

KJV

QUESTIONS & ANSWERS

THE HOLY BIBLE

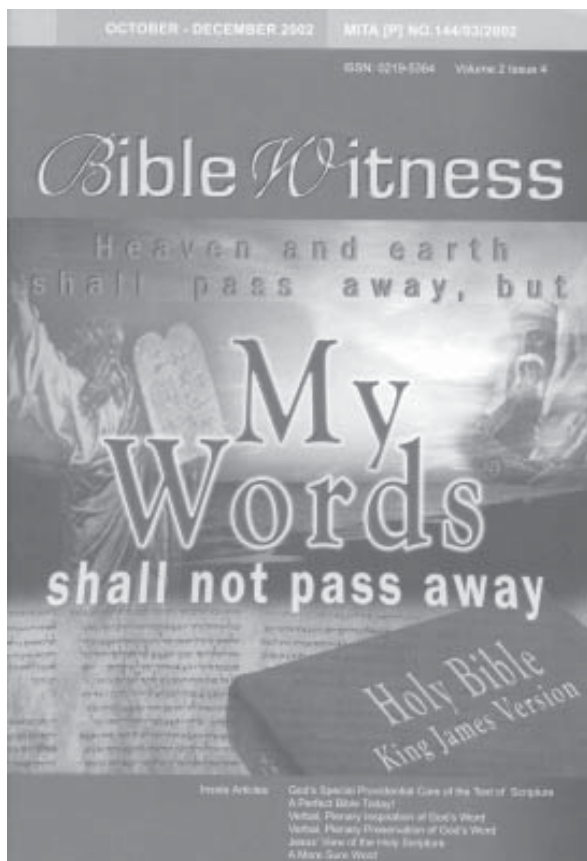
Containing
The Old and New Testaments
in the
King James Version

Translated out of the original tongues
and compared with the
Septuagint and Vulgate
with previous translations
and now newly compared and revised

Authoritative Text
Cross-Column References
and Study Aids

PRINTED IN RED

JEFFREY KHOO



BIBLE WITNESS is a magazine for the nurture of individual spiritual life, a magazine for every Christian home, and a magazine for Bible study groups. Visit the Bible Witness website for discussion questions based on the articles of the magazine. You may print out the questions and use them to facilitate discussion in family worship, Bible study groups, etc. You may also use them for individual study.

Subscription information: One year (4 issues):

Local: S\$12.00; Foreign: Via surface mail: S\$14.00, Via airmail: S\$20.00 (Asia), S\$26.00 (all other countries).

International bank draft, money order or postal order drawn on a Singapore bank in Singapore dollars may be made payable to "Bible Witness."

Postal address: P O Box 369, Singapore Post Centre, Singapore 914013.
Phone: (65) 6741-1910. Fax: (65) 6741-1016.

The editor is the Rev Prabhudas Koshy, pastor of Gethsemane Bible-Presbyterian Church, Singapore.

Bible Witness Literature Ministry

PO Box 369 Singapore Post Centre
Singapore 914013

Website: www.biblewitness.com

Email: editor@biblewitness.com

KJV Q&A

**Answers to Frequently Asked Questions About
the KJV and its Underlying Texts**

by

Jeffrey Khoo, PhD

Academic Dean, Far Eastern Bible College

Bible Witness Literature Ministry

P O Box 369, Singapore Post Centre
Singapore 914013

**KJV Q&A: Answers to Frequently Asked Questions About the KJV
and its Underlying Texts**

© 2003 by Jeffrey Khoo

Publisher:

Bible Witness Literature Ministry, P O Box 369, Singapore 914013

Website: www.biblewitness.com

Credits:

Cover: Melissa Neo

Appendix: Paul Cheong

ISBN: 981-04-8573-5

CONTENTS

PREFACE: REVISIONISM ANCIENT AND MODERN 4

CHAPTERS

I PREAMBLE 6

II QUESTIONS ABOUT THE KING JAMES VERSION 8

III QUESTIONS ABOUT THE INSPIRATION AND
PRESERVATION OF SCRIPTURE 20

IV QUESTIONS ABOUT FOREIGN LANGUAGE BIBLES
AND THE MODERN VERSIONS 39

V QUESTIONS ABOUT DIFFICULT VERSES 44

APPENDIX: UNDERSTANDING KJV ENGLISH 50

PREFACE

REVISIONISM ANCIENT AND MODERN

S H Tow

God had spoken: His Word standeth sure, forever settled, inerrant, infallible, perfect. Who dare doubt or question it but the father of lies and enemy of truth. His master stroke “*Yea, hath God said?*” stumbled our first parents and plunged the race into sorrow and curse.

That was revisionism of the spoken word at the dawn of history.

In time God gave the Written Word: holy men of God wrote as they were moved by the Holy Ghost. That Word was denied to God’s people by unfaithful custodians, until God sent the Reformation and the Bible of the Reformation—the King James Version (KJV)—to lift the darkness of a thousand years.

Lovers and defenders of the KJV affirm with Dean Burgon of Oxford that

The Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, every syllable of it, every letter of it, is direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him that sitteth upon the throne, faultless, unerring, supreme.

Through three centuries, the KJV reigned supreme, the unchallenged and unrivalled Word of God. But the enemy of truth, with diabolical cunning and subtlety, schemed its overthrow through a “Committee of Revision” headed by Westcott and Hort, masterminds of subversion and champions of corrupted and doctored texts.

Their “Revised Version” of 1881, a masterpiece of intrigue, and “secret weapon” of the Counter-Reformation, breached the dike of Holy Scripture, and a hundred corrupt “Modern English Versions” poured

through the floodgate of Revisionism. In the century following, corrupt versions had *all but* replaced the King James Bible.

Thank God, it was *all but*: He has yet a valiant remnant who stand against the tide of corrupt English Versions, like the faithful *seven thousand in Israel* (1 Kgs 19:18), their knees have not bowed before the Baal of Modern Revisionism.

This Twenty-first Century “Battle of the Versions” intensifies as the father of lies uses every wily stratagem to overthrow the citadel of Biblical fundamentalism, hurling false accusations against the beloved translation and the underlying texts.

But we affirm our unshakable faith in the KJV as the very Word of God—the best, most faithful, most accurate, most beautiful translation of the Bible in the English language that is based on God’s infallible, inerrant, inspired and preserved texts.

May all who love the Word of God affirm with the Scripture, that “*the law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple*” (Ps 19:7), and that “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works*” (2 Tim 3:16, 17).

Let God be true but every man a liar. God’s Word is truth. Only the KJV and its underlying texts preserve that truth perfectly.

Dr S H Tow is the author of Beyond Versions (see page 38), and the contributing editor of The Defined King James Bible. He sits on the advisory council of the Dean Burgon Society, USA, and serves as the senior pastor of Calvary Bible-Presbyterian Church, Singapore.

CHAPTER I

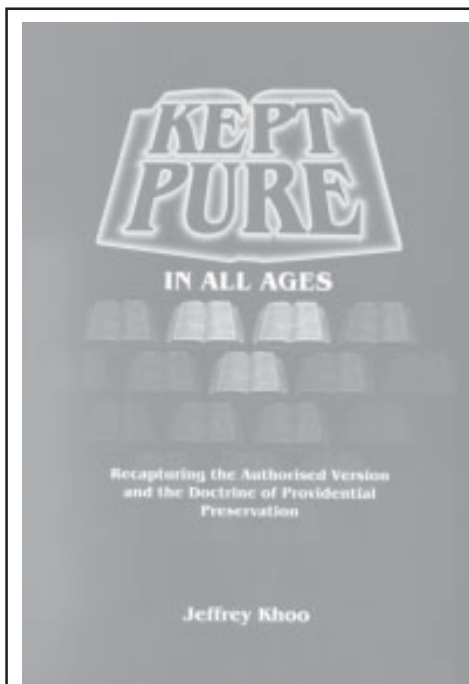
PREAMBLE

A Personal Affirmation of the 100% Inspiration and the 100% Preservation of the Original Language Scriptures Underlying the King James Version

- (1) I do believe in the divine, verbal and plenary inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and as the Word of God, the Supreme and final authority in faith and life.
- (2) I do affirm the biblical doctrine of providential preservation that the inspired words of the Hebrew OT Scriptures and the Greek NT Scriptures are “kept pure in all ages” as taught by the Westminster Confession.
- (3) I do believe that the Texts which are purest and closest to the autographs of the Bible are the Traditional Masoretic Hebrew Text of the Old Testament, and the Traditional Greek Text for the New Testament underlying the King James Version.
- (4) I believe that the purity of God’s words has been faithfully maintained in the Traditional/Byzantine/Majority/Received Text, and fully represented in the Textus Receptus that underlies the KJV. Providential preservation is not static but dynamic.
- (5) I do believe that God’s providential preservation of the Scriptures concerns not just the doctrines but also the very words of Scripture to the jot and tittle (Ps 12:6-7, Matt 5:18, 24:35, Mark 13:31, Luke 21:33, Rev 22:18-19).
- (6) I do not deny that other faithful Bible translations, including foreign language ones, that are based on other editions of the Textus Receptus can be deemed the Word of God.

- (7) I do believe that Scripture cannot contradict Scripture, and hence there can be no discrepancies in the Bible. All alleged discrepancies are only apparent and not actual. Principles of harmonisation should be employed to offer possible solutions, but calling such discrepancies “scribal errors” is not one.
- (8) I do not believe we need to improve on the TR underlying the KJV. I do not want to play textual critic, and be a judge of God’s Word. I accept God’s special hand in His providential work of Bible preservation during the Reformation.

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet 3:15).



ISBN 981-04-5021-4 Price: \$6.00

FEBC Bookroom

Tel: (65)6254-9188, Fax: (65)6251-3891

Email: febcbkrm@singnet.com.sg

KEPT PURE IN ALL AGES

by Jeffrey Khoo

There is a battle to be fought today. It is a battle for the Bible. The battle in the last century concerned the doctrine of Bible inspiration. In this new century, the battle concerns the doctrine of Bible preservation. The doctrine of inspiration is meaningless without the doctrine of preservation. The same God who inspired His Word has promised to preserve His Word. The Westminster Confession affirms the twin doctrines of Bible inspiration and Bible preservation: “The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), *being immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authentic.*”

CHAPTER II

QUESTIONS ABOUT THE KING JAMES VERSION

(1) Is the KJV “the Word of God”?

The King James Version (KJV) is the best English translation of the Scriptures, made by godly translators from uncorrupted Hebrew and Greek texts. Among all English Bibles today there is none that can surpass the KJV. Indeed the KJV is the very Word of God, and fully reliable. Thus it should be used exclusively not only for public ministry but also private study. [See transmission chart on the next page.]

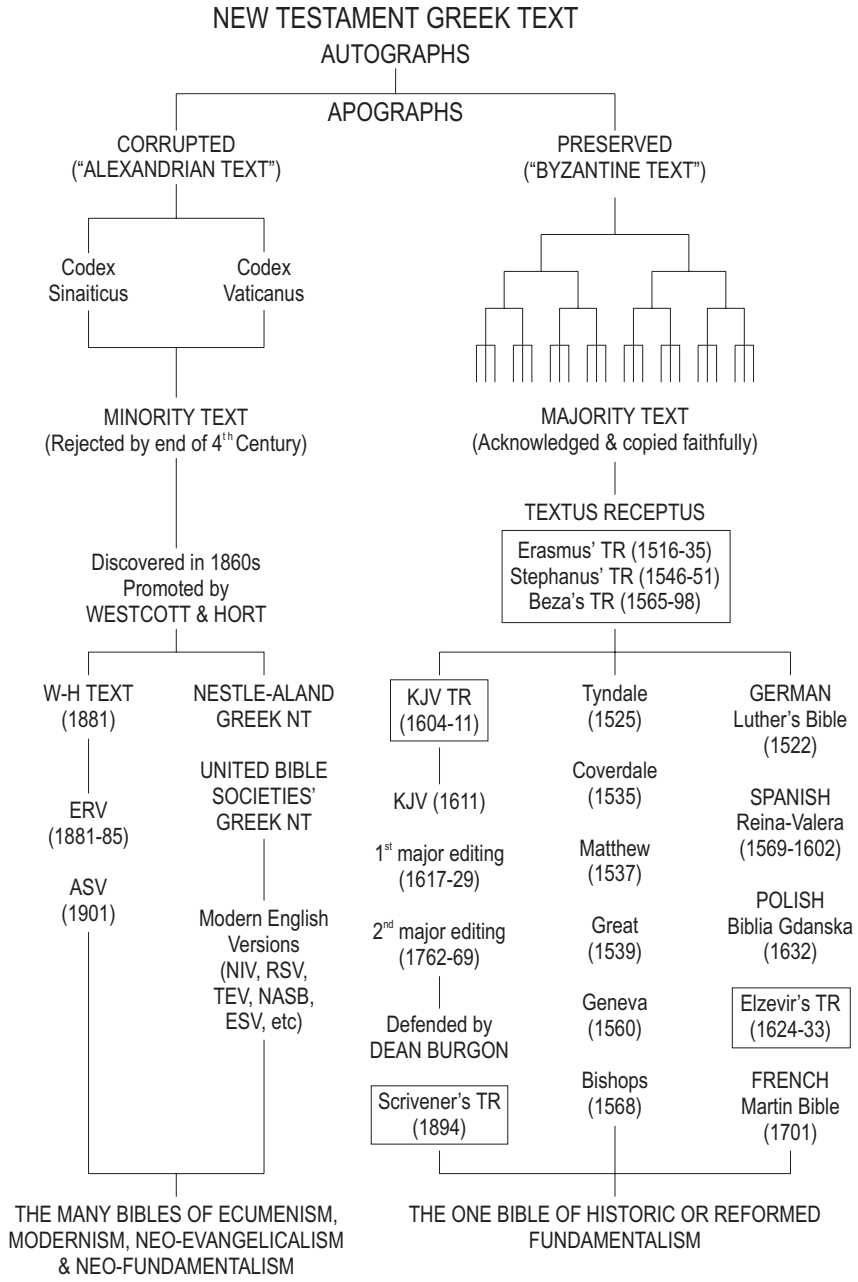
(2) Is the KJV “inspired”?

