, “*Every word of God proves true; he is a shield to those who take refuge in him.*”
 - 4. Luke 4:4 “And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God” is changed to, “*And Jesus answered him, "It is written, 'Man shall not live by bread alone.'"*”
 - 5. II Corinthians 13:1 “This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established” is changed to read, “*This is the third time I am coming to you. Any charge must be sustained by the evidence of two or three witnesses.*”

II. BELIEVING GOD'S PROMISE MUST BE BY FAITH ALONE (NOT BY SIGHT)

- A. Just as you cannot prove Creation, or Salvation, by any way other than God's word, so too you cannot prove that God's word is preserved. Knowing this is an act of faith.
- B. The Bible was completed before the end of the First Century A.D. The path of God's word from that day to the day in which we live is impossible to trace.
 - 1. Many different languages were involved, including Greek, Latin, and others
 - 2. Copies were made, and wore out, and were copied again. The damaged copies were often lost or destroyed. Men relied on good copies of the various parts of the Bible.

- C. Nobody can prove that God kept His promise to preserve every word, but nobody can prove that He did not. To say that God allowed “careless scribes” to destroy it is pure conjecture.
- D. Just as with creation, there is, however, much evidence that God did preserve His word.
 - 1. There are thousands of copies that span the centuries that agree with one another.
 - 2. The church fathers of the first few centuries wrote many verses in their books and letters, and those verses usually agree with the King James Bible and underlying Greek text.
 - 3. Verses like Acts 8:37 and I John 5:7-8 can be traced through the centuries in the writing of the church fathers and in manuscripts of many languages.

III. THE HISTORICAL EXAMPLE OF PRESERVATION OF ACTS 8:37

- A. Acts 8:37 answers the question, “What doth hinder me to be baptized?”
- B. In the KJB it reads, “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.”
- C. What do the critical English language versions do with this verse?
 - 1. Acts 8:37 is completely missing in the NIV
 - 2. Acts 8:37 is completely missing from the RSV, and most other modern versions
 - 3. Acts 8:37 is in brackets in the NASV (meaning it is not really supposed to be there)
 - 4. NKJV adds the footnote, “8:37 NU-Text and M-Text omit this verse.”
- D. What do the older English language versions do with this verse?
 - 1. The 1560 Geneva Bible says, “And Philippe said vnto him, If thou beleueest with all thine heart, thou mayest. Then he answered, and saide, I beleue that that Iesus Christ is that Sonne of God.
 - 2. The 1526 Tyndale Bible says, “Philip sayde vnto him: Yf thou beleve with all thyne hert thou mayst. He answered and sayde: I beleve that Iesus Christe is the sonne of God.”
 - 3. Wycliffe’s 1382 Bible says, “And Filip seide, If thou bileueest of al the herte, it is leueful. And he answeride, and seide, Y bileue that Jhesu Crist is the sone of God.”
- E. What about the other older non-English language Bibles?
 - 1. Jerome’s Latin Vulgate of 400 A.D. includes this verse
 - 2. Greek manuscripts from various centuries include this verse - Greek manuscripts (36, 88, 97, 103, 104, 242, 257, 307, 322, 323, 385, 429, 453, 464, 467, 610, 629, 630, 913, 945, 1522, 1678, 1739, 1765, 1877, 1891, and others).
 - 3. Other Old Latin manuscripts contain the verse – such as l, m, e, r, ar, ph, and gig. They are dated before Jerome (400 AD).
- F. What about the early church “fathers”?
 - 1. Irenaeus (202 AD), Cyprian (258 AD), Ambrosiaster (forth century), Pacian (392 AD), Ambrose (397 AD), Augustine (430 AD), and Theophylact (1077 AD) all cite Acts 8:37.
- G. The conclusion and a question
 - 1. Acts 8:37 was placed in the Bible by the Lord, and was seen by the church fathers, the Old Latin Bible, Jerome, and others in the first few centuries.
 - 2. It is found in Greek manuscripts, although some are corrupt and omit it.
 - 3. It was considered scripture by Tyndale, Wycliffe, Erasmus, and other men in the 1400's and 1500's.
 - 4. It was considered scripture in 1611 by the King James translators
 - 5. Then, it was flagged or omitted by modern versions. WHY?
 - 6. Also, why is this the case with the other missing verses as well as the Last Twelve verses of Mark and John 7:53 through John 8:11. Why is it that almost all of the manuscripts and early English language Bibles include these missing verses, but the Modern versions omit them?

IV. DIVERTING MEN FROM THE TRUTH WITH “THE GREAT LIE!”

- A. Anyone familiar with tricks using slight of hand will tell you that first you must distract the

person being deceived. In the case of the Bible, the so-called scholars will first claim that careless scribes must have corrupted the Bible.

1. They have distracted you from God's promise to preserve His word!
 2. They have your eyes on men (scribes) and off of God.
- B. If you simply believe that God promised to preserve His word (and if you can read the Bible you can plainly see this), then you know that He made that promise. To believe He kept that promise, you only need faith.
- C. The serpent said to Eve, "Yea, hath God said?" The proponents of modern versions are saying the same thing – doubting His promise (to preserve His word).
- D. God did not allow His word to be lost for over a thousand years, and then expect men to dig up old copies that came from who knows where and trust them over what men plainly had in their hands during that same thousand years of time.

V. YOU WON'T BELIEVE THIS!

- A. The men behind modern versions do not deny that there was a quite pure (maybe not perfect in their opinion) version of the Bible that was miraculously preserved throughout the ages, BUT THEY SAY THAT IT IS THE WRONG ONE!
- B. The men who wrote the Greek text used in all the modern versions say that there was a Bible in use from at least 350 A.D. until the days when the King James Bible was translated that was quite well preserved.
1. "An overwhelming proportion of the text in all known cursive manuscripts except a few is, as a matter of fact, identical.¹" *Translation: The lower case Greek copies of the Bible, of which there are thousands, all read like one another. There are almost 3,000 of them (Wikipedia actually lists them all). Most of them are from the Tenth through the Fourteenth Century A.D.*
 2. "Comparison with patristic quotations discloses at once the striking fact that all the more considerable variations of reading [in MSS] must have arisen before the latter half of the fourth century. Variations of later origin are for the most part of little moment, and the changes which took place after that period were mainly changes in the distribution of readings already existing."² *Translation: all of the copies of the Bible made after about 350 A.D. read the same. Variations between them are "of little moment."*
 3. "[Hort says that] the fundamental Text of late extant Greek MSS generally is beyond all question identical with the dominant Antiochian or Graeco-Syrian Text of the second half of the fourth century. We request, in passing, that the foregoing statement may be carefully noted. The Traditional Greek Text of the New Testament, -- the TEXTUS RECEPTUS, in short,-- is, according to Dr. Hort, 'BEYOND ALL QUESTION' the 'TEXT OF THE SECOND HALF OF THE FOURTH CENTURY.'³" *Translation: One of the two men who re-wrote the Greek New Testament is saying that manuscripts from 350 A.D. and from the days when the King James Bible was translated are, "generally beyond all question identical."*
- C. Do not believe the lie that modern versions are only intended to make the Bible more easy to understand by replacing so-called archaic words or using easier words. That was NEVER the reason that the modern versions were produced. They were trying to clean the Bible up.
1. If they only wanted to clear up old words in the King James Bible, they would not have needed to spend two decades producing a new Greek text (which they did).
 2. And, they would not have used that quite different Greek text if they trusted the King

¹ F. J. A. Hort, quoted by Jack Moorman, *Forever Settled, A Survey of the Documents/History of Bible*, 1985, p. 191.

² Wescott & Hort, *Introduction to The New Testament in the Original Greek*, MACMILLAN AND CO, 1893, p. 561.

³ Dean John Burgon, *The Revision Revised*, Conservative Classics, Paradise, PA, 1883, p. 257.

James Bible and its Greek text to begin with.

- D. The foundation of modern versions is this:
1. First, that God supposedly allowed His word to be copied very accurately from bad manuscripts since about 350 A.D., while the very few (2 or 3) good Greek manuscripts lay ignored and buried somewhere until the last few Centuries (i.e. 1400's and 1800's).
 2. That all the other copies in Latin and other languages which happened to agree with the Bible men had used since 350 A.D. should be ignored.
 3. That then, men who denied Christ's deity, virgin birth, creative acts, blood atonement, etc. were called by God and privileged to write a new Greek manuscript from two recently discovered questionably old Greek manuscripts, and change well over half of the verses in the New Testament, discarding what men had been using since 350 A.D.
 4. That other men who are willing to call God's promise to preserve His word a lie, and who are theologically aberrant in many instances, were then to take that new Greek manuscript and translate it into English in place of the King James Bible, often to simply help out their own theological positions.

VI. CONCLUSION

- A. There is no doubt that God promised to preserve His word, and that means, "all the words."
- B. There is no way to prove this perfect preservation. It is something that must be believed by faith.
- C. But, if you deny it, you are forced to call God a liar or corrupt His promise (which is still calling God a liar).
- D. There is plenty of evidence to show that God "generally" kept His promise because thousands of manuscripts throughout the centuries agree with one another and with the King James Bible.
- E. And, there are many other languages with translations that agree (i.e. the Old Latin) and there are many men who wrote documents which quote verses that agree with the King James Bible.
- F. The men who produced the Greek text behind the modern versions said that it was amazing to them that all those "identical" (their word, not mind) copies had been made, but that they were made from the **WRONG GREEK TEXT**.
- G. They said that you must rely on a handful of Greek texts that don't agree with one another, and that disagree often with the Greek text used to translate the King James Bible. Ultimately, they chose two manuscripts that they trust and disregarded thousands that all read the same.
- H. Then, modern versions **ALL** use and/or honor that new Greek text and **ALL** attack the King James Bible for its so-called inaccuracy and use of manuscripts that are "not old enough."
- I. The truth is, according to the writers of that new Greek text, the old manuscripts from 350 A.D. say the same thing that the manuscripts used to translate the King James Bible say.
- J. So, we have two choices:
 1. One - we can believe that God kept His promise to preserve His word, and even see evidence for much of that preservation. Then, we choose to use the King James Bible.
 2. Two - we can believe that God lied, and trust men who were unsaved and who protected men who denied Jesus. Those men say that, for some unexplained reason, there are many copies of the same thing but they are all wrong, and we are supposed to trust them to use only two manuscripts (one of which was found in a garbage can) to rewrite the Greek text used for **EVERY** modern version of the New Testament in English except the KJB.
- K. God made it easy for us to pick a side. Only the King James Bible is based on the supposition that God preserved His word. Even the NKJV plainly attempts to recommend the new Greek text (actually two of them). If you believe in preservation, only the King James Bible is eligible.
- L. So, the accusation that you are King James Only is actually a label which means that you believe God keeps His promises, and that you distance yourself from men who call God a liar.