God “inspired” or “breathed out” (*theopneustos*, 2 Tim 3:16) His words in Hebrew, Aramaic and Greek. Strictly speaking, the divinely inspired words were the Hebrew, Aramaic and Greek words God gave to His writers. The KJV, since it is a faithful and accurate translation of God’s Word, can be regarded as “inspired” or “Scripture,” but only in a *derived* sense. Dr Timothy Tow says, “The original text may be likened to *ginseng*, and its translation *ginseng tea*.”

(3) Is the KJV as good as the original language Scriptures?

No Bible translation is 100% equivalent to the inspired Hebrew/Aramaic and Greek Scriptures. No translated words can be better than the inspired Hebrew/Aramaic and Greek words. When using the KJV, it is necessary to go back to the original language Scriptures for clarity and fullness of meaning.

By way of illustration, the original language Scripture underlying the KJV is like the *perfect platinum yardstick* of the Smithsonian Institute, inerrant, infallible, authoritative. The KJV and other accurate and reliable translations are like the *common yardstick*, though not 100% are good and safe enough for use. Although there may be a need to consult the underlying Hebrew and Greek texts especially when



interpreting difficult verses, we do not believe that the King James translators were in any way careless in translating their Bible. The same however cannot be said of the modern versions—they are definitely shorter by many inches and far too unreliable.

(4) Are there grammatical or spelling mistakes in the KJV?

Many anti-KJVists are conceited enough to think that their command of the English language is superior to that of the King James translators. They want to correct the King’s English of the KJV. They are like kindergarten pupils trying to correct the university professors. The KJV was written in an age when the English language was at its zenith. David Marshall—Singapore’s first chief minister—who had for his English textbook the King James Bible would have dismissed the many puerile criticisms of the English of the KJV.

Other so-called “mistakes” anti-KJVists point out like archaic spellings and capitalisations etc, are not “mistakes.” The King James translators capitalise the initial letters of certain nouns and adjectives when these nouns and adjectives refer to God. In certain places they do not because it could be due to their uncertainty on how the noun/adjective is to be interpreted, or simply because it was an oversight on their part (they were not infallible as translators and proofreaders). At times there is a need to return to the Hebrew and Greek Scriptures for certainty and clarity. Dr E F Hills has this wise advice, “We must be very cautious therefore about finding errors in the text of the King James Version, and the same holds true also in the realm of translation. Whenever the renderings of the King James Version are called in question, it is usually the accuser that finds himself in the wrong.”

(5) Are the archaisms in the KJV a good reason to replace it with the modern versions?

No, it is not a good reason. The claim that the KJV has “many” archaic words and therefore not understandable is overstated. There are only about 200 archaic words in the KJV. These old words comprise only 0.1% of the KJV. The Oxford, Webster, Chambers dictionaries contain entries for most of these archaic words. *The Defined King James Bible* published by The Bible For Today Press has the meanings of all the archaic words footnoted. Other sources of help are the “Bible Word List” published by the Trinitarian Bible Society, and the *Concise King James*

Bible Dictionary by David Cloud. [See Appendix: Understanding KJV English.]

(6) Where was “the Word of God” prior to the KJV?

The Word of God is found in the divinely inspired and providentially preserved Traditional and Preserved Text of OT and NT Scriptures used and recognised by the Church down through the ages, and in all the faithful and reliable translations that were based on those Texts, viz. Martin Luther’s German Bible (1522), William Tyndale’s Bible (1525), Myles Coverdale’s Bible (1535), The Matthew’s Bible (1537), The Great Bible (1539-41), and The Geneva Bible (1557-60).

(7) Is the KJV better than the other English Reformation Bibles?

The Protestant Reformation arose because of the Bible. *Sola Scriptura* (Scripture Alone) was a vital Reformation slogan. All these Reformation Bibles—Wycliffe’s Bible (1382), Tyndale’s Bible (1525), Coverdale’s Bible (1535), Matthew’s Bible (1537), the Great Bible (1539), the Geneva Bible (1560), and the Bishops’ Bible (1568)—facilitated the Reformation cause, and were faithful precursors to the King James Bible.

It must be categorically stated that all the English Bibles of the Reformation were indeed good and faithful Bibles, but the KJV was the best among them. It is significant to note that prior to the KJV, the English translations were largely individual efforts. The KJV, on the other hand, was a corporate work. In the words of the translators, the KJV was not produced “to make a bad one a good one; but to make a good one better, or out of many good ones one principal good one.” For this purpose and with such devotion the KJV translation committee was formed, and they were careful to “assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.”

It is important to know that God holds His people in every age responsible for using the divinely inspired and preserved original texts and only the faithful and accurate translations of His Word. The Pro-KJV position does not limit the Word of God to only one 17th Century English translation, but advocates that the KJV, being still the most accurate English translation based on the purest texts, should be the only Bible

used by English-speaking Christians today. To use other Bibles when the best is clearly available would be to neglect our responsibility.

(8) What did the KJV translators mean when they said that “the meanest translation” is still “the Word of God”?

The 1611 Preface of the KJV is often used by anti-KJVists to support the corrupt modern versions. They argue that in that Preface the KJV translators themselves viewed even the worst English versions as the Word of God.

Did the KJV translators really say that every translation of the Bible even if filled with grammatical, translational, or doctrinal errors could be rightly called the Word of God? They certainly did not. The context in which they wrote those words clearly reveals this: “Now to the latter we answer, that we do not deny, nay, we affirm and avow, that the very *meanest* translation of the Bible in English set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God: as the King’s speech which he uttered in parliament, being translated into French, Dutch, Italian, and Latin, is still the King’s speech, though it be not interpreted by every translator *with the like grace*.”

It is clear that by the word “meanest” they do not mean “worst” (i.e. “evil in the highest degree”). Who would dare mistranslate the king’s speech? Clearly they were not talking about sense but *style*. By “meanest” they meant *poor in literary grace*. When beginning Greek students translate their Greek Bible into English, it may be rough and wooden; but if literal and precise, it is the Word of God. The KJV translators, some of whom were Puritans, certainly did not humour wicked or corrupt versions. It is utterly ridiculous and absurd to suggest that they did.

Anti-KJVists have thus put words into the mouths of the King James translators to make them mean what they did not mean by “meanest” in a mean attempt to demean the Pro-KJV position.

(9) Who is Peter Ruckman and what is his view on the KJV?

Peter Ruckman earned his PhD from Bob Jones University. He holds to the view that the KJV is *separately inspired* of God, contains *advanced revelation*, and thus *superior to the original Hebrew and Greek Scriptures*. Ruckman’s position is *erroneous, even heretical* because inspiration in the light of 2 Tim 3:16, and 2 Pet 1:21 is applicable only to

the original writers (OT Prophets and NT Apostles), original writings (66 books of canonical Scripture), and original languages (Hebrew, Aramaic and Greek).

(10) Did the KJV translators claim to be inspired of God in their work?

The KJV translators did not claim to be inspired by God in their translation work, and rightly so because truly they were not. Only the Biblical writers (e.g. Moses, David, Matthew, Paul etc) were inspired of God to write the Scriptures. Nevertheless, it must be observed that the King James translators recognised with deep reverence that the sacred texts from which they were translating were the inspired Word of God. This is why they ardently desired to make their translation as accurate as possible despite their own shortcomings and imperfections. In contrast to this, not all who are involved in modern Bible translation work today have such a high regard for the texts they translate, as evidenced from the bold liberties they are willing to take with the text.

(11) How many revisions did the KJV undergo?

After the KJV was published in 1611, it went through a number of revisions, all of which were completed by 1629. The revisions that occurred between 1611 and 1638 were due to printing errors. The KJV translators themselves, namely, Samuel Ward and John Bois, corrected these errors. In the course of typesetting, the printers had inadvertently left out words or phrases; all such manifest typographical errors had been corrected. For example, Ps 69:32 of the 1611 edition read “good” instead of “God.” This was clearly a printer’s error, and was corrected in 1617.

Apart from a slight revision in 1638, there followed several facetious attempts to revise the KJV between 1638-1762 but none were successful.

The final revision of the KJV was done between 1762 and 1769. The 1762 revision had to do with spelling. For example, old forms that had an “e” after verbs, and “u” instead of “v,” and “f” for “s” were all standardised to conform to modern spelling. For example, “feare” is “fear,” “mooued” is “moved,” and “euill” is “evil,” and “also,” is “also.” All these Gothic and German spelling peculiarities have been Romanised. 1769 saw an updating of weights, measures, and coins. This 1769 edition of the KJV is the one popularly in print today. It is important to note that the 1769 edition is essentially the same as the 1611.

There was an 1805 edition which accidentally printed a proofreader's note "to remain" in the text of Gal 4:29 that made the verse to read "him that was born after the Spirit to remain ...". The only significant revision in the 1800s was in 1873 when Scrivener worked on the KJV's marginal notes, orthography, and cross references.

There are not two or more KJVs but only one, and the one that is used today is basically the 1769 edition.

(12) Why did the KJV translators translate the Apocrypha and include these books in the original 1611 edition?

It must be stated that the KJV translators in no wise considered the Apocrypha to be inspired Scripture. The Westminster Confession of Faith (1643-8) which was written not long after the KJV was translated states that the Apocrypha was clearly not recognised by God's people to be part of the Word of God. It is also important to note that it was not only the KJV that contained the Apocrypha but also other Reformation Bibles like the Wycliffe and Geneva Bibles. It was only in 1640 that the Geneva Bible omitted the Apocrypha, and it was not until the 19th century that the removal of the Apocrypha from all Protestant Bibles became the norm.

It must be noted that the King James translators did not care very much for the Apocrypha, and translated it rather carelessly. Scrivener wrote, "It is well known to Biblical scholars that the Apocrypha received very inadequate attention from the revisers of 1611 and their predecessors, so that whole passages remain unaltered from the racy, spirited, rhythmical, but hasty, loose and most inaccurate version ... made by Coverdale for the Bible of 1536."

(13) Was King James a homosexual?

There are those who say that King James was a homosexual, and there are those who think not (recently, a heavily documented 392-page book by Stephen A Coston Sr, *King James the VI of Scotland and the I of England: Unjustly Accused?* [St Petersburg: KoenigsWort Incorporated, 1996], takes the latter view). But for argument's sake, let us say King James was homosexual. Being homosexual he would surely alter scriptural texts that speak against the sin of homosexuality. We do not find such alterations in the KJV. On the contrary, we find intact such passages as Rom 1:26-27 speaking out against "vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.” If King James were truly homosexual, he would be expected to alter or delete this passage. There was no such tampering. In any case, even if King James was homosexual, he was not among the translators, and had no part in the translating work.

(14) Were the King James translators infallible?