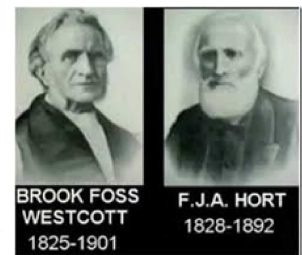
II John 1:9-10 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. **If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed**

I. **FROM WHAT GREEK TEXT WAS YOUR BIBLE TRANSLATED?**

- A. If you are using any modern English language Bible, other than the King James Bible (not the NKJV), the New Testament of your Bible was translated from (or depends on and will direct you towards) a Greek text that was produced in the late 1800's by two men named B. F. Westcott and F. J. A. Hort.
 - 1. That Greek text has many names.
 - a. It might be called the Nestle-Aland Greek Text
 - b. Or the United Bible Societies text.
 - 2. But, its source is the same – Westcott and Hort.
- B. I know this because I have collated the Westcott/Hort text, and compared it to the Received Text and the NIV. All of the biggest changes (i.e. missing verses) in the Westcott and Hort text are present in the NIV.
- C. If you study about the NIV you will find that, “The manuscript base for the New Testament was the Koine Greek language editions of the United Bible Societies and of Nestle-Aland.”
 - 1. Research Nestle-Aland and you find that, “Nestle took the three leading scholarly editions of the Greek New Testament at that time by Tischendorf, Westcott/Hort and Weymouth as a basis.”
 - a. Tischendorf is the man who found Codex Sinaiticus in a trash can in Saint Catherine’s Catholic monastery (in the Sinai) in the 1840’s.
 - b. Tischendorf then published a Greek New Testament which heavily favored Codex Sinaiticus.
 - c. Weymouth created a Greek text which “was what resulted from his compilation of readings from Stephens (1550), Lachmann, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, the Bâle edition (1880), Westcott and Hort, and the Revision Committee of London.”
 - d. So, Nestle-Aland’s Greek text bears an indisputable link to the work of Westcott and Hort.
 - 2. Then, years later, after using Westcott/Hort as a source, Kurt Aland said, “neither Codex Vaticanus or Codex Sinaiticus can provide a guideline we can normally depend on for determining the text. The age of Westcott-Hort and of Tischendorf is definitely over!”
 - a. That is fascinating, considering that Westcott and Hort trusted only Vaticanus and Sinaiticus, and Nestle used their work as a starting point for his Greek text.
 - b. This is indeed a divided house, and it is the foundation of all modern versions.
- D. Those who stand up and defend any New Testament translation other than the one found in the King James Bible are defending the work and positions of Westcott and Hort.
 - 1. Their Bible is translated from the Greek text that Westcott and Hort produced.
 - 2. The NKJV is no exception.
 - a. It inserts footnotes which point you to the Westcott and Hort text
 - b. It’s intention is to direct the reader to consider “more accurate Greek manuscripts.”

II. **WHO WERE WESTCOTT AND HORT?**

- A. Westcott and Hort theorized that all of the manuscripts were wrong, except for a very few. They despised the *Received Text* and wrote a replacement.
- B. They said that people had been using the wrong Bible for at least 1,400 years, and they were going to fix it.
- C. They admitted that the ancient manuscripts almost all agree with that “wrong Bible” but they had a “better” new theory.
 - 1. According to one source, “85% of papyri used Textus Receptus and only 13 agree somewhat with Westcott-Hort
 - 2. 97% of uncial (upper case) manuscripts used Textus Receptus, and only 9 resemble WH
 - 3. 99% of minuscule manuscripts used Textus Receptus and only 23 are like WH
 - 4. 100% of lectionaries used Textus Receptus, and none support Westcott and Hort.”
- D. That did not stop Westcott and Hort from writing the Greek text that all modern versions use as a basis.
- E. Westcott and Hort produced that Greek text and used it in the 1881 *English Revised Version*.
 - 1. The creation of modern English language translations began in 1881 with the *Revised Version*.
 - a. It was later updated in the *Revised Standard Version* of 1952
 - b. Then in the *New Revised Standard Version* of 1971.
 - c. It then became the *English Standard Version* (ESV) in 2001.
 - 2. In 1881, theologians in America were excited for the revision, and asked to be a part of the work.
 - a. The men in England who were doing the work agreed to include the Americans, with the provision that the Americans would not produce their own version for at least 20 years.



- b. After agreeing to this stipulation, the English virtually ignored the Americans, who were forced to wait until 1901 to produce the *American Standard Version* (ASV).
 - (1) The *New American Standard Version* (NASV) was the update of the ASV.

III. THE NEW KING JAMES VERSION CONNECTION TO WESTCOTT AND HORT

- A. The *New King James Version* was published in 1982.
 1. It is built on a foundation of false statements and lies.
 2. It sometimes claims to be based on the *Received Text* but is filled with footnotes that point the reader to the Westcott and Hort text.
 3. It is much different from the King James Bible.
 - a. It changes thousands of words for no other reason than to be different from the King James Bible so it could obtain a copyright. Many of those changes introduce errors.
 - b. It is based on a corrupt Old Testament Hebrew text (BHS).
 - c. It discards the second personal pronouns found in the King James Bible (thus losing information)
- B. The NKJV executive editor, Arthur Farstad stated that the *Received Text* is inferior, and introduced a third textual theory known as the *Majority Text* (which is actually a small minority of manuscripts).
 1. He stated, “None of the three [textual] traditions (TR, WH, MT) is labeled the best or most reliable [in the NKJV]. The reader is permitted to make up his or her own mind about the correct reading.”
 2. The reader is expected to pick what verses he likes as he reads the NKJV.
 - a. If you don’t like one reading, you can pick another! This is a “pick your own verse” version.
 - b. So, the NKJV gives you all you need to use Westcott and Hort’s Greek text if you like, and encourages you to do so.
 3. How can you claim to believe the KJB is accurate and then say that its Greek text is inferior?

IV. MODERN VERSIONS CHANGE DOCTRINE – THE CASE OF G. VANCE SMITH

- A. Let’s go back to 1881 when the *Revised Version* was translated.
- B. You can find the names of the men who worked on that translation in many places, and on the Internet.
- C. In particular, I want to consider one of those men and his declarations about the doctrine found in the modern translations like the *Revised Version*. His name is G. [George] Vance Smith.
 1. Smith was a Unitarian – they deny the deity and atonement of Jesus Christ.
 2. He denied the personality of the Holy Spirit.
 3. He denied the divine inspiration of Scripture.
- D. When he was chosen to be part of the *Revised Version* translators, a protest formed.
 1. A. G. Hobbs, in the book, *The Revision Revised*, explains. He said, “[Smith’s participation in the communion service] led to a public protest signed by ‘some thousands of the Clergy.’ The Upper House passed a Resolution that ‘no person who denies the Godhead of our Lord Jesus Christ ought to be invited to join either company to which was committed the Revision of the Authorized Version of Holy Scripture: and that it is further the judgment of this House that any person now on either Company should cease to act therewith.’ This Resolution was also passed by the Lower House. And still they could not get this non-believer off the Committee. Here is a real shocker: Dean Stanley, Westcott, Hort, and Bishop Thirlwall all refused to serve if Smith were dismissed.”
 2. And, I should add, they were helpless without Westcott and Hort because they supplied the Greek text for the *Revised Version*.
- E. The men who produced the Greek text used to translate every English language Bible in print, except the KJB, defended and stood alongside G. Vance Smith, an unsaved man who blasphemes the name of Christ.
- F. G. Vance Smith wrote a book entitled, *Texts and Margins of the Revised New Testament affecting Theological Doctrine*.
 1. He should know: he was on the committee that translated it.
 2. His book is readily available today on the Internet and is in the public domain.



G. Vance Smith

V. YOU MUST DECIDE IF YOU ARE WILLING TO STAND UP FOR G. VANCE SMITH!

- A. Are you ready to declare that the modern versions of the New Testament in English that are based on the work of Westcott and Hort are all free from doctrinal revision and error?
- B. Are you ready to stand alongside G. Vance Smith?
- C. You must make that decision, and we refer to some of his work for assistance.

VI. THE WRITING OF G. VANCE SMITH

A. In *Texts and Margins*, written by G. Vance Smith, there is section entitled, Conclusion. It reads, in part, exactly as follows: (You can find this book in public domain on Google books on the Internet).

DOCTRINAL RESULTS OF THE REVISION – Since the publication of the revised New Testament, it has been frequently said that the changes of translation which the work contains are of little importance from a doctrinal point of view;—in other words, that the great doctrines of popular theology remain unaffected, untouched by the results of the revision. How far this assertion is correct, the careful reader of the foregoing pages will be able to judge for himself. To the writer any such statement appears to be in the most substantial sense contrary to the facts of the case, for the following reasons:

(1) The only passage in the New Testament which seemed like a statement of the doctrine of the Trinity, has been removed by the revisers as spurious.

(2) The sole Deity of the Father has been re-affirmed in a remarkable case in which the authorised version had singularly misrepresented the original words. 'The only God ' of John v. 44, affords evidence equally strong and clear with that of John 17: 3, that the writer of this Gospel could not have intended to represent Jesus, the Christ, or Messiah, or even the Logos in him, as God in the same high sense of Infinite and Eternal Being in which He is so. Who is 'the Only True God.' The margin of John I. 1 8, ' God only begotten,' used of the Logos, in no way lessens the force of this remark, but serves to strengthen it. An ' only begotten God,' a ' second God,' could never have been intended by the Evangelist to be represented as equal to the Being whom he designates as the only God.' Indeed this highest of Names the same Evangelist carefully lets us see that Jesus, or the Logos speaking in him, disclaimed for himself, making himself simply ' Son of God ' (John 10:35)—no doubt here in the Logos Messiah sense.

(3) The character of the baptismal formula is greatly altered by the simple substitution of the word 'into' for 'in'—shewing us that there could never have been, as people have commonly supposed, any ecclesiastical magic in the phrase ' In the name of the Father, and of the Son, and of the Holy Ghost,' seeing that this phrase is not to be found in the New Testament at all, and that the words simply express a change of mind, on the part of the convert, from disbelief or denial to the profession of the allegiance which constituted discipleship.

(4) One remarkable instance in which the epithet ' God ' was given to Christ (1 Tim. 3. 16) has been excluded from the text, and others of similar kind are admitted by the Revision to be uncertain. See above, in Acts 20. 28; Rom. 9. 5; Tit. 2. 13; I Pet. 1. 1. In both the last named texts the apparent support newly extended to orthodox theology by the change of translation is virtually recalled and nullified by those who offer it; the new rendering being shewn to be doubtful, in other words, worthless, by the marginal admission, that the change was uncalled for and purely arbitrary.

(5) The only instance in the New Testament in which the religious worship or adoration of Christ was apparently implied, has been altered by the Revision : ' At the name of Jesus every knee shall bow,' is now to be read in the name. Moreover, no alteration of text or of translation will be found anywhere to make up for this loss as, indeed, it is well understood that the New Testament contains neither precept nor example which really sanction the religious worship of Jesus Christ.

(6) The word 'Atonement' disappears from the New Testament, and so do the connected phrases, ' faith in his blood,' and 'for Christ's sake.' These so commonly used expressions are shewn to be misrepresentations of the force of the original words, such alterations evidently throwing the most serious doubt upon the important popular doctrine of which they have hitherto been amain or indispensable support. The changes just enumerated are manifestly of great importance, and are they not wholly unfavourable to the popular theology? Many persons will deny this, but it is hard to see on what grounds they do so. Or, if it be true that the popular orthodoxy remains unaffected by such -changes, the inference is unavoidable that popular orthodoxy must be very indifferent as to the nature of the foundation on which it stands. But indeed it is easy to see that it is not within the New Testament, but in the traditional creeds and other such documents, that the theology of the day finds its clearest exposition and its true strength. Hence it was hardly to be expected that any revision of the New Testament would be felt to have done it harm, whatever the light thrown from

B. Remember, the man who wrote the above words was there during the work, doing the work.

C. In summary, G. Vance Smith, a man who was one of about two dozen men on the English revision committee, plainly said that the Revision accomplished the following doctrinal changes:

1. It removed the only passage that proves the doctrine of the Trinity. (I John 5:7-8)
2. It removes any proof that Jesus is God, but rather says that he is a lesser God.
3. It denies that we should baptize in the name of the Father, Son, and Holy Ghost.
4. Christ is not to be called God. (I Tim 3:16)
5. Jesus Christ is not to be worshiped.
6. There is no such thing as atonement by the blood of Christ. Vance hated the idea of atonement.

D. Some of these changes came directly from the Greek of Westcott and Hort (i.e. John 1:18 and I John 5:7-8) but others are simply changes made during the translation into English.

VII. ANOTHER UNITARIAN – THE CASE OF JOSEPH HENRY THAYER

- A. G. Vance Smith is not merely one isolated case? He was not the only lost Unitarian on the committee.
- B. Consider the case of Joseph Henry Thayer.
 - 1. He was a member of the New Testament Company of the American Revision Committee.
 - 2. He was the committee secretary.
- C. Mr. Thayer spent twenty years writing a lexicon (two language dictionary - Greek/English). In that book the preface to the reader says the following:
 - 1. A word of caution is necessary. Thayer was a Unitarian, and the errors of this sect occasionally come through in the explanatory notes. 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. [He believed that] man is inherently good, needing Christ not as Saviour but only as an example.
- D. So, to consider this man's theology, and to use modern versions which he influenced, one must accept a man who believed that:
 - 1. There is no Trinity.
 - 2. Christ is only a man, and is not God.
 - 3. The Holy Spirit is not a person, but is rather only an impersonal force.
 - 4. Man has no fallen nature, but only becomes bad. He only needs Christ as an example, not a Saviour.
 - 5. There is no eternal hell.
 - 6. The Bible contains errors of science and fact.



VIII. THE THEOLOGY OF WESTCOTT AND HORT

- A. Westcott and Hort were prolific writers, and their theology is readily available.
- B. Here is a short list of some of their beliefs
 - 1. It is assumed that both men were theistic evolutionists, as they were admirers of Charles Darwin.
 - 1. When Hort was 23 years old, before he knew anything about Greek or Hebrew manuscripts, he referred to the *Received Text* as "villainous and vile."
 - 2. Hort wrote Westcott in October of 1865 and states, "I have been persuaded for many years that Mary worship and Jesus worship have very much in common in their causes and results."
 - 3. Hort rejected the blood atonement of Christ.
 - 4. Hort rejected the infallibility of scriptures.
 - 5. Hort declared that the "Alpha and Omega" in Revelation 1:8 "could not be our Lord."
 - 6. Westcott believed that Christ learned He was God when the Spirit descended upon Him at baptism.
 - 7. Westcott wrote that heaven is a "state" (condition) and not a literal place.
 - 8. Westcott wrote that eternal life is a never ending effort after the knowledge of God.
 - 9. Westcott said that Jesus was only placing his "actions" on the same level as God in John 5:18.

II. CONCLUSION

- A. It is obvious when you study Vance, Thayer, Westcott, and Hort, that they have a lot of false doctrine in common.
- B. It should not surprise us that Westcott and Hort were willing to work with Unitarians (those who deny that Jesus is God) since they had much in common with them.
- C. The question is, are you and I willing to stand alongside and support these men and their false doctrine in light of II John 1:9-10?
- D. If you are using any version of the Bible based on their work, you had better be.
- E. When/If we say we are King James Only, what we are saying is that we reject all other versions – the same versions that were produced by men who defended and agreed with lost Unitarians, and who worked with them to produce the Greek text behind every modern English translation, bar none.
- F. Even if you choose the NKJV, the version that is most distant from the work of Westcott, Hort, Vance, and Thayer, you still have a version translated by a committee, half of which agreed with and stood alongside these men, and chaired by a man who openly said that you should consider their theory as potentially valid.

I Peter 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.

I. INTRODUCTION

- A. Review: Thus far, we have examined and learned these important facts.
 - 1. The value of God’s word in our life is absolute.
 - 2. God’s view of His word is that the individual words are essential.
 - 3. God promised to preserve His word: we believe, by faith, that He keeps His promise.
 - 4. The men who produced early modern English versions plainly intended to change doctrine, and said they had done so.
- B. While is it impossible to trace pure word of God in the copies of God’s word back to the original inspired writings of the various New Testament books, it is easy to identify the roots of the modern English language versions of the Bible.
 - 1. Remember, when you read the New Testament, you are reading a translation into English from Greek.
 - 2. This means that what you read can be no better than the Greek source from which it was translated. If the Greek source was corrupt, the translation will be corrupt.
- C. There are only three different Greek sources for today’s English New Testament translations:
 - 1. The Received Text (Textus Receptus) - used by the King James Bible only.
 - 2. The “Majority Text” - used by the New King James Version as “one of three” possible textual positions - these are all three shown by reading the footnotes.
 - a. The Majority Text is, in fact, not from a majority of manuscripts.
 - b. It is very similar to the Received Text, but slightly different.
 - c. The problem with using this text is that it denies that God preserved His word.
 - 3. The “Critical Text” sometimes known as the UBS 3rd edition, the Nestle-Aland Greek, or the Westcott and Hort Greek text. All modern English language translations of the New Testament except the King James Bible use this “Critical Text” as a source.

II. ORIGINS OF THE CRITICAL GREEK TEXT

- A. In 1775, Johann Jakob Griesbach, at age 30, published a “Greek New Testament.”
 - 1. Griesbach believed that the Gospel of Mark was not written by Mark, but excerpted from Matthew and Luke, and that Luke was also derived from Matthew.
 - 2. Griesbach was venerated by Westcott and Hort more than any other textual critic.
 - 3. It was his theories that most influenced W-H.
 - 4. Griesbach is known as the founder of the theory of textual families.
- B. Griesbach’s theories became a foundation for the work B. F. Westcott and F. J. A. Hort. They published another critical Greek New Testament in 1881. It is the one modern Bibles use today.
 - 1. That Greek New Testament is the basis of all modern critical Greek texts including the work of Nestle-Aland, and the UBS Third Edition.
 - 2. The theories of Westcott and Hort are the foundation for all modern English language translations including the footnotes in the NKJV.
- C. Seven testimonies that declare the connection between the work of Westcott and Hort, and the modern critical Greek New Testament⁴ which is the basis for ALL modern English translations.
 - 1. 1914--The Testimony of Herman Hoskier. "The text printed by Westcott and Hort has been accepted as 'the true text,' and grammars, works on the synoptic problem, works on higher criticism, and others have been grounded on this text."
 - 2. 1964--The Testimony of J. H. Greenlee. "The textual theories of W-H [Westcott & Hort] underlies virtually all subsequent work in NT textual criticism."
 - 3. 1979--The Testimony of D. A. Carson. "The theories of Westcott and Hort . . . [are] almost universally accepted today. . . . Subsequent textual critical work [since 1881] accepted the theories of Westcott and Hort. The vast majority of evangelical scholars hold that the basic textual theories of Westcott and Hort

⁴ <http://www.deanburgonsociety.org>

- were right and the church stands greatly in their debt." [D. A. Carson, *The King James Version Debate*, (1979), p. 75]
4. 1980--The Testimony of Wilbur N. Pickering. "The two most popular manual editions of the text today, Nestles-Aland and U.B.S. (United Bible Society) really vary little from the W-H [Westcott & Hort] text." [Dr. Wilbur N. Pickering, *The Identity of the New Testament Text*, (1980), pp. 42]
 5. 1987--The Testimony of John R. Kohlenberger. "Westcott and Hort . . . all subsequent versions from the Revised Version (1881) to those of the present . . . have adopted their basic approach . . . [and] accepted the Westcott and Hort [Greek] text." [John R. Kohlenberger, *Words About the Word*, (1987) p. 42]
 6. 1990--The Testimony of Philip W. Comfort. "But textual critics have not been able to advance beyond Hort in formalizing a theory . . . this has troubled certain textual scholars. " [Philip W. Comfort, *Early Manuscripts and Modern Translations of the New Testament*, (1990), p. 21]
 7. 1990--The Testimony of Bruce Metzger. In 1990, Dr. Kirk D. DiVietro, a Baptist Pastor, wrote to Dr. Bruce Metzger about how he and the other members of the Nestle-Aland and United Bible Societies Committee began their work on their New Testament Greek Texts. Dr. Metzger replied to him as follows: "We took as our base at the beginning the text of Westcott and Hort (1881) and introduced changes as seemed necessary on the basis of MSS evidence."
- D. So, if Westcott and Hort were wrong, their Greek text is corrupt, and anything translated from it is corrupt. For example, the NIV, NASV, RSV, CEV, etc. are all dependent on the accuracy of the work done by Westcott and Hort.

III. THE THEORIES OF WESTCOTT AND HORT

- A. First, that the Received Text (Textus Receptus) was a horrible text. They stated that:
 1. The Received Text was "late and inferior" (W-H⁵, p. 15)
 2. The Received Text was not trustworthy (p. 16)
 3. The [Received Text] is derived from other ancient texts (i.e. not original) (p. 117)
 4. The Received Text is feeble (p. 135)
 5. It shows no marks of spiritual insight.
 6. It is to be rejected (p. 163). It is to be condemned (p. 191)
 7. NOTE: On p. 110-111 of their book, Westcott and Hort stated, "a text substantially identical with that of [the Received Text] was unquestionably the only text likely to be known to transcribers generally throughout the centuries . . . till quite lately."
 - a. In other words, the Received Text was what people were using throughout history.
- B. Second, a "good reading" of a verse is one that is different from the Received Text.
 1. ". . . All readings in which the Pre-Syrian texts occur must be accepted at once as the apostolic readings, or to speak more exactly, as the most original of recorded readings."
 2. "Distinctly Syrian readings must be at once rejected."
- C. Third, ignore any evidence in other languages that might prove their theory wrong.
 1. No Latin readings were given authority (p. 83)
 2. None of the Syriac Vulgate readings were used.
- D. Fourth, If it is older, then they trust it more even if it was not copied.
- E. Fifth, Ultimately, using the rules they invented, they decide to approve of two old Uncial manuscripts – Vaticanus (B) and Sinaiticus (Aleph).
 1. Because they are supposedly "pre-Syrian."
 2. Westcott and Hort say, "It is our belief that readings of Aleph-B should be accepted as the true readings until strong . . . evidence is found to the contrary, and that no readings of Aleph-B can be safely rejected absolutely." (p. 225)

IV. WHAT ABOUT THOSE TWO MANUSCRIPTS?

- A. If you are reading an NIV, NASV, CEV, etc. you are reading a translation of two Greek manuscripts which are of questionable origin, contain countless corrections, and which disagree sharply with the Bible people have been using for the majority of the past two thousand years.
- B. Codex Vaticanus - a.k.a. "B"

⁵ B. F. Westcott and F. J. A. Hort, *Introduction to the New Testament in the Original Greek*, Harper and Brothers, New York, 1882.