No sinful human being is infallible. Only God is infallible. Even the inspired writers of the Scriptures were not perfect men. For example, David committed adultery and yet God used him to write the Psalms. Peter denied Christ three times and yet wrote 1-2 Peter. The King James translators were likewise sinners saved by the grace of God. There is no reason to doubt that the men who translated the KJV, like the biblical writers, were regenerate men of piety, godliness and erudite scholarship, their weaknesses and failings of the flesh notwithstanding. If they were alive today, they would probably on hindsight praise the Lord for the glorious work that He had done through them in producing such a faithful and accurate translation that has stood the test of time, and blessed so many millions of God’s people all over the world.

(15) Who owns the copyright to the KJV?

The British Crown owns the copyright to the KJV, and hence the right to grant permission to publish it to whomever she wishes. However, it does seem that the Crown does not care too much to enforce her copyright. The KJV is published today by not a few University Presses, Bible Societies, publishing houses, and software companies in Britain and America and elsewhere.

(16) Are those who do not take the KJV stand, even if they are not ignorant of the issue, heretics?

What is a heresy? Biblically speaking, a heresy is any doctrine that is contrary to the fundamental truths of the Christian faith, which seeks to tear believers away from their Lord and Saviour by undermining their confidence in His person, work and words.

We ought not be trigger-happy in calling a person a heretic. When I think of heretics, I think of Westcott and Hort. They called the KJV/TR

“vile” and “villainous.” They do not believe in the doctrine of verbal plenary inspiration and preservation. They do not believe that the Bible is totally inerrant and infallible. So, in the same way Bible-Presbyterians are known as fundamentalists because they are disciples of Carl McIntire, I would say the disciples of Westcott and Hort and those of their mould deserve the same label their teachers have acquired.

(17) Should we label those who are non-KJV “heretics”?

No, I do not think so. Here we have the infallible example of our Lord. How did Jesus deal with heresy and the heretics of His day? When we study the life of Christ, we find our Lord sparing no effort and mincing no words in denouncing the heretics of His time, namely, Israel’s pastors and doctors of theology—the Pharisees, Scribes and Sadducees. Read Matt 23. The Lord cursed them with woes, and called them hypocrites, blind guides, fools, whited sepulchres, serpents and vipers. They were the pastors and teachers of Israel who instead of guiding God’s people into the straight and narrow way of life, led them into the broad way of death. Instead of shepherding God’s people to green pastures and still waters, they led them to poisoned fields of thistles and thorns. Jesus was very angry with these false pastors and teachers, and said they deserve “the greater damnation” (see also Jas 3:1).

On the other hand, it is significant to note that Jesus was very kind, gentle, and patient with the common folk, the ordinary member of the pew, His lambs and sheep. He did not excuse them when they erred in doctrine, word or deed, but chided them gently, and patiently instructed them on the right way. Jesus made a distinction between the shepherd and the sheep. He dealt with both differently. We should follow Jesus in this regard. I have no sympathy for Westcott and Hort and their clerical cohorts; but to the ordinary member of the pew, God’s lambs and sheep, we must take care not only to feed them with the whole counsel of God, but also protect them from the wolves, and wolves in sheep’s clothing, viz. the heretical teachers who seek to devour and tear people away from our Saviour and His Truth.

In the pastoral ministry, I feel that it is very important that we be very sensitive and careful not to undermine the believers’ confidence in God and His Word. Jesus’ warning applies: “But whoso shall offend one of these little ones which believe in me, it were better for him that a

millstone were hanged about his neck, and that he were drowned in the depth of the sea” (Matt 18:6).

(18) Is it true that certain fundamentalist universities and seminaries are moving away from the KJV towards the modern versions, and denying the doctrine of special providential preservation of Scripture?

It is sad but true that certain fundamentalist universities and seminaries are today undermining the good old KJV by saying that it has many translational mistakes, and denying that God has indeed preserved every jot and tittle of His Word in the original language Scriptures underlying the KJV. Generally speaking, these neo-fundamentalist institutions take the following views:

(1) *Inspiration Yes, Preservation No*: They believe in the inspiration of Scripture in the autographs (i.e. the first writings), but not the preservation of it in the apographs (i.e. subsequent copies). According to them, one can only be sure that every vital doctrine in the Bible is preserved, but not every inspired word (contra Matt 4:4, 5:18).

(2) *KJV Yes, TR No*: They may use or allow the use of the KJV as their classroom text, but their teachers generally undermine the Preserved Hebrew Masoretic Text and Greek Textus Receptus on which the KJV is based. They allow for the Westcott and Hort view that such precious passages as the last 12 verses of Mark, the woman taken in adultery (John 7:53-8:11), and John’s Trinitarian statement (1 John 5:7-8) are not part of inspired Scripture.

(3) *KJV Yes, Modern Versions Yes Too*: They may adopt the KJV as their classroom text, but they also approve of and recommend such versions as the New International Version (NIV), New American Standard Bible (NASB), and the English Standard Version (ESV) which are all based on the corrupt Westcott and Hort Text. [See chart on page 24.]

(19) Which are the Reformed seminaries that uphold the KJV?

Besides the Far Eastern Bible College (Bible-Presbyterian), there are a number of Reformed seminaries that uphold the KJV and its underlying texts:

Protestant Reformed Seminary (www.prca.org/seminary.html). The Rev David J Engelsma, Professor of Dogmatics and Old Testament Studies at the Theological School of the Protestant Reformed Churches wrote “Modern Bible Versions” to defend the KJV and warn against the modern versions of the Bible that are displacing the KJV. See it at http://www.prca.org/pamphlets/pamphlet_10.html.

Puritan Reformed Theological Seminary (www.hnrc.org/gr/Ministries/PRTS/prts.html). Dr Joel R Beeke, the President of PRTS, wrote a tract entitled, “Practical Reasons for Retaining the KJV.” In it, he gave 13 reasons why the KJV should be preferred over against the modern versions of the English Bible. He argued, “Based on the Textus Receptus (Greek NT), and the Masoretic Text (Hebrew OT), the KJV gives the most authentic and fullest available text of the Scriptures, with none of the many omissions and textual rewrites of the modern translations.” He also said, “In choosing this version we choose to stand with all that is best in the great tradition of historic Christianity.”

London Reformed Baptist Seminary (www.metropolitantabernacle.org). Dr Peter Masters, the pastor of Spurgeon’s Tabernacle, uses the KJV in his church and seminary, and promotes the books of D A Waite and David Cloud in his bookstore. Dr Masters says that the KJV is preferred because it encourages the “reverent tense” in prayer.

European Institute of Protestant Studies (www.ianpaisley.org). The Rev Dr Ian R K Paisley, MP, MEP, Moderator of the Free Presbyterian Church of Ulster, Minister of Martyrs’ Memorial Free Presbyterian Church, and President of EIPS, has written a passionate defence of the KJV entitled, *A Plea for the Old Sword* (Belfast: Ambassador, 1997). Highly recommended, especially for the laity.

Bible College of East Africa, P O Box 41140, Nairobi, Kenya. BCEA is a missions outreach of the Independent Board for Presbyterian Foreign Missions (Bible Presbyterian), USA. The College principal is the Rev Dr Mark Kyung Soo Kim, a graduate of Far Eastern Bible College and of Pensacola Christian College.

Far Eastern Fundamental School of Theology, 6D Nanthani Street, Sawbwakyigone, Insein, Yangon, Myanmar. FEFST is the denominational school of the Evangelical Presbyterian Church of Myanmar (EPCM). The Rev Robert Thawm Luai who heads the school has published the Falam-Chin Bible which is based on the KJV. The Bible is beautifully printed

from its very own Heidelberg Printing Press. You may read more about it at <http://www.lifefebc.com/febc/BurnBush/V7N2.htm>.

Although not Reformed or Presbyterian, *Pensacola Christian College and Theological Seminary* (www.pts.pcci.edu) deserves special mention. PCC/PTS has come up very strongly against fundamental colleges and seminaries that either merely pay lip service to the KJV, or undermine it altogether by rejecting the traditional text in favour of the modern but corrupt critical text. Get a hold of these three excellent video lectures on the KJV issue by Dr Dell Johnson, Dr Theodore Letis, and Dr Michael Bates: (1) "The Leaven in Fundamentalism," (2) "The Bible ... The Text is the Issue," and (3) "The Bible Preserved ... from Satan's Attacks."

For a list of dispensational and Baptist colleges and seminaries that defend the KJV, please go to <http://www.wholesomewords.org/direc.html>.

GOD'S WORD PRESERVED THROUGH THE AGES

Jack Sin

William H Walter 1825-1893



1. God's Word in-spired and true,	Re-veal-ed to men pre-pared;
2. Pre-served by Pro-vi-dence,	The Jews-li-bra-rians were;
3. The an-cient By-zant-tine,	The text-the church re-celved;
4. Dur-ing the Re-nais-sance,	Dawn-ing-Re-form-a-tion;
5. At the Mas-ter's be-hest,	The Au-thor-ised-'s the best;
6. The Spi-rit Il-lu-mine,	Ap-ply our hearts to glean;
7. By faith we can av-er	The Bi-ble in our hands;



1. In-er-rant-and in-fall-i-ble,	Its mes-sage must be read.
2. Me-ti-cu-lous and faith-ful,	The co-pies had en-dured.
3. Had not been-taint-ed thru the years,	Of trea-sures all, most dear.
4. The Greek New-Test-a-ment ed-it,	E-ras-mus, the e-lite.
5. The lang-uage-is a-bove the rest,	And passed pu-ri-ty test.
6. Each let-ter-of the Ho-ly Writ,	Di-rect-saints by its light.
7. Ac-cu-rate-and re-lia-ble,	God's E-ter-nal Word will stand.



CHAPTER III

QUESTIONS ABOUT THE INSPIRATION AND PRESERVATION OF SCRIPTURE

(20) Are only the autographs (the very first scripts) absolutely infallible and inerrant, or may the apographs (subsequent copies) be considered infallible and inerrant as well?

Most modern evangelical and fundamentalist scholars have mistakenly followed B B Warfield to say that *only* the original autographs were absolutely infallible and inerrant. Today, many scholars are questioning this idea. Prof Richard Muller of Calvin Theological Seminary, for instance, rightly observed, “The Protestant scholastics do not press the point made by their nineteenth-century followers that the infallibility of Scripture and the freedom of Scripture from error reside absolutely in the *autographa* and only in a derivative sense in the *apographa*; rather, the scholastics argue positively that the *apographa* preserve intact the true words of the prophets and the apostles and that the God-breathed (*theopneustos*) character of Scripture is manifest in the *apographa* as well as the *autographa*. In other words, the issue primarily addressed by the seventeenth-century orthodox in their discussion of the *autographa* is the continuity of the extant copies in Hebrew and in Greek with the originals both *quoad res*, with respect to the thing or subject of the text, and *quoad verba*, with respect to the words of the text” (*Dictionary of Latin and Greek Theological Terms*, s.v. “autographa”). This is because the Scriptures expressly teach that the inspired autographs are providentially preserved in the apographs. [See chart “*Inspiration and Preservation of Scripture: Four Views*” on the next page.]

(21) Are there biblical evidences to prove that the apographs may be considered the infallible and inerrant Word of God?

The answer is yes. Consider the following biblical examples: (a) By the time the prophets of the OT stated things like “*the word of our God*

INSPIRATION AND PRESERVATION OF SCRIPTURE: FOUR VIEWS				
	MODERNISM	NEO- EVANGELICALISM	NEO- FUNDAMENTALISM	FUNDAMENTALISM
BIBLICAL INSPIRATION	No inspiration	Partial inspiration	Total inspiration	Total inspiration
BIBLICAL PRESERVATION	No preservation	Partial preservation	Partial preservation	Total preservation
BIBLICAL INFALLIBILITY AND INERRANCY	Denies both infallibility and inerrancy in autographs and apographs	Affirms infallibility but denies inerrancy in the autographs and apographs	Affirms total infallibility and inerrancy but in the autographs only	Affirms total infallibility and inerrancy in both the autographs and apographs
AUTHORITY AND EPISTEMOLOGY	Science alone. Intellect, not Faith, is supreme. See to believe.	Science plus Bible. Faith subjected more to Intellect than to the Bible. See to believe.	Science plus Bible. Faith subjected more to Intellect than to the Bible. See to believe.	Bible alone (<i>Sola Scriptura</i>). Faith and Intellect totally subjected to the Bible. Believe to see.
TEXTUAL CRITICISM	Yes to Westcott and Hort	Yes to Westcott and Hort	Yes to Westcott and Hort	No to Westcott and Hort
ORIGINAL GREEK TEXT	Minority and Critical Text only	Minority and Critical Text only	Minority and Critical Text mainly	Majority Text and Textus Receptus only
ENGLISH BIBLE VERSIONS	Only modern versions acceptable	Only modern versions acceptable	All versions acceptable	Only KJV acceptable

shall stand for ever” (Isa 40:8), the original autographs were no longer existing and the Word of God was found only in the manuscript copies many generations removed from the autographs. The same can be said of the time when Jesus said, *“the scripture cannot be broken”* (John 10:35). (b) By the time Paul wrote to Timothy, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ...”* (2 Tim 3:16), the “scripture” that is mentioned here, especially the OT and perhaps some earlier books of the NT, were no longer the autographs. These words imply that infallibility and inerrancy are applicable not only to the originally given autographs, but even to faithfully copied apographs. Although there were occasional copying mistakes in the transmission process, God providentially ensured that the majority of the copies reflect the original readings. These copying mistakes were also gradually corrected as they were spotted, and eventually removed at the time of the great Protestant Reformation from the Traditional Hebrew Masoretic Text and the Greek Textus Receptus underlying the KJV. That is why we say, “We believe in the divine, verbal, plenary inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and as the Word of God, the Supreme and final authority in faith and life.”