1. It is said that Codex Vaticanus was discovered in the Vatican library in 1481 (Jack Moorman, *Forever Settled*, 1985, p. 85.).
 2. Its whereabouts prior to being found in the Vatican library are a mystery, as is the place where it was first written. Men have speculated that it is one of the fifty Eusbio-Constantine Bibles that were ordered by the Emperor Constantine.
 - a. The Eusbio-Constantine Bibles were intentionally altered in order to make them acceptable to the variety of beliefs of the day.
 - b. They were ecumenical.
 3. The changes made to "B" by correctors who wrote in it subsequent to the original scribe are numerous, and demonstrate that it was subjected to notable doubt by men who handled it long before it arrived in the Vatican library. They are so extensive, that some who champion this manuscript lament over the damage they have done to its image.
- C. Codex Sinaiticus - a.k.a. "Aleph"
1. Codex Sinaiticus was found at St. Catherine's monastery at Mount Sinai in 1844 in a trash can.
 - a. Tischendorf describes the discovery as follows: I perceived in the middle of the great hall a large and wide basket full of old parchments; and the librarian, who was a man of information, told me that two heaps of papers like these, moldered by time, had been already committed to the flames. What was my surprise to find amid this heap of papers a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient that I had ever seen.
 - b. After Tischendorf showed sincere interest in the manuscript, the monks only allowed him to take 43 leaves of it with him when he departed. It took two additional trips to the monastery before the entire manuscript could be purchased, and then under somewhat shadowy circumstances.
 2. Sinaiticus is a much more heavily corrected manuscript than is Vaticanus, which is heavily corrected itself.
 - a. "The number and variety of corrections which have been made from time to time in the Codex Sinaiticus place it in a class by itself. Tischendorf's great edition enumerates 14,800 places where some alteration has been made to the text, and this figure does not include the Codex Frederico-Augustanus [43 out of 242 Old Testament leaves].(*The Codex Sinaiticus and The Codex Alexandrinus*, p. 16.)"
 - b. The manuscript included the Old and New Testament.
 3. The British Museum holds a very dim view of the accuracy of Sinaiticus. They say, "'In the Gospels, where the corrections are very numerous and often of textual importance . . . the position is unusually complicated. The reader who dictated the Gospels must have been singularly careless, for again and again whole sentences have dropped out where his wandering eye had failed to keep the place. A good many of these were inserted in the margins of the manuscript by scribe 'A' [one of the original scribes] when going over his work in the usual desultory manner. But the corrections from his pen show such variations of script that they probably represent several different attempts at revision, while interspersed among them are supplementary corrections by scribe 'D' [another of the original scribes], who perhaps had the last word in cases of special difficulty. Nor are these corrections confined, as elsewhere in the manuscript, to rectifying scribal errors; for many of them make actual changes in the wording, introducing variants known to us from other sources. There is indeed some reason to think that these variants were noted in the exemplar from which the Sinaiticus was copied -- a species of master copy, amounting almost to a critical edition. (*The Codex Sinaiticus and The Codex Alexandrinus*, pp 16-17.)"
- D. Westcott and Hort labeled Codex Vaticanus and Codex Sinaiticus as 'Neutral' texts, saying that they were the manuscripts that were most free from corruption.
- E. In fact, just the opposite is true, as per the British Museum. "The wisdom of Hort's emphatic preference for the 'Neutral' text has been in general confirmed by subsequent discoveries and researches. In one respect, it is true, the claim he made for it can no longer be upheld: we now know that its excellence is due, not to the negative virtue of an escape from corruption, but to deliberate and drastic editorial revision. . . . the revisers of the 'Neutral' text seem to have performed their task with a degree of skill and thoroughness which would do credit to an editor of today. (*The Codex*

Sinaiticus and The Codex Alexandrinus, p. 23.)"

- F. One final consideration regarding Aleph and "B" that cannot be overlooked is that, while they are similar in some respects, they are quite different from each other as a whole. Dean John Burgon, commenting on the vast differences between Aleph and "B", stated that it is easier to find two verses that are different the one from the other, than it is to find two verses that are the same. He presents some interesting statistics regarding these and two other uncial manuscripts.

" . . . in the Gospels alone B is found to omit at least 2877 words; to add, 536, to substitute, 935, to transpose, 2098; to modify, 1132 (in all 7578); -- the corresponding figures for Aleph being severally 3455, 839, 1114, 2299, 1265 (in all 8972). And be it remembered that the omissions, additions, substitutions, transpositions, and modifications, *are by no means the same* in both. It is in fact *easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree.* (Dean John Burgon, pp. 11,12.)"

V. CONCLUSION

- A. When you see a footnote in a modern version like the NIV or the NASV which says, "the best manuscripts" or "the oldest manuscripts", Vaticanus and Sinaiticus are the manuscripts that they are referring to. They are essentially mimicking what Westcott and Hort taught them.
- B. Dean Burgon wrote: ". . . this is nothing else but a poisoning of the River of Life at its sacred source. Our Revisers (with the best and purest intentions, no doubt,) stand convicted of having deliberately rejected the words of Inspiration in every page, and of having substituted for them fabricated Readings which the Church has long since refused to acknowledge, or else has rejected with abhorrence, and which only survive at this time in a little handful of documents of the most depraved type." [Dean John W. Burgon, *Revision Revised*, pp. vi-vii]. He is referring to "B" and "Aleph," the Vatican and Sinai manuscripts.
- C. Dean Burgon wrote: "We venture to assure him, without a particle of hesitation, that "Aleph," "B," "D" are three of the most scandalously corrupt copies extant:--exhibit the most shamefully mutilated texts which are anywhere to be met with:--have become, by whatever process (for their history is wholly unknown), the depositories of the largest amount of fabricated readings ancient blunders, and intentional perversions of Truth,--which are discoverable in any known copies of the Word of God." [Dean John W. Burgon, *Revision Revised*, p. 16]. Dean Burgon knew what these old ancient Uncials were. They were depraved, and mutilated. Yet these are respected, revered, and put on a pedestal today.
- D. In conclusion, when you are reading a modern English language translation, you are wholly dependent upon the theories of Westcott and Hort, and the manuscripts known as Aleph and B. If you know nothing about those men and those manuscripts, you are defenseless., and at the mercy of your own ignorance as you read what is supposed to be the Pure Word of God, but which is, in reality, a corrupt and malicious departure from the words that God promised to preserve.

I Tim 6:3 If any man teach otherwise, and consent not to **wholesome words**, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and **strifes of words**, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, **supposing that gain is godliness**: from such withdraw thyself.

I. INTRODUCTION

- A. The words in your Bible matter!
- B. Translation from one language to another is an incredibly difficult task which requires both integrity (honesty in translation and purpose) and ability (knowledge of languages).
- C. If a Bible translator did not have a pure or proper agenda (purpose), and if God was not overseeing the work (preservation), then the product will not be the word of God.
- D. Modern versions change many many words. They do so on purpose. It is important to know if that purpose was honest and legitimate. If it was not, they the result is corruption.
- E. This lesson will explore word changes, their impact or injury, and their purpose.
- F. Ane, you will find that the changes in modern versions often make things less clear, not more clear.

II. THE WEAK ENGLISH PRONOUN “YOU”

- A. The English language has a weakness when it comes to the word “you.”
 1. This second person pronoun can be either singular or plural.
 2. And it can be either nominative (doing something; or the subject) or oblique (having something done to it; the object of a verb).
- B. But, the English language has a solution to this problem. One that we rarely use any more, but one that is used consistently in the Authorized Version of the Bible.
 1. “Thou” means singular, nominative you as a subject: e.g. Thou, my friend, hath my response.
 2. “Thee” means singular oblique you as an object, e.g. I give my response to thee, my friend.
 3. “Ye” means plural nominative you as a subject, e.g. Ye, my friends, doth read my response.
 4. “You” means plural oblique you as an object, e.g. I give my response to you, my friends.
 5. Both “thy” and “thine” are the singular equivalent of the modern “your.” (also second person)
- C. Here is an Example:
 1. NKJV: John 3:7 “Do not marvel that I said to you, ‘You must be born again.’”
 - a. Is the first “you” singular or plural? Is Jesus talking only to Nicodemus, or is He talking about a group of people?
 - b. Is the second “you” singular or plural? Is Jesus talking about Nicodemus only, or about a group of people?
 - c. We cannot say. The word “you” can mean either of these. There is no clue which.
 2. KJB: John 3:7 “Marvel not that I said unto thee, Ye must be born again.”
 - a. “Thee” is always singular oblique - it refers to Nicodemus only.
 - b. “Ye” is a plural subject (nom.) - it refers to Nicodemus and all the Pharisees also.

III. INFORMATION FOUND IN THE “ETH” AND “EST” VERB ENDINGS

- A. In modern colloquial (what we use every day) English, we have no way to tell if a verb is in its “active” form (happening right now only) or its “ongoing” form (happening continually).
- B. The ending “eth” means that the action is ongoing. When you see a verb ending in “eth” you know that it is an ongoing form of the verb.
- C. The ending “est” also conveys an ongoing form in the same way as “eth.”
- D. Example: (prepared by Will Kenney found at <http://brandplucked.webs.com/theeandye.htm>)
 1. NKJV: John 21:15 So when they had eaten breakfast, Jesus **said** to Simon Peter, “Simon, son of Jonah, do you **love** Me more than these?” He said to Him, “Yes, Lord; You **know** that I **love** You.” He **said** to him, “Feed My lambs.”
 2. KJB: John 21:15 So when they had dined, Jesus **saith** to Simon Peter, Simon, son of Jonas, **lovest** thou me more than these? He **saith** unto him, Yea, Lord; thou **knowest** that I love thee. He **saith** unto him, Feed my lambs.
 - a. Notice first that Jesus saith. To revise this to "Jesus said to Simon Peter" (as do the NKJV, NIV, NASB) results in our losing the vision of the moment. That would put the

episode in the past tense. In the language of the KJV we are present that morning watching as the conversation takes place. (By the way, the Greek texts ARE in the present tense here as the King James Bible has it. The NKJV, NIV, NASB and others are wrong.)

- b. Then we have the word *lovest*. To modernize this to, "Do you love me?" is to miss the whole point. Jesus doesn't want to know if there are moments when Peter loves Him. He wants to know if Peter possesses a constant, ongoing love for His redeemer. [He had failed in this regard when he denied Christ the night before the crucifixion].
 - (1) "He saith unto him, Yea, Lord; thou knowest that I love thee".
 - (2) Peter's reply is a testimony to his understanding that Jesus' knowledge of his heart is continuous.
- c. Far from being burdensome, the word endings "-est" and "-eth" help to make the King James Bible so very meaningful. They carry the stories we are reading out of the past-tense mode and present them in such a way as to make us eyewitnesses to, yea, partakers of the action.
- d. It takes only a day or two to teach an elementary school reader the use of "-ed," "-s," or "-ing." Once these simple rules are learned his enjoyment of reading climbs to new heights. So the new Christian needs but a day or two to learn this simple rule of grammar and he can trade his past-tense, modern version for an active and exciting Bible.

IV. DIFFICULTY OF TRANSLATING LANGUAGES (WORD CHOICES)

- A. Anyone who has written in an attempt to communicate a message accurately can tell you that they are very careful to choose the exact words which best suit their needs. Changing one word can, and almost always does change the meaning of an entire sentence.
 1. Example: Do the following two phrases mean the same thing? (See II Cor 2:17)
 - a. "peddling the word of God"
 - b. "which corrupt the word of God"
 2. Example: Do these phrases mean the same thing? (Php 3:2)
 - a. beware of the mutilation!
 - b. beware of the concision.
- B. In each of the above cases, modern version translators chose to use different words in the translation. The new words do not communicate the same message as the old ones in the AV.
- C. The reasons translators might choose to change a word are:
 1. The word was translated from a Greek or Hebrew text which was in different and they want to use a different (correct?, or corrupt?) text as a source of translation - hence a different translated word or phrase appears. The cause is the original language in this case.
 2. It was translated incorrectly and they want to correct the error in translation.
 3. It was translated unclearly and they want to clear up the meaning of the word.
 4. It was translated in a way that they don't like (i.e. the "eth" ending) and they change it.
 5. It was translated in a way that offends their theology (doctrine) and they want to change the meaning of the verse.
 6. It was translated in a way they don't understand, because their knowledge of original languages is insufficient, and they make the change because they don't know any better.
 7. They need to make a lot of changes so they will have something to sell.

V. A TEST FOR EACH OF US REGARDING THE MEANING OF WORDS

- A. Consider the following pairs of words, and ask yourself some questions about them.
 1. Do you know what the words/phrases mean, or is the meaning unclear or unknown to you?
 2. Does each of the words/phrases in the pair mean the same thing?

Why Use the King James Bible?

Lesson 6 – Changed Words

| <i>Word/Phrase One</i> | <i>What does this word mean? Do you know?</i> | <i>Word/Phrase Two</i> | <i>What does this word mean? Do you know?</i> | <i>Do these two words or phrases mean the same?</i> |
|---------------------------|---|------------------------|---|---|
| Between | | Among | | |
| Changed | | Exchanged | | |
| Reprobate | | Debased | | |
| Convenient | | Fitting | | |
| Fornication | | Sexual immorality | | |
| Debate | | Strife | | |
| Malignity | | Evil Mindedness | | |
| Despiteful | | Violent | | |
| Without natural affection | | Unloving | | |
| Implacable | | Unforgiving | | |
| Have pleasure in | | Approve of | | |

B. Here are the definitions of the above words and phrases using Webster's 1828 Dictionary:

| <i>Word/Phrase List One</i> | <i>Definition</i> | <i>Word/Phrase List Two</i> | <i>Definition</i> |
|-----------------------------|--|-----------------------------|--|
| Between | passing from one to another; exchange between parties | Among | mingled with; associated with; one of the number |
| Changed | Altered; varied; turned; converted; shifted. | Exchanged | Given or received for something else; bartered. |
| Reprobate | Abandoned in sin; lost to virtue or grace | Debased | Reduced in estimated rank; lowered in estimation; reduced in purity |
| Convenient | suitable; proper | Fitting | Making suitable; adapting; preparing; qualifying; providing with. |
| Fornication | The incontinence or lewdness of unmarried persons, male or female; also, the criminal conversation of a married man and unmarried woman. | Sexual immorality | <i>any sexual act which</i> contravenes the divine commands or the social duties |
| Debate | Contention in words or arguments | Strife | Exertion or contention for superiority |
| Malignity | Extreme enmity, or evil dispositions of heart towards another; malice without provocation | Evil Mindedness | Inclination or disposition towards morally bad qualities |
| Despiteful | Full of spite; malicious; malignant; as a despiteful enemy. | Violent | Forcible; moving or acting with physical strength; urged or driven with force |
| Without natural affection | the absence of the natural love that members of the same family have for each other | Unloving | Not loving; not fond. |
| Implacable | One who cannot be pacified or made peaceable | Unforgiving | not disposed to overlook or pardon offenses |

| | | | |
|------------------|---|------------|--|
| Have pleasure in | To obtain gratification of the senses or mind | Approve of | To like; to be pleased with; to admit the propriety of |
|------------------|---|------------|--|

- C. Are the following facts true or false about the above pairs of words?
- We understand the meaning of most of the words or phrases in the first list (on the left) and can look up the ones we don't understand. (*True __ False __*)
 - In general, the words in the first list are more precise than those in the second: the sense is not as specific – i.e. fornication compared to sexual immorality. (*True __ False __*)
 - The words in the second list (on the right) are sometimes synonyms of the words in the first list, but sometimes they mean something different. (*True __ False __*)
 - In many or most cases, the words in the second list do not make the passage any easier to understand: the changes are not necessary. (*True __ False __*)
 - Many of the changes from list one to list two require a “re-think” of the meaning of the verse. For example, we find ourselves asking, “is someone who is reprobate the same as someone who is debased,” or, “is fornication the same thing as sexual immorality,” or, “is having pleasure in something the same as approving of it?” (*True __ False __*)
- D. The above lists are actual words that are changes found between (not among) the KJB and NKJV, from Romans 1:24-32. The left hand list is the KJB and the right hand list is from the NKJV.

Authorized Version (KJB)

New King James Version

Rom 1:24 . . . to dishonour their own bodies **between** themselves

Rom 1:24 . . . to dishonor their bodies **among** themselves

Rom 1:25 Who **changed** the truth of God **into** a lie, . . .

Rom 1:25 who **exchanged** the truth of God **for** the lie, . . .

Rom 1:28 . . . God gave them over to a **reprobate** mind, to do those things which are not **convenient**

Rom 1:28 . . . God gave them over to a **debased** mind, to do those things which are not **fitting**;

Rom 1:29 Being filled with all unrighteousness, **fornication**, wickedness, covetousness, maliciousness; full of envy, murder, **debate**, deceit, **malignity**; whisperers

Rom 1:29 being filled with all unrighteousness, **sexual immorality**, wickedness, covetousness, maliciousness; full of envy, murder, **strife**, deceit, **evil-mindedness**; they are whisperers

Rom 1:30 Backbiters, haters of God, **despiteful**, . . .

Rom 1:30 backbiters, haters of God, **violent**, . . .

Rom 1:31 Without understanding, covenantbreakers, **without natural affection**, **implacable**, unmerciful

Rom 1:31 undiscerning, untrustworthy, **unloving**, **unforgiving**, unmerciful

Rom 1:32 . . . but **have pleasure in** them that do them

Rom 1:32 . . . but also **approve of** those who practice them

VI. WHAT ABOUT THE GREEK IN THESE VERSES?

- Both of the translations (King James and NKJV) propose to have used the same Greek text, and when they do not the NKJV will offer a footnote.
- In the two instances where there is a difference between the Received Text and the Critical Text in these verses, the NKJV does include a footnote saying the word is missing in the NU Greek text.
 - The word “fornication” in Romans 1:29 is translated from a Greek word that is missing from the critical Greek text.
 - The word “implacable” in Romans 1:31 is translated from a Greek word that is missing in the critical Greek text.

- C. Caution: It is impossible for someone who is not well trained in languages to accurately translate. The following list is simply a “stab in the dark” which shows the gist of the various words in the list.
1. It is one thing to look up a Greek word in a Lexicon, but an entirely better thing when the translator has been reading Greek books for many years and knows what the word means thru countless sources and experiences.
 2. The information needed to accurately translate these words is gained by years of study of the original language, not by opening one book (lexicon) and looking the word up.
- D. The following Greek definitions and information are taken from a very dubious source - Thayer.

| Word in KJB | Transliterated Greek Word | Greek Definition/Information |
|--------------------------------|---------------------------|---|
| between (24) | <i>in</i> | The word is a preposition meaning, “in, with, among, through, etc.” |
| changed (25) | <i>metallasso</i> | Two Greek words combined which mean, “with change” |
| reprobate (28) | <i>adokimos</i> | “Not approved,” means rejected or cast away |
| convenient (28) | <i>katheko</i> | A Greek word that means, “appropriate” |
| fornication (29) | <i>porneia</i> | Always translated “fornication” - 26 times in the King James Bible |
| debate (29) | <i>eris</i> | Greek means, “strife, debate, or contention” |
| malignity (29) | <i>kakoetheia</i> | Combination of two Greek words - “evil” and “manners” |
| despiteful (30) | <i>hubristes</i> | Someone inclined to treat others injuriously or with spite |
| without natural affection (31) | <i>astorgos</i> | Not to cherish affectionately |
| implacable (31) | <i>aspondos</i> | One who will not enter into a mutual covenant or agreement |
| have pleasure in (32) | <i>suneudokeo</i> | To consent, be pleased, or allow |

- E. A lexicon is a two language dictionary. It contains words in one language (i.e. Greek) and the definition of the word in another language (i.e. English).
- F. Many of the changes made by the NKJV translators are strikingly similar to the definitions found in *Thayer’s Greek Lexicon*.
1. It looks as though they used *Thayer’s Lexicon* and took his definition for most of these changes in a number of the above cases.
 2. For example, Thayer defines *metallasso* in his lexicon as “to exchange” which is exactly how the NKJV translators wrote their translation.
- G. In the preface to Thayer’s Lexicon, the publishers plainly warn the reader as follows:

A word of caution is necessary. Thayer was a Unitarian, and the errors of this sect occasionally come through in the explanatory notes. 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 μεταμέλομαι, Thayer refuses to draw a clear distinction between this word and μετανοέω. Underlying this refusal is the view that man is inherently good, needing Christ not as a Savior but only as an example.

- H. The translators of the Authorized Version lived in a day before there were corrupt lexicons, and their knowledge of original languages was much greater than most people understand.

VII. CONCLUSION

- A. When modern versions remove words like “Thee” and “Thou,” and replace all of them with “you,”

- the result is that the meaning of the reading becomes less clear.
- B. When modern versions remove endings on verbs like “eth” and “est,” again the result is that information is lost and the translation is watered down and meaning is lost.
 - C. There are countless changes in modern versions that are caused only by preferences of the translators, and not because there was a change in the Greek text or an error in the work done by the translators of the Authorized version. Some of these changes introduce a complete change of meaning, as in the word “between” and “among” in Romans 1:24.
 - D. There is no doubt that a substantial number of the changes in the NKJV and other modern versions were made simply to assure that the new translation was different enough to make it something that could be copyrighted and sold. If they only changed one in ten verses, they would not have a new product.
 - E. When you consider the changes in the NKJV in the last nine verses in Romans chapter one, you can see that many of the changes are entirely unnecessary because the reader already knew what the word meant, and the change is not a correction of a translation error. I assert that these changes were made just so the translation could be different, and therefore they would have something to sell.
 - 1. Between/among
 - 2. Changed/exchanged
 - 3. Debate/Strife
 - 4. Have pleasure in/approve of
 - F. Some of the changes in these verses make the reading unclear or change it entirely.
 - 1. Fornication is one of many forms of sexual immorality: you cannot substitute one for the other without changing the meaning of the verse.
 - 2. There is a difference in being despiteful and being violent. They do not mean the same thing in the English language.
 - G. A man who accepts these changes, and tries to label them as unimportant or irrelevant must certainly have accepted the idea that words have no importance, and that just about any word will do. This is absurd.
 - H. When we step into eternity, the Lord will reveal many things to us. I strongly suspect that the NKJV translators were instructed to change as many verses as possible, and that they were looking words up in a lexicon - probably Thayer – and making changes just so their translation would be different. In eternity, perhaps the Lord will let me know that this is the way it was.