(22) Did God lose any of His inspired New Testament words when the autographs were destroyed?

No, God did not lose any of the words of the originals when the autographs were destroyed. Although we do not have the autographs today, we have the apographs which reflect the autographs. All the divinely inspired words of the autographs have been providentially preserved in faithfully copied apographs. We affirm with the Westminster divines that the original language Scriptures “being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic” (*Westminster Confession of Faith*, 1:8).

Providentially speaking, the NT Autographs were neither “lost” nor “destroyed.” The purity of God’s Word has been faithfully maintained throughout the whole transmission of the Traditional/Byzantine/Majority Text, and fully represented in the Textus Receptus underlying the KJV. 17th century Calvinist theologian—Francis Turretin—himself affirmed: “By the original texts, *we do not mean the autographs* written by the hand of Moses, of the prophets and of the apostles, which certainly do not now

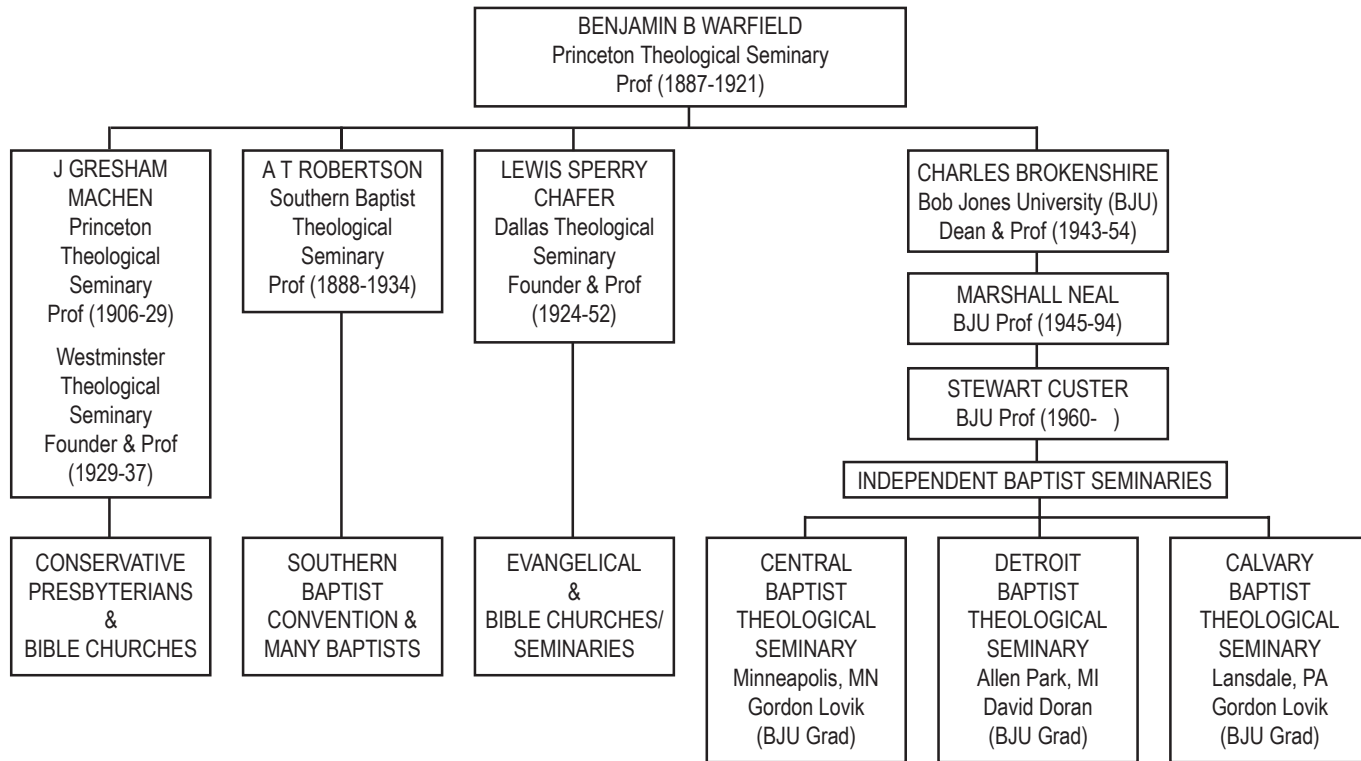
exist. *We mean their apographs* which are so called because they set forth to us the word of God in the very words of those who wrote under the immediate inspiration of the Holy Spirit.” Turretin was no ordinary theologian. His Systematic Theology textbook was used in Princeton Seminary until Warfield came into the scene with his new and radical “autographal” view of the original text which opened the door to liberal textual criticism that has spawned a whole new generation of critical texts and modern perversions of the Scriptures that seek to displace the time-tested and time-honoured TR and KJV. [See chart “*The Entrance of the Leaven of Textual Criticism into Fundamentalism*” on the next page.]

(23) What does the Westminster Confession of Faith mean by the words, “kept pure in all ages”?

Here is an answer from Prof William F Orr of Pittsburgh Theological Seminary: “this affirms that the Hebrew text of the Old Testament and the Greek of the New which was known to the Westminster divines was immediately inspired by God because it was *identical* with the first text that God had kept pure in all the ages. *The idea that there are mistakes in the Hebrew Masoretic texts or in the Textus Receptus of the New Testament was unknown to the authors of the Confession of Faith.*”

G I Williamson likewise did write to this effect in his commentary on the Westminster Confession, “This brings us to the matter of God’s ‘singular care and providence’ by which He has ‘kept pure in all ages’ this original text, so that we now actually possess it in ‘authentic’ form. And let us begin by giving an illustration from modern life to show that an original document may be destroyed, without the text of that document being lost. Suppose you were to write a will. Then suppose you were to have a photographic copy of that will made. If the original were then destroyed, the photographic copy would still preserve the text of that will *exactly the same as the original itself*. The text of the copy would differ in no way whatever from the original, and so it would possess exactly the same ‘truth’ and meaning as the original. Now of course photography was not invented until long after the original copy ... had been worn out or lost. How then could the original text of the Word of God be preserved? The answer is that God preserved it by His own remarkable care and providence.”

THE ENTRANCE OF THE LEAVEN OF TEXTUAL CRITICISM INTO FUNDAMENTALISM



Source: Dell G Johnson, overhead chart entitled "The Leaven in Fundamentalism," in *The Leaven in Fundamentalism: A History of the Bible Text Issue in Fundamentalism*, videocassette tape 3, 145 mins, Pensacola Christian College, 1998. Used by permission.

(24) How were the Scriptures preserved?

Dr E F Hills answers: “First, the Old Testament text was preserved by the Old Testament priesthood and the scribes and scholars that grouped themselves around that priesthood (Deut. 31:24-26). Second, the New Testament text has been preserved by the universal priesthood of believers, by faithful Christians in every walk of life (1 Peter 2:9). Third, the Traditional Text, found in the vast majority of the Greek New Testament manuscripts, is the True Text because it represents the God-guided usage of this universal priesthood of believers. Fourth, the first printed text of the Greek New Testament was not a blunder or a set-back but a forward step in the providential preservation of the New Testament. Hence the few significant departures of that text from the Traditional Text are only God’s providential corrections of the Traditional Text in those few places in which such corrections were needed. Fifth, through the usage of Bible-believing Protestants God placed the stamp of His approval on this printed text, and it became the *Textus Receptus* (Received Text).”

(25) What special rules did the Jewish scribes apply when copying the Scriptures?

The Jewish scribes had a very careful and reverent approach towards the copying of the Hebrew Scriptures. Before they wrote God’s covenantal name, *YHWH* (KJV: “LORD”), they would first wash their whole body. If there was a need to correct the manuscript, the correction must be made within 30 days, otherwise the manuscript would be condemned. One mistake on a page, condemned the whole page, and if there were three mistakes in any page, the entire manuscript would have to be destroyed. The proofreading was equally laborious. It involved counting every letter of the manuscript to ensure that it matched the original perfectly. An omission or addition of just one letter would see the whole manuscript consigned to immediate destruction.

(26) In what language did Jesus Christ teach that the Old Testament would be preserved forever according to Matt 5:18?

Jesus taught that the OT would be preserved forever in the Hebrew language. This preservation must logically apply to the NT as well which was written in Greek. The OT and NT are inseparable for they together make up the complete Scripture. The jot and tittle of the divinely inspired

words of the original language Scripture Jesus promised would be preserved until the very end of time in Matt 5:18 (quoted as a proof text for the doctrine of biblical preservation—“kept pure in all ages”—by the Westminster theologians). Matthew Henry likewise believed in the jot-and-tittle preservation of the Scriptures: “Heaven and earth shall come together, and all the fulness thereof be wrapt up in ruin and confusion, rather than any word of God shall fall to the ground, or be in vain. *The word of the Lord endures for ever*, both that of the law [i.e. OT], and that of the gospel [i.e. NT]. ... for whatever belongs to God, and bears his stamp, be it ever so little, shall be preserved.”

(27) What does the Dead Sea Scrolls tell us about the preservation of the Hebrew Scriptures?

The Dead Sea Scrolls (DSS) were discovered accidentally in 1947 by a bedouin boy. There is still much debate over the origins of these scrolls. The generally accepted theory is that the Essenes (ultra-fundamentalist Jews who desired the isolated life of the desert) were responsible for them. Although the DSS display considerable similarity to the traditional Masoretic Text (MT) especially in the book of Isaiah, it departs radically from the MT in many other parts like the Psalms. The DSS contain nine entirely new and unheard of psalms that are not found in the traditional Hebrew Scripture. Many of the psalms show a corrupted hand. For instance, in verse 16 of Psalm 22, which is a Messianic psalm, the DSS read, “like a lion are my hands and feet,” which makes no sense. The traditional Hebrew text, on the other hand, reads, “they pierced my hands and my feet,” obviously pointing to the crucifixion of Christ (cf. Matt 27:35).

All said and done, our confidence in the Hebrew Scriptures must rest on the very Scriptures Jehovah has “kept pure in all ages,” viz. the traditional Hebrew Masoretic Text. It goes without saying that the DSS must be examined in the light of the Masoretic Text and not vice versa.

(28) Is Psalm 12:7 talking about God’s preservation of His people or of His words?

Ps 12:6-7 reads, “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.” The words “keep them” and “preserve them” in verse 7 refer to “the words of

the LORD” in verse 6. Although the pronoun “them” in verse 7 is in the masculine, and the “words” in verse 6 feminine, there is no irregularity in Hebrew grammar for “masculine suffixes (especially in the plural) are not infrequently used to refer to feminine substantives” (Gesenius, *Hebrew Grammar*, 440). Waltke and O’Connor say the same, “The masculine pronoun [i.e. ‘them,’ v7] is often used for a feminine antecedent [i.e. ‘words,’ v6]” (*Biblical Hebrew Syntax*, 302).

Anti-KJVists, however, deny that verse 7 refers to the “words” of verse 6. They say that the words “them” in verse 7 refer to the “poor” and “needy” of verse 5. While this is possible, it is preferable and only natural to read verse 7 in connection with its nearest antecedent, which is verse 6, referring to the “words of the LORD.”

Against those who say that Ps 12:7 refers to the preservation of God’s people and not God’s words, Peter W Van Kleeck in his book—*Fundamentalism’s Folly?*—under the section, “The Churchly Tradition’s Rendering of Psalm 12:7,” wrote, “The evidence shows that the churchly tradition allows ‘them’ the breadth to include *both people and God’s words* in its interpretation. ... the modern versions elect to overlook the Reformation’s Hebrew basis for translation in Psalm 12:6-7; and the churchly tradition is censored in the new versions ... by not including a translation and interpretation that is broad enough to include both oppressed people and God’s words.”

Psalm 12 does indeed teach God’s preservation of His people (vv1-5), but it also teaches God’s preservation of His words (vv6-7). God is assuring His people that His preservation of them is as sure and secure as His preservation of His very own words.

(29) Did the Lord Jesus and the Apostles quote from the Septuagint (Greek version of the OT)?

We cannot be absolutely certain that Jesus made use of and quoted from the Septuagint. There is some doubt that the Septuagint even existed during the time of Christ. Furthermore, there is not one instance in the Scriptures where we find Jesus or the Apostles saying that they have quoted from the Septuagint. As a matter of fact, there are many NT quotations of the OT that do not agree with the Septuagint. It is better to assume that Jesus and the Apostles did their own direct translation of the Hebrew text into Greek.

(30) Is it true that no two manuscripts of the Greek New Testament are exactly alike?

It is fallacious to assume dogmatically that “no two Greek NT manuscripts are exactly the same.” There are over 5000 extant Greek NT manuscripts, and not all of them have been thoroughly examined and compared yet. Most scholars have not even seen all of these manuscripts firsthand, much less studied them. None can claim omniscience.

What we do know for a fact is that the majority of the manuscripts reflect remarkably uniform readings, and this must necessarily mean that they are the providentially preserved copies (see J W Burgon’s *The Traditional Text* published by the Dean Burgon Society; see also E F Hills, *The King James Version Defended*, 139-68). Burgon proved that the Traditional Text on which the KJV is based is the trustworthy and providentially preserved text over against Westcott and Hort’s corrupt Alexandrian or Minority Text which is from a very small number of the extant NT manuscripts.

In the light of God’s keeping of His Scripture by special providence, we have every reason to believe that all of His inspired words are found in the traditional and preserved Hebrew and Greek texts on which the KJV is based.

(31) What is the difference between the Majority Text and the Textus Receptus?

“The Majority Text” (also known as the “Byzantine Text”) refers to the 99% of extant Greek NT manuscripts. The majority of faithfully transmitted manuscripts bear remarkable uniformity. There are some differences, but God’s providential preservation of His Word ensured that “the text found in the vast majority of the Greek New Testament manuscripts is a trustworthy reproduction of the divinely inspired Original Text” (E F Hills, *The King James Version Defended*, 106). It is perhaps more accurate to identify this text as the “Traditional Text” (so Burgon).

The providential preservation of the NT saw the eventual printing of the Textus Receptus in the time of the Reformation. The Textus Receptus was an edition based on the Majority Text that was providentially accepted and used extensively by the Reformers and Protestants for their translation of Scripture into various languages.

There were certain readings like the Johannine Comma (1 John 5:7) that were found in just a few existing Greek manuscripts. Such readings were received and accepted by the Church as true readings throughout the centuries especially in the Latin-speaking Church of Western Europe. At the time of the Reformation, God providentially guided the editors and printers of the Textus Receptus to follow the Latin Bible in those few places in which the Western rather than Eastern Church had preserved the genuine reading. The Majority Text and the Textus Receptus are essentially the same. In a few places, the Textus Receptus is preferred over the Majority Text because the Protestant Reformation was used by God to recognise and establish it, thereby restoring to God's people all of His inspired words. Calvin, for instance, considers the Trinitarian clause in 1 John 5:7 as an inspired text: "But because the passage reads better with the clause added and as I see that it is found in the best and most approved copies, I also readily embrace it."

(32) Are there any early Greek manuscripts that prove the authenticity of the Textus Receptus over against the Westcott-Hort Text?

Yes, there are indeed. Here are two recent examples.

The first is Magdalen GR 17 or the "Jesus Papyrus." This papyrus, kept in Magdalen College, Oxford, is one of the oldest known fragments of the NT. Carsten Peter Thiede and Matthew D' Ancona in their book—*The Jesus Papyrus*—published by Weidenfeld-Nicolson (England) and Doubleday (New York) wrote that the Magdalen GR 17 "is to be dated to a point within the lifetimes of eyewitnesses to Christ. ... This makes the 'Magdalen' papyrus one of the oldest known fragments of the New Testament, and 'one of the most important documents in the world.'" In other words, the papyrus can be dated to about AD 60 or earlier.

The Magdalen GR 17 consists of three small fragments, and is a portion of Matthew's Gospel (Matt 26:7-8, 26:10, 14-15, 22-23, 31-33). Among other things, what is significant is the Magdalen's bearing on the identification of the traditional text. The British Reformed Fellowship in its journal article, "Papyrus Magdalen GR 17 and the Textus Receptus," reported this: "In the analysis of GR 17 undertaken under the laser-scanning microscope, certain definite results concerning particular Greek letters that had originally been written on the GR 17 were obtained which enabled the researchers to conclude that the papyrus followed a certain

form of textual reading. A comparison of this reading with the ‘Post-Westcott-Hort’ text of the 27th edition of the Nestle-Aland *Novum Testamentum Graece* indicated a salient difference. Thiede and D’Ancona ... point out that GR17 has, on the last four words of Matthew 26:22 a reading which is disparate from modern standard critical editions of the Greek New Testament which are of course, all ‘Westcott-Hort’ based eclectic text, the basis of all modern translations.”

A comparison of the last four words of Matt 26:22 in the Textus Receptus and Westcott-Hort Text with the Jesus Papyrus bears this out quite clearly.

Last Four Words of Matt 26:22	
Westcott-Hort	λέγειν αὐτῷ εἰς ἕκαστος
Papyrus GR 17	λέγειν αὐτῷ ἕκαστος αὐτῶν
Textus Receptus	λέγειν αὐτῷ ἕκαστος αὐτῶν

This is significant. We have in the Magdalen papyrus a very early 1st century manuscript which agrees with the Textus Receptus over against the Westcott-Hort Text! This confirms Dean Burgon’s observation all along—the Westcott-Hort Text is a corrupted text, the early age of its primary manuscripts notwithstanding.

The second is papyrus P⁷⁵. P⁷⁵ is another early manuscript (3rd century) that supports the traditional reading of the Textus Receptus. The New American Standard Bible (NASB) by virtue of P⁷⁵ will soon update its NT by putting the clause on Christ’s ascension, “and carried up into heaven,” back into Luke 24:51 which is currently omitted. This is no small embarrassment to the NASB translation committee. Shame on them for playing ping-pong with God’s Word! NASB users would soon have to cough out cash for their new and improved NASB.

All this tells us that the Textus Receptus on which the KJV is based, being the divinely preserved text, is a steady text. The Westcott-Hort text of the modern versions, on the other hand, is a shifty text that is repeatedly being “tossed to and fro, and carried about with every wind” of textual criticism. God has confounded His critics indeed!

(33) Was Erasmus who produced the first edition of the Textus Receptus “a loyal son of the Catholic Church”?

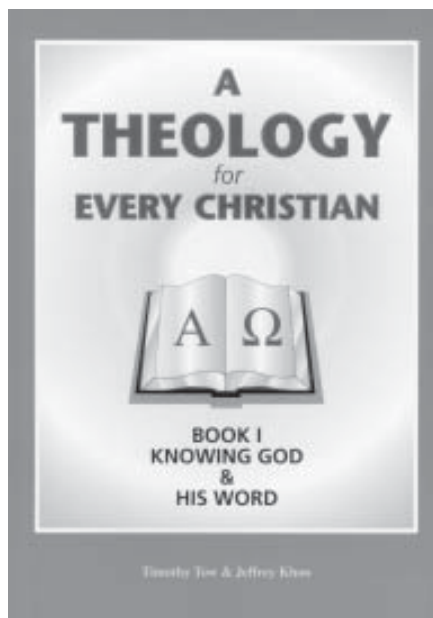
Erasmus was no loyal son of the Roman Catholic Church. It is well known that he publicly exposed the heresies and superstitions of the Catholic Church. This angered the pope so much that he branded Erasmus “an impious heretic,” and banned his books from being read by Catholics. The pope evidently was able to see that Erasmus was a Reformer at heart. However, as a Reformer, Erasmus’s main fault was in his failure to separate from the false Catholic Church (cf 2 Cor 6:14-7:1). Luther succeeded in his reformation because he did it from without, but Erasmus failed because he chose to do it from within. Nevertheless, there is a saying that Erasmus was the one who laid the egg of the Reformation, and Luther the one to hatch it.

(34) Were the compilers of the Textus Receptus (Erasmus, Stephanus, Beza, King James translators) inspired by God in their work?

The phenomenon of the divine inspiration of the Holy Scriptures is limited only to the biblical writers. The phenomenon that applies to men like Erasmus, Stephanus and Beza in their choice of readings and editorial work, is divine preservation, which is a special work of God’s providence. Providence is distinct from God’s working by miracles, in that, in providence, God works through ordinary circumstances to accomplish His purposes (Rom 8:28). Can all the rest of the modern English translations also be attributed to the working of God’s providence? One must not forget the responsibility of man. God has given us the responsibility to discern truth from error, and the best from that which is second best. God also allows false teachers and false teachings to exist and these cannot claim to have come about through God’s special providence. They are rather, the results of God’s permissive will.

(35) Which edition of the Textus Receptus fully represents the originals?

Dr E F Hills wrote, “The answer to this question is easy. We are guided by the common faith. Hence we favor that form of the Textus Receptus upon which more than any other God, working providentially, has placed the stamp of His approval, namely, the King James Version, or, more precisely, the Greek text underlying the King James Version” (*The*



Satan hates God's Word. From the beginning He tried to undermine it. This he did by demoralising our first parents, "Yea, hath God said?" And they succumbed.

The theologians before us have done well in declaring the Bible to be the inspired Word of God, infallible and inerrant. This has confirmed our faith in the Scriptures. It is supreme, the one and only rule of our faith and practice.

In order to spoil us again, Satan tries to erode the foundation of our faith by subtle new tactics. This he does by questioning the text of Holy Scripture through Westcott and Hort.

He further casts doubts on the Divine preservation of the Bible text. He cunningly contrives rules for interpreting, yea, rather misinterpreting, Scripture, which he hides under a big word, "hermeneutics." Last but not least, he twists the meaning of Scripture, right and left, by a new method of translation called "dynamic equivalence."

All this newfangled stuff, except Westcott and Hort already entrenched, were unheard of as recent as fifty years ago when Buswell flourished. To unmask Satan's masquerading, it behoves us to write a book-length treatise, a first book of *A Theology For Every Christian*. This first book is necessarily a polemical one, in response to the Apostle's exhortation, "*that ye should earnestly contend for the faith which was once delivered unto the saints*" (Jude 3).

It is our prayer that having read this treatise, and having uncovered the subtle snares of Satan thereby, you will join us in a crusade to further expose the unfruitful works of darkness. If this first book of *A Theology For Every Christian, Knowing God and His Word*, will begin to ring the death knell on Satan's domain, its early publication will not have been made in vain. (Timothy Tow and Jeffrey Khoo, Singapore, 1998). Get your copy from **FEBC Bookroom** (febcbrm@singnet.com.sg), 9A Gilstead Road, Singapore 309063.

King James Version Defended, 223). Dr D A Waite believes that “the words of the Received Greek and Masoretic Hebrew text that underlie the King James Bible are the very words which God has preserved down through the centuries, being the exact words of the originals themselves”. The answer is arrived at by simply applying the logic of faith, and by applying it consistently.

(36) Is the Greek Text underlying the KJV a “phantom” or an “intangible” text?

The Greek text underlying the KJV is not a “phantom text.” If it was indeed a “phantom” or “intangible” text, then what did the King James translators use to translate their Bible? Neither is it a “phantom text” today. How can it be a “phantom” or “intangible” text when it is in print, sold in bookstores, and used in Greek classes? The Textus Receptus (TR) underlying the KJV is essentially Beza’s 1598 TR and the last two editions (1550, 1551) of Stephens’ TR, and corresponds with Scrivener’s TR that is today published by the Trinitarian Bible Society and the Dean Burgon Society.

(37) Are there textual discrepancies in the original language Scriptures underlying the KJV?