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

I. INTRODUCTION

- A. Almost everyone who attacks or defends the Authorized Version (KJB) does so based on arguments surrounding the Greek manuscripts of the New Testament. But, there is an Old Testament issue as well.
- B. Remember that the philosophy behind modern translations is that the Bible was corrupted by careless scribes and other causes – that God did not promise to preserve His word, or keep that promise, and that we need to find very old documents and have scholars analyze them to find out what God’s word really is.
- C. So, just like the NT, the OT has a “critical text” (one that proposes to recover what was lost).
 - 1. It is called BHS (Biblia Hebraica Stuttgartensia (BHS))
 - 2. It is based on the Leningrad Codex (1009 AD) - the Oldest extant Hebrew MS
 - 3. It was edited by Paul Kahle, and appeared in installments from 1968 to 1975
 - 4. It is the source of the Old Testament for ALL modern versions, but not for the AV.

II. HEBREW SOURCES OF THE OLD TESTAMENT TEXT (SOME GOOD: SOME BAD)

- A. There are two very different Hebrew Sources of the Old Testament.
 - 1. The Daniel Bomberg Edition (1516-1517)
 - a. a.k.a. the *First Rabinnic Bible*
 - b. Its second edition was edited by Abraham Ben Chayyim - known as the Ben Chayyim edition of the Hebrew Text, published in Venice in 1524/25
 - (1) This is known as the *Second Rabinnic Bible*
 - (2) This is what the Jews use in the Synagogue today
 - c. This is the text behind the King James Bible
 - d. This is also the text in the first two editions produced by Rudolph Kittel (known as BHK 1906 & 1912)
 - 2. The Ben Asher Masoretic Text
 - a. It is based on the Leningrad Manuscript of 1009 (B19a or "L")
 - (1) Has 982 leaves which contain erasures and corrections.
 - (2) Is considered to be revised from "something" but nobody knows what.
 - b. Was published in 1937 by Paul Kahle based on the work 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 religious sect known as the Essenes
 - c. Not all of the scrolls are Biblical, but about 600 manuscripts of the Bible exist among them
 - d. They 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 small religious sect that was highly reclusive and anti-social
 - b. They believed in the doctrine of fate (pre-destination)
 - c. Their numbers included no women
 - 3. Impact of the scrolls on the Old Testament
 - a. Fragments of every book except Esther and Nehemiah 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
- C. The Septuagint - a Greek translation (often a paraphrase) of the Old Testament that varies widely

- from the Hebrew text. Sometimes called, "the Seventy."
- D. Writings of Aquila - a Greek translation of the Old Testament
 - E. Symmachus and Theodotion - Greek translations of the Old Testament
 - F. The Latin Vulgate - 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. The Samaritan Pentateuch - Contains the first five books (the law). Varies 6,000 times from the Hebrew including some willful changes. Was altered to support the Samaritan religion. Differs from the Masoretic text in thousands of places, and seems to be the source for many of the changes in the Septuagint.
 - J. Writings of Jerome, Josephus, and many others

III. RUDOLPH KITTEL - CREATOR OF BIBLIA HEBRAICA STUTTGARTENSIA (BHS)

- A. It is well known that R. Kittel was neither educated or qualified as a textual critic.
- B. He 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 Old Testament readings, based upon various manuscripts
 - 2. According to Harry M. Orlinsky, in *Studies in the Septuagint: Origins, Recensions, and Interpretations*, 1961.
 - a. The critical apparatus of Rudolph Kittel 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 ... Samuel, 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. In other words, he assumed that his apparatus (foot notes) was completely accurate, and changed the text according to those foot notes. There is no way to know how much error this introduced.
- E. What about R. Kittel's theology
 - 1. Kittel was a German rationalist (if you can't see it, don't believe it.)
 - 2. He did not believe in the inerrancy of Scripture
- F. Samples of Kittel's errors in his work.
 - 1. 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, the 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. It ignores most evidence.

2. 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, following his error.
3. Circular reasoning in the critical apparatus: Kittel changed (without any manuscript evidence) the plural "yaklu" (overpower) in II Kings 16:5 into a singular verb. 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.

IV. TEXTUAL BASIS FOR THE OLD TESTAMENT IN THE KJB AND OTHER VERSIONS

- A. The KJB is the only English language Bible based on the Ben Chayyim edition.
- B. The New King James Version introduction states:
 1. "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 as a basis.
 - 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:
 1. "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.)

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| <p>OLD TESTAMENT EXAMPLE</p> <p>II Kings 23:29 NKJV In his days Pharaoh Necho king of Egypt went to the aid of the king of Assyria, to the River Euphrates; and King Josiah went against him. And Pharaoh Necho killed him at Megiddo when he confronted him.</p> <p>Or</p> <p>II Kings 23:29 AV In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.</p> <p>II Chron 35:20 NKJV After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by the Euphrates; and Josiah went out against him.</p> <p>II Chron 35:20 AV After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.</p> <p><i>Notice that II Chron 35:20 in NKJV contradicts II Kings 23:29 in NKJV</i></p> |
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V. CONCLUSION

- A. The philosophy behind modern versions of the Old Testament is that it was also in need of change and repair (that what people had been using for a thousand years was corrupt), and that one manuscript from 1009, and the work of German rationalist R. Kittell is more valuable than believing that God preserved His word as He had promised.
- B. Very few people have any idea what Hebrew text(s) are used to translate their Old Testament, much

- less who produced them, how they were translated, or what changes were the result.
- C. The modern day textual critic, who calls himself a scholar, makes his living by digging up old manuscripts, examining them, and then making changes to the text of the Bible – the Old Testament. He doesn't make anything when the work that God preserved for the past two thousand years is accepted, trusted, and used by God's people.
 - D. If you are using any English version of the Bible other than the Authorized Version (KJB), you are using the work of a German rationalist named Rudolph Kittel, and you have almost no idea who he was, how he did his work, or if his work was correct. You are also completely in the dark unless you compare your version to an authority like the AV.

Psalm 68:11 The Lord gave the word: great was the company of those that published it.

I. INTRODUCTION

- A. It is often alleged that one man (like Erasmus), or one select group of men (like the King James translators) had corrupted the text in some particular way.
 - 1. For example, it is said that Erasmus included I John 5:7-8 based upon coercion by the Roman Catholic Church.
 - 2. Some say that the King James translators were uniquely responsible for translation errors of all sorts, such as in Matthew 27:50 and 28:19 where they translated the Greek word “pneuma” as “Ghost.”
- B. In fact, the process of translating the Bible into English began in the late 1300's and was not completed until the printing of the Authorized Version (KJB) was “cleaned up” in the 1600's and beyond. Many of the controversial passages, translations, etc. (not controversial to us, but used as arguments against the AV by its opponents) were simply taken from the work of men who went before the translators of the AV.

II. BRIEF HISTORY OF ENGLISH LANGUAGE

- A. Old English covered a period of about 700 years – from the 5th to 11th Century AD, and was changing continually throughout that time.
- B. Middle English, according to the Oxford Dictionary, extended from about 1150 AD until 1500 AD, coming from late Old English. Note that the printing press was invented in about 1440, near the end of the Middle English era.
 - 1. Wycliffe’s Bible was translated in the late 1300's and is an example of Middle English.
 - a. Luke 8:1-2 Wycliffe: And it was don aftirward, and Jhesus made iourney bi citees and castels, prechyng and euangelisyng þe rewme of God, and twelue wiþ hym
 - b. Translation: And it came to pass afterward, that Jesus went throughout every city and village (castle), preaching and showing the kingdom of God, and the twelve were with him
- C. Early Modern English is that which was used by Shakespeare, dating from about 1500 AD. Today, we speak Late Modern English which was in place by the end of the 1600's.
- D. English is the language of business, science, diplomacy, and technology around the world today.

OLD ENGLISH EXAMPLE FROM 1020 AD
Ic nam me to gemynde þa gewritu and þa word, þe se arcebisceop Lyfing me fram þam papan brohte of Rome
translation
I nam(took) me to mind the writs and the word that the Archbishop Lyfing me from the Pope brought of Rome

III. BRIEF HISTORY OF THE ENGLISH LANGUAGE BIBLE

- A. Early work in the days of Old English – It is likely that men began to translate portions of the Bible into English as early as the 7th Century AD. These are undocumented today.
- B. John Wycliffe (1325-1384) translated and/or produced the entire Bible from the Latin Vulgate into Middle English in 1382. This is known as **Wycliffe’s Bible**. It included the Old and New Testament.
 - 1. Wycliffe is known as the Morning Star of the Reformation.
 - 2. He died of a stroke on December 28, 1384, after dedicating the latter years of his life to exposing the corruption and error in the Catholic church.
 - 3. The Catholic Church declared Wycliffe a heretic in 1415 (about 30 years after his death), banned his writings, and decreed that his works must be burned.
 - 4. Pope Martin V had Wycliffe’s body exhumed, burned, and the ashes scattered in a river.
- C. John Huss (1369 to 1415) opposed the Catholic decree that anyone possessing a non-Latin Bible should be executed. He was burned at the stake by the Catholic church in 1415; they used Wycliffe Bibles as kindling for the fire.
- D. William Tyndale (1494 to 1536) translated the Bible into English (directly from Greek and Hebrew) under the influence of the work of Erasmus. At the time, there was a death penalty for anyone possessing the scripture in English. His work is known as **Tyndale’s Bible** - the first printed Bible.
 - 1. Because of this, Tyndale was arrested and jailed in Brussels in 1535, and he was executed by strangulation a year later, after which his body was burned at the stake.
 - 2. His dying prayer was that God would open the King of England’s eyes. Two years later, King Henry VIII authorized the “Great Bible” for the Church of England. It was largely Tyndale’s own work under a new name.
 - 3. The King James translators drew significantly from Tyndale’s work. It is said that over 80% of the New Testament and 70% of the Old in the AV came from Tyndale’s translation.