There are no textual discrepancies in the Hebrew and Greek Scriptures underlying the KJV. Whenever we see differences, contradictions, or discrepancies in the Bible, we should not call them “errors” (scribal or otherwise). Such differences, contradictions, or discrepancies are merely *apparent* and not true errors at all. Principles of harmonisation should be employed to reconcile the differences and offer possible solutions. The Apostle Paul offers a safe hermeneutical approach to discrepancies in the Bible: “let God be true, but every man a liar” (Rom 3:4). We should never in any way say the Bible contains errors or mistakes. The Bible God has given us is infallible (i.e. incapable of error) and inerrant (i.e. without mistakes).

Francis Turretin explained how we ought to look at copyist or printing errors in the light of providential preservation: “Although we give to the Scriptures absolute integrity, we do not therefore think that the copyists and printers were inspired (*theopneustous*), but only that the providence of God watched over the copying of the sacred books, so that although many errors might have crept in, it has not so happened (or they

have not so crept into the manuscripts) but that they can be easily corrected by a collation of others (or with the Scriptures themselves). Therefore the foundation of the purity and integrity of the sources is not to be placed in the freedom from fault (*anamartesia*) of men, but in the providence of God which (however men employed in transcribing the sacred books might possibly mingle various errors) always diligently took care to correct them, or that they might be corrected easily either from a comparison with Scripture itself or from more approved manuscripts.” As regards contradictions in Bible passages, Turretin said, “... *it will be wiser to acknowledge our own ignorance than to suppose any contradiction.*”

(38) Did not Dean Burgon say that there was no “perfect” Textus Receptus?

Although Burgon did not think that there was a “perfect” Textus Receptus, he nevertheless considered it to be the best embodiment of the Traditional Text over against the Westcott and Hort Text. It must be said that Dean Burgon was a high Anglican and thus true to his Anglican tradition of apostolic succession. He regarded the ancient bishops of the early church to be the official representatives of the Anglican Church. As such, Burgon placed a great deal of emphasis on the sayings of the Church Fathers. He championed the antiquity and authenticity of the Traditional Text over the Textus Receptus because the Church Fathers quoted and endorsed the majority readings of the Traditional Text.

Despite his high Anglicanism, Burgon could not escape the fact that the Traditional Text was an “intangible text” and not in any printed form except in the Textus Receptus which the Anglican Church was then using, viz. Stephens’ 3rd edition. Burgon felt that the Textus Receptus then needed improvement. His Anglican colleague, F H A Scrivener, undertook this task and produced a Textus Receptus that would reflect the textual decisions made by the King James translators. Scrivener’s TR was posthumously published in 1894, and is the popular TR today.

(39) Did Dean Burgon believe he had an existing infallible and inerrant Scripture?

Although Dean Burgon did say that there was no “perfect” (or single purified) Textus Receptus, he nevertheless unequivocally affirmed the existence of an infallible and inerrant Scripture. Dean Burgon wrote: “The Bible *is* none other than the voice of Him that sitteth upon the throne.



JOHN WILLIAM BURGON (1813–1888)

**Professor of Divinity, Oxford University
Dean of Chichester**

John William Burgon was a man of deep faith and strong conviction, with an intense love of the Word, and a fierce loyalty to God’s Truth. Raised of God at a time of great “*falling away*” from the faith, Burgon devoted himself with singleness of mind to defend the inspired Word of God by study of ancient manuscripts, the source texts of Bible translations.

Travelling extensively, he visited libraries throughout Europe, including the Vatican, to examine and study all available NT MSS. By his vast knowledge of Greek, he was able to identify those preserved NT MSS originating from the Apostolic church, and handed down intact up to the time of the Reformation.

To this group of preserved MSS, Dean Burgon gave the name of “Traditional Text,” which formed the basis of the KJV, and continued to be used in the Protestant Church for the next three hundred and fifty years. He also identified the Codex Vaticanus and Codex Sinaiticus to be among MSS the “most corrupt.”

Every book of it, every chapter of it, every verse of it, every syllable of it, every letter of it, *is* direct utterance of the Most High. The Bible *is* none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him that sitteth upon the throne, faultless, unerring, supreme.” The simple present tense verb-to-be “is” emphasises the requirement to subscribe to an existing infallible and inerrant Scripture in the original languages.

(40) What does the Dean Burgon Society mean when it says “the Texts which are closest to the original autographs of the Bible are the Traditional Masoretic Hebrew Text for the Old Testament, and the Traditional Greek Text underlying the King James Version”? What does “closest” mean?

The word “closest” in the Dean Burgon Society statement does not at all mean that we have an errant text or that the text is not the same as the original writings. The Dean Burgon Society statement must be understood in the *context* (i.e. the battle against Westcott and Hort) in which the statement was phrased. Westcott and Hort had puffed up their cut-up Greek text as being closest to the original since they based it on the 4th century Alexandrian manuscripts, which manuscripts Dean Burgon had dismissed as “most corrupt.” The term “closest” seeks to correct and counteract Westcott and Hort’s view on the identity of the true text. The term “closest” also distinguishes between the autographa (past and “lost”) and the apographa (present and existing). There is no denial that the autographa and apographa though distinct are the same. The paper may be different, but the contents are the same.

(41) Can we say we have a Perfect Bible today?

Of course we can! By “perfect” we mean the Bible is infallible (incapable of error) and inerrant (without mistakes). God Himself used the word “perfect” to describe His Word: “The law of the LORD is *perfect*, converting the soul” (Ps 19:7).

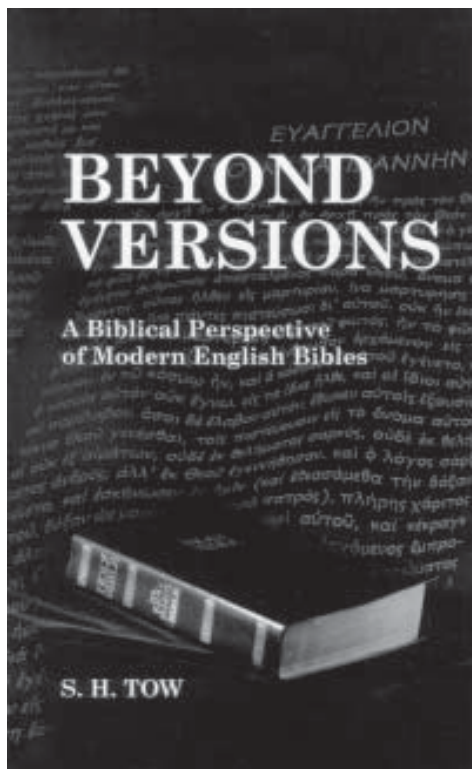
The International Council of Christian Churches (ICCC) 16th World Congress in Jerusalem, 2000, Statement #2 affirms a perfect Bible: “On the Word of God Forever Inerrant and Infallible”: “The first historic doctrine of the Christian Church presented in the doctrinal statement of this Council of churches is its belief in the inerrancy and infallibility of the *entire* Bible ... God’s Word has been given to us directly from heaven

by the Holy Spirit and Jesus, while He was here, said that the Father had sent Him and had given Him the words which He had delivered to man. Jesus was explicit when He said, 'Heaven and earth shall pass away; but my words shall not pass away.' The penalty pronounced on adding to or taking from the Scriptures was severe judgement from God Himself. ... It is this Bible that has brought into existence the ICCC. It is through this Bible that the Holy Spirit has given the faith to the leaders who have established this Council and has helped them maintain a sure and clear witness to the Bible's *full* truthfulness. It is this Bible and its record of past prophecies that have been seen to be fulfilled in the *smallest* level, and *every* Word of God is true. ... Nothing that the archaeologists have discovered and will discover will contradict this Book. ... This Holy Book is the work of our righteous God in making possible the only salvation that exists and in bringing men and women through the preaching of the Word in all its 'foolishness' into God's everlasting kingdom. The ICCC reaffirms all the statements carefully and prayerfully worked out ..., all of which are based squarely on this holy and **PERFECT** record which came from heaven, of which God is the Author and that indeed is why it is called the Word of God."

Note that the ICCC statement affirms the preservation of "every word" to the "smallest" detail, and that the Bible is "perfect" and thus "fully" truthful. If God is powerful enough to inspire His Word to the jot and tittle without error, surely He is powerful enough to preserve all of His inspired words so that today His people can say they have the very same inspired words the Apostles and Prophets had! Surely, we have a 100% Scripture today!

(42) Did God give us one Bible only?

Yes, God inspired and preserved only one Bible. The International Council of Christian Churches (ICCC) 16th World Congress, Jerusalem 2000, Statement #11 affirms this: "Believing God safeguarded the Bible in times past and will continue to do so in the future and all eternity. He preserved **ONE Holy Scripture, the Bible**. 'Heaven and earth shall pass away but my words shall not pass away;' Matthew 24:35. Believing the O.T. has been preserved in the Masoretic text and the N.T. in the Textus Receptus, combined they gave us the *complete* Word of God."



VERSIONS—THE BURNING ISSUE. God’s Word is under attack, today as never before. “Yea, hath God said?” was Satan’s declaration of war against the Word from the beginning. Sowing doubt and fostering unbelief is his subtle tactic.

But Satan is a Master Strategist: he varies his tactics according to the circumstances. In the Dark Ages he used suppression. God’s Word was kept from the people hidden by the Church. Stirrings of Reformation sparked a revival of the Word. For daring to read or preach, men and women were burned at the stake. For love of the Bible, William Tyndale and the English

martyrs by the hundreds endured the fires of Rome. That is history.

In time, burning of martyrs fell out of fashion: suppression was replaced by subversion. Feeding Christians with ecumenical versions is more effective than feeding them to the flames. Today, modern versions have all but replaced the Good Book—the King James Bible.

Beyond Versions is a Biblical perspective of the multiplicity of versions confronting the Church today. Vital issues are at stake. To see the deeper conflict, the smokescreen of “language and readability” must be removed by the penetrating searchlight of God’s Word.

Only God’s Spirit, the Spirit of Truth, can illumine your mind to understand Versions, today’s burning issue. *Beyond Versions* is written for God’s remnant people. God bless every faithful reader with spiritual discernment.

Get your copy from **Tabernacle Books** (tabks@pacific.net.sg), 901 Pandan Gardens, Singapore 609337.

CHAPTER IV

QUESTIONS ABOUT FOREIGN LANGUAGE BIBLES AND THE MODERN VERSIONS

(43) Are Bible versions or translations inspired?

Dr D A Waite answers, “Does God ‘breathe out’ the words in the Spanish translation? Does He ‘breathe out’ the words in the French, or Russian, or English, or Japanese, or Italian, or Chinese? *No, He does not.* Strictly speaking, the words of the translations are not ‘breathed out’ or ‘inspired,’ but ‘translated’ words. God spoke in Hebrew/Aramaic and Greek words. God ‘breathed out’ these Words in Hebrew/Aramaic and Greek. So, strictly speaking, the only Words that were ‘breathed out’ or ‘inspired words’ were the Hebrew/Aramaic and Greek Words God gave to the writers.”

One way of looking at the relationship between the original text and the translated text of the Scriptures is that the former is a product of direct inspiration, while the latter, if it is an accurate and faithful translation of the original, shares its inspiration only in the *derivative* sense.

(44) Did God give His very Word only in the English language, or in other languages as well?

Yes, God has given His Word not only in English but in other languages (German, French, Spanish, Italian, Korean, Chinese, etc.) as well. Christians of each language group are responsible to use the best available translation of the Bible in their language. If the only available translation of the Bible in their language is found wanting (e.g. because it is not based on the preserved text, or it was poorly translated), they would then have to use it until an accurate and faithful translation is produced. They are at the same time responsible to seek and pray for an accurate translation to be made in their language that is based on the purest text.

The KJV still remains the best of all English Bibles for all English-speaking Christians to use. To go back to using the NIV or NASB, or RSV etc, when the KJV is available to all, is to deny the doctrine of preservation of the Scriptures, and also to deny our God-given duty to seek the most faithful, accurate, and trustworthy Bible in our own language.

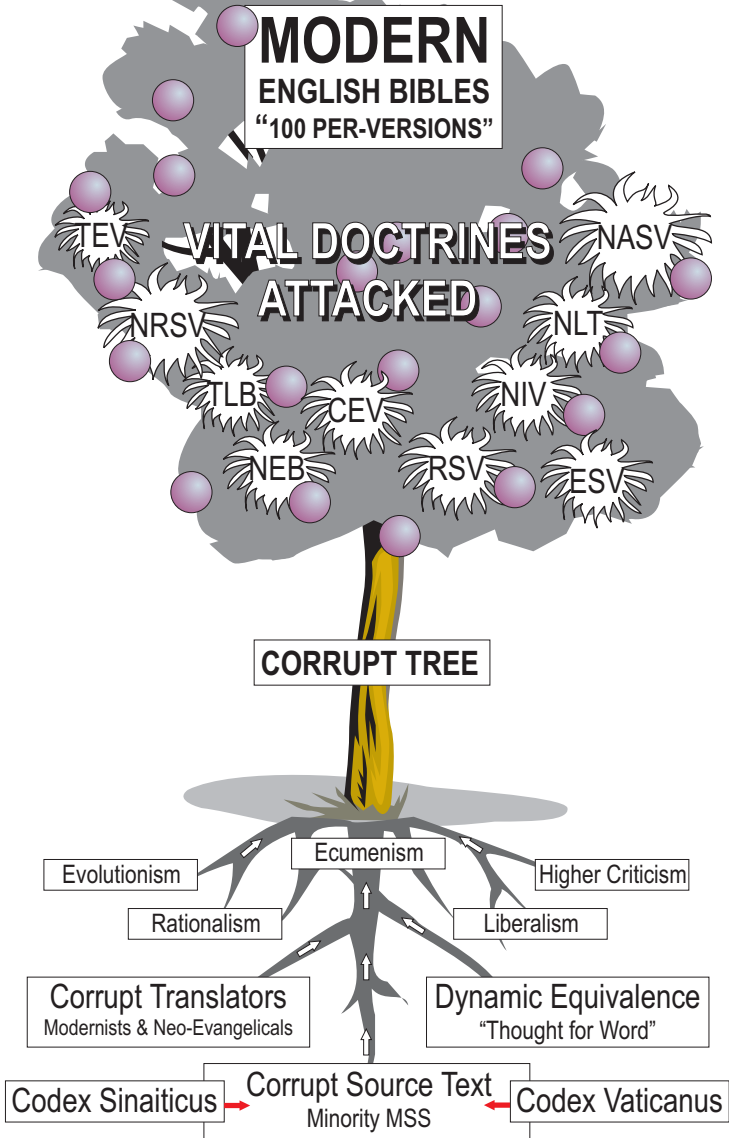
(45) Is the Chinese Bible the Word of God?

Although the Chinese Bible (Chinese Union Version, or CUV) is based on the Revised Version of Westcott and Hort, it does not slavishly follow it. It is vital to note that entire verses omitted in the NIV like Matt 17:21, 18:11, 23:14, Mark 7:16, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29 are all found in the CUV. The CUV like the KJV is a faithful translation that upholds the deity of Christ. For instance the CUV follows the KJV in 1 Tim 3:16 calling Jesus, “God,” “God (*Shen*) was manifest in the flesh.” The CUV is thus superior to the corrupt NIV. I would thus have no problems holding up the CUV and say, “This is the Word of God.” The CUV is the best, most faithful, most reliable, and most accurate Bible for the Chinese-speaking people.

(46) Who were Westcott and Hort?

B F Westcott and F J A Hort were Anglican liberals who harboured “inner hatred for the Biblical faith and a secret love for Rome and Mary Worship, posed as ‘evangelicals,’ and using the corrupt Codex Vaticanus and Codex Sinaiticus, gave the world their Westcott and Hort Greek NT, which ever since has received global acceptance as ‘the most accurate, authentic and trustworthy.’ Both Westcott and Hort, whether jointly or individually, had denied every fundamental doctrine of the evangelical faith, proving that they were both strangers to the saving grace of God, and enemies of the Gospel of our Lord Jesus Christ.” Yet these unregenerate men applied their unholy hands to God’s Holy Word. Against such our Lord has a warning, “... *a corrupt tree bringeth forth evil fruit*” (Matt 7:15–18). Out of their evil fruit, the Westcott-Hort Greek NT, came a multitude of “evil fruits”—a hundred new English versions and perversions (ERV, ASV, NASB, RSV, NRSV, TEV, CEV, NCV, LB, NLT, NIV, NIrV, ESV etc) —a corrupt tree cannot bring forth good fruit. [See chart “The Corrupt of Tree of Modern Perversions” on the opposite page. See also Dr S H Tow’s *Beyond Versions: A Biblical Perspective of*

EVIL FRUIT



“ . . . a corrupt tree bringeth forth evil fruit.”

Modern English Bibles (Singapore: King James Productions, 1998), available at Tabernacle Books, 201 Pandan Gardens, Singapore 609337. Email: tabks@pacific.net.sg.]

(47) Can the NIV (or the modern versions) lead someone to salvation?

Here is an answer from the Trinitarian Bible Society: “The NIV contains enough truth to be used of the Holy Spirit to draw a man to the Saviour. But although it contains truth, is it the very Word of God? If not, Christians must be urged to return to the truth.”

We do not deny that sinners may be saved through corrupt or mutilated versions if such versions contain enough of the gospel. This however does not mean that God sanctions such versions or that the Church should continue using them. Continual using of such modern versions with all their deletions and mistranslations of God’s Word might just hamper one’s spiritual growth. God holds every believer responsible to use the most faithful translation, based on the purest text.

(48) Is the NKJV an improvement on the KJV?

Has any Bible to date proved to be that hoped for improvement of the KJV? Some say that the NKJV is the answer. We doubt that it is, since it has done away with the “ye’s,” “thee’s,” “thou’s,” “thy’s,” and “thine’s.” These not only serve to distinguish between the 2nd person singular and plural, but they also heighten the reverence of the language of God’s Holy Word. There are also many other unnecessary changes to the old KJV. The NKJV is not recommended for the following reasons: (1) It shows sympathy to the corrupt Westcott and Hort Text. (2) It departs from the Traditional Hebrew Masoretic Text and the Greek Textus Receptus at certain places. (3) It incorrectly translates certain verses (e.g. Heb 2:16—the KJV reads, “For verily he took not on him the nature of angels; but he took on him the seed of Abraham,” but the NKJV has, “For indeed He does not give aid to angels, but he does give aid to the seed of Abraham.” What a difference! The NKJV impinges upon the doctrine of Christ’s incarnation). (4) It unnecessarily changes perfectly understandable and accurate words from the old KJV. (5) It unnecessarily adds words without italicising them, thereby giving the false impression that they are from the original. (6) It changes nouns to pronouns and pronouns to nouns (see G W Anderson and D E Anderson, *The New King*

James Version, Trinitarian Bible Society, 1995; and D A Waite, *The New King James Version Compared to the King James Version and the Underlying Hebrew and Greek Texts*, Bible For Today, 1990).

Today, an improved edition of the KJV can be found is *The Defined King James Bible* which supplies the modern meanings of the archaic words in its footnotes. Get yours from The Bible For Today (www.BibleForToday.org), 900 Park Avenue, Collingswood NJ 08108, USA. Local readers may get theirs from FEBC Bookroom, 9A Gilstead Road, Singapore 309063 (email: febcbkrm@singnet.com.sg), or Tabernacle Books, 201 Pandan Gardens, Singapore 609337 (email: tabks@pacific.net.sg).

God Preserves His Words Forever
Psalm 12:6,7

The - words of the Lord are - pure words: as - sil-ver tried in a fur-nace of
earth, pu-ri - fied se-ven times. Thou shalt keep them, O LORD, thou shalt
pre-serve them from this gen-er - a - tion for ev - er.

Music by : Prabhudas Koshy
Arranged by : Simon Tay

The image shows a musical score for the hymn 'God Preserves His Words Forever' based on Psalm 12:6,7. It consists of three systems of music, each with a vocal line in the treble clef and a piano accompaniment line in the bass clef. The music is in 4/4 time. The lyrics are written below the vocal line. The score ends with a double bar line and repeat dots. The composer is Prabhudas Koshy and the arranger is Simon Tay.

CHAPTER V

QUESTIONS ABOUT DIFFICULT VERSES

(49) Is there a scribal error in Judges 18:30 where it reads “Manasseh” (KJV) instead of “Moses” (NIV)?

In Judges 18:30 the KJV has “Manasseh,” but the modern versions like the NIV read “Moses.” Anti-KJV advocates argue that the word in the autograph was “Moses” (Hebrew: *MSH*), but later scribes deliberately added the letter *Nun* (*N*) to make it “Manasseh” (Hebrew: *M^NSH*). The elevated or suspended *N* they say is a scribal addition, and hence a scribal error—a mistake in the KJV and its underlying Hebrew Text!

Based on the biblical evidence, the reading “Manasseh” (so KJV) is correct. “Manasseh” is the original reading of the inspired Scripture for there are no Hebrew manuscripts that read “Moses;” every single existing Hebrew manuscript reads “Manasseh.” Our present Hebrew Bible (Masoretic Text) also reads “Manasseh” and not “Moses.” The only peculiar feature is that the word “Manasseh” has a suspended letter, viz. the letter *N* (*M^NSH*).

Why then was the *N* in “Manasseh” elevated? The *N* is raised for emphasis. If the Jews wanted to draw attention to a particular word in a sentence, they would elevate one of the letters. It is significant to note that Judges 18:30 is not the only instance where this occurs. It also occurs in Ps 80:14 (13), Job 38:13 and 15. In those places, when the elevated letter is removed, the word would make no sense. The elevated letter is part of the original word, and not an interpolation as some would like to think. In writing English, we usually emphasise a word by underlining or italicising it. Do we consider our underlined or italicised words as scribal errors? If not, why do we think thus of our Hebrew Scriptures?

(50) Is there not a scribal error in 2 Chron 22:2 (cf 2 Kgs 8:26) as regards the age of King Ahaziah when he began to reign?

Those who believe in a fully inspired and fully preserved Scripture in the original languages do not run away from the fact that there are such differences, contradictions, discrepancies in the Bible. But they interpret such differences, contradictions, discrepancies as merely *apparent* and not true errors at all. Principles of harmonisation should be employed to reconcile the differences and offer possible solutions. *A biblical hermeneutical approach to discrepancies in the Bible is the one offered by the Apostle Paul: “Let God be true, but every man a liar” (Rom 3:4).*

It is important to note that 2 Kgs 8:26 and 2 Chron 22:2 read 22 years and 42 years respectively in the *original Hebrew language Scripture*. The *Biblia Hebraica Stuttgartensia* lists no textual variants. In other words, every existing Hebrew manuscript reads 22 and 42 respectively in those two verses. This reveals that no copying mistakes were made, for if they were indeed scribal errors, the Masoretes would have corrected them; why did they allow these “mistakes” to remain unless they were not mistakes at all but were the very inspired words of the original writers?

Now the NIV and NASB went against the Hebrew Bible and the KJV by changing 2 Chron 22:2 to read 22 instead of 42, making it agree with 2 Kgs 8:26. Is this acceptable? Are we now going to say that versions and translations can be more inspired than the Hebrew Scripture? Are not the NIV and NASB then better than the KJV since they corrected the mistakes in the Bible not only in the original but also in the KJV? Will this not show that the KJV is not that reliable and trustworthy after all? Is this not a sort of NIV/NASB “Ruckmanism”?

For further study into the area of apparent discrepancies in the Traditional Text, read David W Cloud, *Things Hard to be Understood: A Handbook of Biblical Difficulties*, 3rd edition (Port Huron, Michigan: Way of Life Literature, 2001).

(51) Which reading is the correct one—“his sin” (Cambridge KJV) or “his sins” (Oxford KJV) at 2 Chron 33:19?

The Hebrew word used in 2 Chron 33:19 is *chattatho*, a feminine *singular* noun with a 3rd masculine singular pronominal suffix (see BDB, 308). The Cambridge KJV, “his sin,” is correct.

(52) Did God increase the joy of the nation or did He “not” in Isa 9:3?

Isa 9:3 reads, “Thou hast multiplied the nation, and *not* increased the joy ...”. The verse appears contradictory with the “not” in it. Is it a scribal error or a translation mistake? Again it is neither. According to Jamieson, Fausset and Brown, “The very difficulty of the reading, *not*, makes it less likely to be an interpolation.” In other words, it was originally in the autograph, and not a later addition to the inspired text, and hence not a scribal error.

Neither is it a translation mistake. The King James translators rendered it as it is written in the Hebrew text. They too must have found the sense puzzling, but their integrity as careful translators prevented them from correcting or mistranslating the original text. They probably were contented to leave it to the exegetes and expositors to figure out the meaning of the text. One way of solving the difficulty is to read it as a rhetorical question: “Thou hast multiplied the nation, and *hast thou not increased the joy?*”

(53) Which reading is the correct one—“ye had set” (Cambridge KJV) or “he had set” (Oxford KJV) at Jer 34:16?