- E. Myles Coverdale and John “Thomas Matthew” Rogers did work which resulted in the first complete printed Bible in the English language in 1535. This is known as the **Coverdale Bible**.
- F. Thomas Matthew went on to publish a second edition of Coverdale in 1537. This is known as **Matthew’s Bible**, or the Matthew-Tyndale Bible. A second edition of Matthews Bible was printed in 1549.
- G. The **Great Bible** was a result of work by Coverdale, under authority of Henry VIII. It was the first Bible authorized for public use, and was chained to pulpits in churches. Seven editions were printed between 1539 and 1541.
- H. In 1555 John Rogers and Thomas Cranmer were burned at the stake by Queen “Bloody” Mary, whose goal it was to return England to Catholicism. She burned hundreds of reformers at the stake for the crime of being Protestant.
- I. The **Geneva Bible** was the first to have numbered verses. It was published in 1560 in Switzerland.
 1. It is sometimes called the Britches Bible because of its translation of Genesis 3:8.
 2. Shakespeare quoted from this Bible many times in his plays.
- J. The **Bishop’s Bible** was a revision of the Great Bible, but never took hold like the Geneva Bible.
- K. The **Authorized Version** was a result of requests made to King James I by clergy who desired a Bible free of controversial marginal notes (i.e. proclaiming the Pope as anti-Christ).
 1. It considered the work of Tyndale, Coverdale, the Matthew’s Bible, the Great Bible, and the Geneva Bible.
 2. The work culminated in printing of the Authorized Version in 1611

There is a list of over 280 martyrs (including 56 women) who were killed by Queen Mary I between February 1555 and November 1558. Another 30 died in prison of illness. She reigned from July 1553 to November 1558. She died on November 17, 1558 due to illness.

IV. WHAT DO THE EARLY ENGLISH VERSIONS TEACH US?

- A. The numerous translators of these Bibles were in agreement in seeking accuracy based upon preservation. For example, in Matt 27:50 and 28:19, we find agreement among all the various early English translations, which is then rejected by modern versions produced subsequent to 1800.
 1. King James Version (1611) – Holy Ghost, Bishops’ Bible (1568) - holy ghost, Geneva Bible (1587) - holy Ghost, Coverdale Bible (1535) - holy goost, Tyndale N.T. (1526) - holy goost, Wycliffe Bible (1395) - Hooli Goost.
 2. Modern versions change the translation from “ghost” to “spirit.” They are a departure from the work done by translators in the 1300’s thru 1600’s. There is no good reason for this departure.
- B. Early translations include verses such as I John 5:7-8. For example:
 1. Wycliffe: I John 5:7 For three be, that give witnessing in heaven, the Father, the Son, and the Holy Ghost [For three be, that bear witness in heaven, the Father, the Word, or Son, and the Holy Ghost]; and these three be one. 8 And three be, that give witnessing in earth, the Spirit, water, and blood; and these three be one.
 2. Also in Tyndale (1525), Coverdale (1535), Great Bible (1540), Matthew’s Bible (1549), the Bishop’s Bible (1568), and the Geneva Bible (1557), and the Authorized Version of 1611.
 3. Modern versions question, doubt, or omit portions of I John 5:7-8. For example, the NIV says, “7 For there are three that testify [Gap]: 8 the Spirit, the water and the blood; and the three are in agreement.” It then says there is no old Greek evidence for the other words. Visit the web site at <http://www.chick.com/ask/articles/1john57.asp> for all the details on this verse.
- C. It turns out that there were a large number of men, including those of the 1611 AV translation, who produced translations which agree with one another. It was not until the attack on the Bible in the 1700’s and 1800’s, culminating with the work of ungodly and unsaved men like Westcott and Hort, that changes (and missing words, phrases, and verses) in modern translations like the NIV, NASV, ESV, etc. appeared.
- D. This fact is yet another proof that modern versions intended to be DIFFERENT, and not merely to clear up language or make things easier to understand. They are a departure from the historic Bibles of the ages past.

I. INTRODUCTION

- A. All of the modern English language versions of the Bible, including the New King James Version, either totally depend upon, or clearly represent the textual theories of Westcott and Hort which ignore the mountain of manuscript, historical, and Bible evidence in favor of two old, dubious, corrupt, heavily corrected manuscripts named Codex Vaticanus and Codex Sinaiticus.
- B. All of those versions, including the NKJV, assume that the Authorized Version, and all of the earlier English language versions (such as that of Tyndale), as well as almost all of the Latin evidence, and most of the Greek evidence, are in error and need to be cleaned up or corrected.
- C. All of the modern English versions including the NKJV have assumed that the Old Testament text used by the Authorized Version, earlier translations (i.e. Tyndale), and the accepted Hebrew Bible are all corrupt, and need to be corrected. They use a corrupt Old Testament text to do so.
- D. In other words, there has not been a translation of the English language Bible subsequent to the Authorized Version - the King James Version - which is based on the belief that God preserved His word through the ages.
- E. The New King James Version is unique as it pretends to pay homage to the King James Bible by using that name, and as it is promoted as a Bible like the King James Bible (even though it is not, and is not intended to be).

II. EXECUTIVE EDITOR OF THE NKJV – ARTHUR L. FARSTAD

- A. Arthur Farstad (1935 - 1998)
 - 1. He was the Executive Editor of the New King James translation, and has written a book about the translation entitled, “*The New King James Version: in the Great Tradition.*”
 - 2. Known as a Greek scholar who taught at Dallas Theological Seminary
 - 3. Served as consulting editor for the New Scofield Study Bible
 - 4. Was co-editor of The New Greek Testament According to the Majority Text (which is based on a minority of Greek evidence)
- B. Mr. Farstad stated that the *Received Text* is inferior, and he introduced a third textual theory known as the *Majority Text* (which is actually based on a small minority of manuscripts). He stated, “None of the three [textual] traditions is labeled the best or most reliable [in the NKJV]. The reader is permitted to make up his or her own mind about the correct reading.”

III. NKJV IS NOT SOLELY BASED ON THE RECEIVED TEXT (LIKE THE KJB)

- A. The group of New King James Version translators included nine scholars who had been in the translation team of the New International Version, which was based upon the faulty Nestle-Aland Greek New Testament, and which also used Dynamic Equivalence.
 - 1. The influence of the nine NIV translators and their deviant philosophy and theology is clearly seen in the presence of NIV errors within the NKJV.
 - 2. Because the NKJV is primarily based upon the Textus Receptus, and follows a formal equivalence, these errors are less.
 - 3. The influence is still there in translational methodology and insertion of small words only found in the Nestle-Aland Greek New Testament.
- B. The NKJV holds to a loose stance for the Textus Receptus and Masoretic Text, but incorporates other corrupt manuscripts in its footnotes and follows corrupt definitions from other versions, which in doing so, reveals their belief that the KJV is in error in 1000’s of places.

IV. THE PUBLISHER’S SNEAKY MOTIVE BEHIND THE NKJV

- A. Kirk DiVietro’s testimony [Pastor of Grace Baptist Church in Franklin, Massachusetts] as he gave it to David Cloud by e-mail on January 9, 2005. The following is an edited outline of the direct quote from him.
 - 1. Over 20 years ago [before 1985] I attended a pre-publication meeting of the NKJV held by the Thomas Nelson Company, hosted at Hackman’s Bible Bookstore in Allentown.
 - a. I am personal friends with the [bookstore] owners who took great delight in seating me

next to the brother of the main translator of the NIV.

- b. The meeting was attended by over 300 college professors and pastors.
 2. At the meeting we were treated to a slide presentation of the history of the English bible and in particular the King James Bible and its several revisions.
 3. During the presentation of the NKJV the Thomas Nelson representative made a statement which to the best of my memory was, 'We are all educated people here. We would never say this to our people, but we all know that the King James Version is a poor translation based on poor texts. But every attempt to give your people a better Bible has failed. They just won't accept them. So we have gone back and done a revision of the King James Version, a fifth revision. Hopefully it will serve as a transitional bridge to eventually get your people to accept a more accurate Bible.'
- B. Because of the years, and because I did not write it down, I cannot give you the speaker's name and I cannot promise you that this is word for word correct, but the meeting so seared my spirit that I have never picked up and opened a NKJV.
- C. I have exchanged email with Pastor Devietro to confirm the above account.

V. **DUPLICITY AND DISHONESTY OF THE TRANSLATORS OF THE NKJV**

- A. Marion H. Reynolds Jr. of the Fundamental Evangelistic Association reveals a little-known fact.
1. "The duplicity of the NKJV scholars is also a matter for concern. Although each scholar was asked to subscribe to a statement confirming his belief in the plenary, divine, verbal inspiration of the original autographs (none of which exist today), the question of whether or not they also believed in the divine preservation of the divinely inspired originals was not an issue as it should have been.
 2. Dr. Arthur Farstad, chairman of the NKJV Executive Review Committee which had the responsibility of final text approval, stated that this committee was about equally divided as to which was the better Greek New Testament text-the Textus Receptus or the Westcott-Hort.
 3. Apparently none of them believed that either text was the Divinely preserved Word of God. Yet, all of them participated in a project to "protect and preserve the purity and accuracy" of the original KJV based on the TR. Is not this duplicity of the worst kind, coming from supposedly evangelical scholars?"
- B. D. A. Waite said:
1. "The diabolical nature of the New King James Version shows itself in their printing all the various readings of the Greek text in the footnotes.
 2. They print all sides and take their stand in favor of none of them. By so doing, they confuse the readers.
 3. The editors have made no decision as to what God's Words really are." (Defending the King James Bible, p. 125).
- C. William P. Grady said:
1. "When a study is made of the footnote section in the NKJV, one discovers a classic example of compromise.
 2. Understanding the self-centered nature of today's carnal believers, Nelson Publishers decided to let their customers have a literal choice between three different Greek readings!... Can you imagine the confusion being wrought among lay people as they suddenly discover their new responsibilities to become textual critics?" (Final Authority, p. 304)
- D. It is also suggested that there was actually disagreement between the translators as to which Greek text (modern corrupt or *Received Text*) would be the basis for the NKJV, but in the interest of marketing, the *Received Text* was chosen, with the understanding that other texts would be included in footnotes (and elsewhere).

VI. **THE FOOTNOTES IN THE NKJV**

- A. The NKJV's 774 footnotes cast doubt on which verses are inspired.
- B. The New King James Version casts doubt on the authenticity of 873 verses in the New Testament.

- C. While the NKJV claims to be translated from the Textus Receptus the footnote use of 'NU' denotes the Nestles/United Bible Society's Greek text, which is basically the same as Westcott and Hort readings.
- D. 'M' denotes the Hodges-Farstad-Nelson Majority Greek text.
- E. According to the New King James Version preface:
 - 1. Where significant variations occur in the New Testament Greek Manuscripts, textual notes are classified as follows:
 - a. NU-Text These variations from the traditional text generally represent the Alexandrian or Egyptian type of text [the oldest, but sometimes questioned text]. They are found in the Critical Text published in the Twenty-sixth edition of the Nestle-Aland Greek New Testament (N) and in the United Bible Society's third edition (U), hence the acronym "NU-text."
 - b. M-Text This symbol indicates points of variation in the Majority Text from the traditional text [a consensus of most Greek manuscripts]. It should be noted that M stands for whatever reading is printed in the published Greek New Testament According to the Majority Text, whether supported by overwhelming, strong, or only a divided majority textual tradition.
 - 2. It was the editors' conviction that the use of footnotes would encourage further inquiry by readers.
 - 3. They also recognized that it was easier for the average reader to delete something he or she felt was not properly a part of the text than to insert a word or phrase which had been left out by the revisers."
 - 4. Quote source: History of the King James Bible, page 1235 of the the New King James Version, copyright 1979, 1980, 1982

VII. WHAT ELSE?

- A. The New King James Version changes thousands of words for no other reason than to make their version different, so that it can be sold as a new translation. Many of the word changes introduce confusion, change meaning, or simply distort scripture for the sake of marketability.
- B. The use of "thee," "thou," and "ye" are removed which compromise our ability to understand the actual meaning of passages.
- C. The use of "est" and "eth" verb endings are removed with the same impact (loss of meaning).
- D. There are doctrinal changes by the thousands, many of which are very substantial.
 - 1. Heb 10:14 NKJV – "those who are being sanctified" vs. KJV "them that are sanctified."
 - 2. I Cor 1:18 – NKJV "are being saved" vs. KJV "are saved."
- E. There are many scriptural words which are removed or eliminated:
 - 1. 22 omissions of "hell"
 - 2. 23 omissions of "blood"
 - 3. 44 omissions of "repent"
 - 4. 50 omissions of "heaven"
 - 5. The word Jehovah is entirely removed.

VIII. CONCLUSION

- A. Imagine the attitude towards the work of the NKJV translators who had been on the NIV translation committee, or those who rejected the *Received Text* in favor of modern critical Greek texts.
 - 1. They had already been involved in a project which accused the *Authorized Version* of having numerous and grievous errors.
 - 2. Now they are being asked to work on a translation which supposedly, "protect and preserve the purity and accuracy of the original KJV."
 - 3. How could they honestly accept this project, except by closing their ears and taking the money? Clearly they could not believe in, and promote the purpose of the work (unless that purpose was only a marketing gimmick).
- B. Seven Reasons that we reject the use of the New King James Version:
 - 1. It supports the corrupt modern Greek and Hebrew manuscripts in its translation and footnotes.
 - 2. In doing so, it denies that God preserved His word as He promised.

3. It changes thousands of words with no reason, introducing confusion and change of meaning.
4. Its footnotes, and its preface, declare it to be a flexible translation, leaving it up to the reader as to whether or not to accept the *Received Text* writing, the Westcott-Hort writing, or the Hodges-Farstad writing.
5. It uses the corrupt Old Testament text that all other modern versions use, rejecting the Masoretic text used by the Authorized Version.
6. It was published to capture the market place of Bible readers who had rejected all of the changes in modern versions by pretending to pay homage to the King James Bible when it was actually intended to capture those readers away from the KJB.
7. It removes the language aids like “thee,” “thou,” “est,” and “eth” thus rendering the reader incapable of understanding the passages clearly.

Psalm 138:2 . . . Thou hast magnified thy word above all thy name.
Exodus 20:7 Thou shalt not take the name of the LORD thy God in vain;
for the LORD will not hold him guiltless that taketh his name in vain.

I. INTRODUCTION

- A. You have heard, or perhaps even believed some of these statements about versions of the Bible?
 - 1. “Everyone is using them; they must be all right.”
 - 2. “Educated men, even pastors, overwhelmingly approve of them; therefore they must be OK.”
 - 3. “They are easier to read; I like things that are easy.”
 - 4. “They all say the same thing; I don’t see any difference between them.”
 - 5. “Maybe they are different; but not that different.”
 - 6. “People who insist on just one Bible are narrow minded and divisive.”
 - 7. “Those who refuse to accept modern versions are uneducated, resistant to change, and divisive.”
- B. If you were choosing a college, buying a house, selecting insurance, or picking a credit card, you would be diligent to understand the differences, possible pitfalls, etc. before making the final decision. You would walk away from people who you found to be dishonest, refuse to accept things that were broken or incorrect, and insist that you got the best possible final result.
- C. Sadly, some people do more research when they buy a house or a car than they have done before picking a Bible.

II. THERE ARE MANY ENGLISH LANGUAGE TRANSLATIONS OF THE BIBLE

- A. Today, there are over one hundred different English language translations of the Bible and each English speaking Christian MUST CHOOSE ONE OR MORE OF THEM . . .
 - 1. To read daily
 - 2. To use to conduct their family devotions
 - 3. To study God’s word in depth
 - 4. To memorize
 - 5. To use to share the gospel with others
 - 6. To use to teach and disciple others
 - 7. To carry to church
- The top five English translations of the Bible in use today are the *King James Bible*, the *New International Version*, the *New King James Version*, the *New Living Translation*, and the *English Standard Version*.
- B. Not all of the English language Bible translations are readily available. In fact, many have already gone “out of print.” A translation that is no longer printed is obviously not the “timeless” word of God. By definition, it was a temporary attempt that had no lasting value.
 - C. Even the ones in print are updated often. The NIV, for example, was originally published in the 1970’s but then updated in 1984 and 2011. If Proverbs 30:5 is true, and “every word of God is pure,” then which two of these three is not the word of God?
 - D. All of these translations have unique attributes, motives and origins. Unless you understand what is behind the Bible you choose, you could be greatly deceived into using a corrupt Bible, and not even know it. *Not all versions are legitimate, honest translations of God’s word.*
 - 1. Some were translated specifically to promote false doctrine, like the *New World Translation* which is intended to distinguish Jesus Christ from Jehovah, or the *Joseph Smith Translation* which is so embarrassing that even the Mormons don’t use it. There is one translation called the *Jefferson Bible* which had the purpose of removing the deity of Christ because Jefferson was a deist (denied that Christ was God in the flesh).
 - 2. Some were intended to correct what they believe to be wrong in original manuscripts (and therefore the King James Bible), like those that use a different Greek and/or Hebrew text as a basis of translation.
 - 3. Some (like the CEV and NLT) have social agendas such as those which have decided to use “gender neutral” (called egalitarian) language which would be inoffensive to the feminist movement.
 - 4. Some are meant to simplify the Bible, at the expense of accuracy, such as the *Reader’s Digest Condensed Bible* (overseen by Bruce Metzger) which is 40 percent shorter than the standard versions.
 - 5. Some (almost all) contain footnotes which encourage the reader to make his own choice as to whether or not a verse or phrase should be considered to be God’s word or not. This gives the reader authority that only God should have. It makes the reader the authority over 100’s of important verses.
 - 6. Some use varying loose methods of translation which affect their ability to reflect the words God inspired in the original languages.
 - 7. All were merely produced in order to make money. The changes they make are unnecessary except to have something to sell to the public.
 - E. If you agree that not all versions are suitable for use (i.e. the *New World Translation*) then you have understood and accepted responsibility to choose a version that is suitable for use – one that really is God’s inspired preserved word. You are accountable to God for that choice.
 - F. In the case of any translation of the Bible . . .
 - 1. There were translators who had bias, theological positions, opinions, language skills, and methods of translation. And, by the way, many or most of them were unsaved in most instances.
 - 2. There was a choice made about which Greek and Hebrew manuscripts would be used, and whether or not to ever deviate from them. Or, in the case of the NKJV to try to stand for nothing and accept everything.
 - 3. There was a target audience for that translation, whether it might be all mankind, or a certain group of people (i.e. Catholics, children, etc.).
 - 4. There was justification and/or reason for the translation which may or may not have been godly.

III. WE MUST ALL MAKE A CHOICE OF WHICH ENGLISH TRANSLATION TO USE

- A. To refuse to make that choice, and to use a number of different translations, is to say that . . .
 - 1. It does not matter who did the translation, why it was done, whether or not it contains bias or changes or is based on an accurate original text.
 - 2. That the word of God need not be accurate or precise. This is an insult to God's word.
- B. When you choose a translation, you are essentially saying that you agree with the translators, their motives, their methods, their theology, and their biases (whether you know them or not).
- C. The translation you choose makes a specific statement about your opinion of God's word. Do you believe it must be inspired, accurate, preserved, etc.?
- D. It is sad but true that,
 - 1. Almost nobody understands anything about Greek and Hebrew manuscripts, and what manuscript was used as a basis for their Bible, and why it was used or if it is accurate.
 - 2. Almost nobody has any idea who translated their Bible, what their theological bias was, or even whether or not they believed that the Bible is inerrant, infallible, or preserved.
 - 3. Almost nobody realizes that modern versions are different for specific reasons which reflect a denial of the preservation of God's word which God has promised.
 - 4. Almost nobody knows anything about the history of the Bible, or of the verses in the Bible. They really have no idea that the Bible stayed the same for almost 1800 years and then was suddenly and radically changed because of the opinions of a few unsaved men.

IV. HOW WILL YOU CHOOSE WHICH TRANSLATION TO USE?

- A. Everyone will use some method of picking a translation.
 - 1. Hopefully, they believe that God's word is preserved and eternal, and find the translation that takes that position.
 - 2. Some will use the most popular translation and follow the crowd? What will they do when the crowd changes its mind?
 - 3. Some will use whatever translation they happen to find, receive as a gift, or that was recommended by someone?
 - 4. Some will let others decide for them and hope they are right?
- B. Know this: Not every translation is a valid candidate for truth! If you reject the the Authorized Version of the Bible, which is in agreement with Bibles of many languages that have been in use since before English translations were first made --- and if you choose any other contemporary English version (which is designed to be very different from those earlier Bibles), you are saying that you do not believe God preserved His "words" and you are rejecting the word of God as it was available to man from the time it was written until the late 1800's.

"If you can't trust the messenger, you can't trust the message."
— Attorney Johnny Cochran
This statement was made in closing arguments in the O. J. Simpson trial in 1995, referring to the prosecution witness named Mark Ferman who had lied under oath about being a racist and using racial slurs against blacks. O. J. Simpson was acquitted.

V. WOULD IT CHANGE YOUR MIND OR BOTHER YOU IF . . . ?

- A. If you knew that a translation was deliberately changed in order to support a particular doctrinal position? (i.e. to deny that man is inherently sinful and needs Christ as a Saviour?)
- B. If you knew that a translation was deliberately changed to protect a social agenda such as homosexuality or feminism?
- C. If you knew that a translation ignored the majority of historically accepted manuscripts in favor of only one or two manuscripts which have a corrupt history and heavily corrected contents?
- D. If you knew that the people who produced a translation and/or the Greek and Hebrew behind it were unsaved, liberal, heretics, or apostates?
- E. If you knew that a translation made countless thousands of changes with no other purpose except to be different so that a copyright could be obtained and the translation could make money?
- F. If you knew that a translation left out phrases and verses that had been in Bibles of all languages since the Bible was originally given to men?
- G. If someone echoed the devil's words and said, "Yea, hath God said?"

VI. CONCLUSION AND SUMMARY

- A. Every man should have (choose) a Bible, and he is accountable to God for which Bible he decides to use.
- B. If you have made your mind up without considering truth, what does that say about your view of God's word?
- C. Many translations are obviously corrupt, and some are VERY corrupt. You can't just use any translation.
- D. If you do not know the details about the translation you are using (i.e. who translated it, what did they believe, why did they make the changes they made, what Greek and Hebrew text did they use, etc.) then you are acting irresponsibly and are essentially proving that you don't care if your Bible is accurate or not.