The reading “ye had set” in the Cambridge KJV is correct. In Jer 34:16, the Hebrew *shillachthem* is the piel perfect form of the root *shalach* with a 2nd masculine plural suffix. The correct reading is thus “ye had set.”

(54) Does the singular “oath’s” occurring in every KJV at Matt 14:9 and Mark 6:26 “correct” every Textus Receptus Greek which has the plural “oaths”?

No, the KJV does not correct the TR. Although *horkous* is in the Greek plural, there are times when it is legitimate to render the plural in the singular especially when it is a plural *of majesty*. At times the plural speaks not of *multiplicity* but of *majesty*. It seeks to highlight the grandiose nature of the meaning contained in the noun. This is probably the case with Matt 14:9 and Mark 6:26 especially when we notice that the oath was *given by a king*. In other words, it was no ordinary oath, but a *royal oath*, and must thus be *doubly honoured* by the king who made it. That was why Herod, though extremely reluctant to kill John, could not

retract the promise he had already made. The KJV translation, “for the *oath’s* sake,” is thus perfectly legitimate.

(55) Is the KJV translation “strain at a gnat” in Matt 23:24 a mistake?

Matt 23:24 reads, “Ye blind guides, which *strain at a gnat*, and swallow a camel.” Many anti-KJVists call “strain at a gnat” a grammatical mistake, saying that it should be “strain *out* a gnat” and not “strain *at* a gnat.” Some, however, see it as a typographical error. I believe it is neither a grammatical nor a typographical error. Even the New Oxford English dictionary does not see “strain at” to be a mistake, but an archaic usage. Thus, to “strain out a gnat” is correct; to “strain at a gnat” is also correct, and perhaps even better.

If “strain at” is indeed a legitimate translation, how then ought we to understand it? Well, it depends on where the emphasis lies. Is the emphasis on the verb (“strain”) or on the noun (“gnat”)? The King James translators were astute to translate the Greek word *diulizo* (“to strain,” “to filter,” “to percolate”) as “to strain at.” This is because the context has to do with *sight*. Jesus ridiculed and rebuked the Pharisees calling them “blind guides.” How blind were they? They were so sharp to spot a tiny little gnat and quick to filter it out of their drink, but could not see a huge camel on their plate and were prepared even to swallow it whole. Thus “to strain at” could be taken to mean “to strain at [*the sight of*] a gnat.” Now, the Chambers Dictionary confirms this: “**strain at** in Matt. xxiii. 24, to remove by straining, strain *in the event of finding*. Many today would have to “strain at a gnat” to fault the KJV, but when it comes to the modern perversions, they would “swallow a camel.”

(56) Is the Holy Spirit an “it” according to John 1:32, Rom 8:16, and 1 Pet 1:11 in the KJV?

The word “it” here, with reference to the Holy Spirit, is the direct result of the literal translation of the neuter gender of the pronouns and participles in the Greek text that stand in agreement with the neuter gender for the Greek word for “spirit” (*pneuma*). This cannot be taken to mean that the KJV teaches that the Holy Spirit is an impersonal force. The cited verses themselves show that this is not the case, as a force cannot bear witness with our spirit that we are the children of God (Rom 8:16), make intercession for us (Rom 8:26) or testify beforehand of the

sufferings of Christ (1 Pet 1:11). Only a person can do such things, and the Holy Spirit is a person—the 3rd person of the Holy Trinity. Now, do we call a baby, “he,” “she” or “it”? A baby is a person, is *it* not?

(57) Were the King James translators wrong to render *pascha* in Acts 12:4 as “Easter” and not “Passover”?

It is significant to note that the word “Passover” was first coined by William Tyndale. No such word existed before his translation of the word *pascha* in his English Bible (1526-31). It is thus no wonder that *The Oxford English Dictionary* defines “Easter” thus: “One of the great festivals of the Christian church, commemorating the resurrection of Christ, and corresponding to the *Jewish Passover*, the name of which it bears in most of the European languages.” Writing with Herod’s pagan background in mind, the King James translators correctly translated *pascha* as “Easter” for that was what Herod had in mind when he spoke of releasing Peter at that time.

(58) Why does the KJV differ from the Textus Receptus in certain places like Acts 19:20 where the Greek has “Lord” and the KJV has “God”?

Insofar as Acts 19:20 is concerned, the KJV is not a mistranslation, and does not differ from the TR. The Greek word *kurios* can be translated in a number of ways depending on the context. It can be rendered “Lord,” “master,” “sir,” “God,” or “owner” (see *The Complete Word Study Dictionary: New Testament*, 900-1). Acts 19:29 certainly allows for “God” instead of “Lord” since the context is speaking of the Word of God as a whole. If it is rendered as “word of the Lord” it might be construed as some specific word from Jesus instead of God’s Word or the Holy Scriptures in general. In any case, whether it is “the word of God,” or “the word of the Lord,” both are perfectly acceptable translations of the original.

(59) Did Erasmus retranslate the last six verses of Revelation from the Latin Vulgate into Greek because he did not find any Greek manuscript that contained those verses?

Erasmus did not engage in any sort of “reverse engineering” by inventing a Greek manuscript so as to give himself a reason to include a certain verse or passage in the Textus Receptus. According to Hoskier,

Erasmus included the last six verses of Revelation (Rev 22:16-21) on the basis of a Greek manuscript (Codex 141). On the basis of Codex 141, Erasmus chose the reading “book of life” instead of “tree of life” in Rev 22:19.

(60) The 1769 edition of the KJV differs from the 1611 edition in about 75,000 minor details. Why is this so?

We must be very careful not to criticise the KJV. The 75,000 minor details were for the most part differences in spelling of English words that had changed over time. It would be therefore quite unfair to say that our present KJV edition is flawed, not being identical with the 1611 edition in 75,000 details. If a modern English reader were to read the 1611 edition, he may find it very difficult to read, because of all the different spelling of certain words. We must thank Blayney’s 1769 edition for making all the needed changes. [*See also answer to Q11.*]

We also do not say that the KJV translation cannot be more clearly explained, or that the original language texts may not be used to shed further light on God’s truth found in the English Bible. In promoting the KJV, we are simply applying the principle that God holds His people in the English-speaking world (just as He holds those in other languages) responsible to use the best translation of the Bible that has been done by the best translators (spiritually and academically qualified) from the best Hebrew and Greek texts (not the Westcott and Hort text but the traditional Masoretic and Received Texts).

It must also be clarified that the Pro-KJV position does not mean that among English Bibles only the KJV is God’s Word. Other versions (whether English or other languages) may be considered God’s Word as well only if they are faithful, accurate, reliable and trustworthy translations as the KJV is. However, we do consider unreliable all Bible versions that are a result of the dynamic equivalence method of translation, and those which cast doubt and/or omit verses based on corrupted readings of the Alexandrian or Westcott-Hort Text.

For further study, read my book—*Kept Pure in All Ages: Recapturing the Authorised Version and the Doctrine of Providential Preservation*—FEBC Press, 2001 (see page 7).

APPENDIX

UNDERSTANDING KJV ENGLISH

Understanding –eth and –th Verb Endings

- I. Change each **–eth** verb ending to an **s** or **es**:
 - A. Change most **–eth** verb endings to an **s**
abound-**eth** = abounds
abhor-**reth** = abhors (double consonant)
 - B. After certain letters **ss.**, **sh.**, **th.**, **x.**, **ch.**, **o.** and **i.**, change the **–eth** to **es**:
bless-**eth** = blesses
cherish-**eth** = cherishes
wax-**eth** = waxes
approach-**eth** = approaches
do-**eth** = does
carri-**eth** = carries
- II. Change each **–th** verb ending to an **s**:
abide-**th** = abides

Understanding –est, or –st Verb Endings

Drop all **–est**, or **–st** verb endings:

- A. Drop every **–est** verb endings
accept-**est** = accept
beget-**test** = beget (double consonant)
- B. Drop every **–st** verb ending to form the modern equivalent
Past Tense **–st** endings
anointed-**st** = anointed
Non-Past Tense **–st** ending
approve-**st** = approve

Personal Pronouns						
	Person	Subject Form	Object Form	Possessive determiner	Possessive pronoun	Reflexive pronoun
Singular	1 st	I	me	my <i>(old) mine</i>	mine	myself
	2 nd	you <i>(old) thou</i>	you <i>thee</i>	your <i>thy</i> <i>(old) thine</i>	yours <i>thine</i>	yourself <i>thyself</i>
	3 rd masculine	he	him	his	his	himself
	3 rd feminine	she	her	her	hers	herself
	3 rd neuter	it	it	its	---	itself
Plural	1 st	we	us	our	ours	ourselves
	2 nd	you <i>(old) ye</i>	you	your	yours	yourselves
	3 rd	they	them	their	theirs	themselves

The Verb "Be"				
			With "not"	With "n't"
Present Tense	1 st person singular	am, 'm	am not, 'm not	aren't
	2 nd person singular	are, 're <i>(old) art</i>	are not, 're not	
	3 rd person singular	is, 's	is not, 's not	isn't
Past Tense	1 st person singular	was	was not	wasn't
	2 nd person singular	were <i>(old) wert</i>	were not	weren't
	3 rd person singular	was	was not	wasn't

Auxiliary Verbs				
			With "not"	With "n't"
can	all persons	can	cannot, can not	can't
	2 nd person singular (Old)	canst		
could	all persons	could	could not	couldn't
	2 nd person singular (Old)	couldst		
dare		dare	dare not	daren't
	past tense (Old)	<i>durst</i>		
do	present tense all persons singular & plural except 3 rd person singular	do	do not	don't
	3 rd person singular	does	does not	doesn't
	2 nd person singular (Old)	<i>dost</i>		
	past tense all persons	did	did not	didn't
	2 nd person singular (Old)	didst		
	-ing form	doing		
	past participle	done	not done	
have	present tense all persons singular & plural except 3 rd person singular	have, 've	have not, 've not	haven't
	3 rd person singular	has, 's		
	2 nd person singular (Old)	<i>hast</i>		
	past tense all persons	had, 'd	had not, 'd not	hadn't
	-ing form	having	not having	
	past perfect	had		
may	all persons	may	may not	mayn't
	2 nd person singular (Old)	<i>mayst</i>		
shall	all persons	shall	shall not	shan't
	2 nd person singular (Old)	<i>shalt</i>		
should	all persons	should	should not	shouldn't
	2 nd person singular (Old)	<i>shouldst</i>		
will	all persons	will, 'll	will not, 'll not	won't
	2 nd person singular (Old)	<i>wilt</i>		
would	all persons	would	would not, 'd not	wouldn't
	2 nd person singular (Old)	<i>wouldst</i>		

The King James Bible vs. The Hundred Versions

UXBRIDGE L. M.

T. Tow

Lowell Mason

1. The Bi - ble is the Word of God, In - er - rant and in - fal - li - ble,
 2. God has pre - served it in the Text Re - ceived by His Church ev - ery - where.
 3. Three hun - dred years it reigned su - preme, Un - til West - cott and Hort crept in,
 4. When our foe comes in like a flood, God's Spi - rit will with - stand his wiles.

Pre - served for us from age to age. It stands God's Rock un - move - a - ble.
 Through good and faith - ful men of God, The King James Bi - ble with - out peer.
 And sowed the tares a - mongst the wheat, And for a time they seemed to win.
 He tears a - way his 'ho - ly' mask, That veils the Dead - ly Du - o's guiles.

5. Westcott started the Hermes Club,
 Reputed Homosexuals Den.
 He branched to delve into the dead,
 A Ghost Club and Bogey by name.
6. With Hort his closest Siamese Twin,
 He worshipped Mary in secret.
 They found in Darwin and in Freud
 Good friends so sincere and so sweet.
7. But they called Christians fanatics.
 They denied Jesus' Virgin Birth,
 His Blood and His Resurrection,
 Creation and Fall but a myth.
8. Who shall ascend my holy hill?
 He that has clean hands and pure heart.
 With unclean hands and heart impure,
 Can Westcott and Hort have a part?
9. An influx of hundred versions
 By Westcott and Hort's corrupt text,
 Shall never stand up to the test,
 That makes King James Bible the best.
10. The Bible is the Word of God,
 Inerrant and infallible.
 Preserved for us from age to age,
 It stands God's Rock unmoveable.

INSPIRATION AND PRESERVATION

Count me among the dwindling number of "fundamentalists" who believe that God means what He says.

The new fundamentalists amazingly are rejecting "inspiration" in favor of "hermeneutics", "let me tell you what the Bible really says." Satan is using his old line in today's garden.

Preservation is inseparable from inspiration.

Preservation is unthinkable without inspiration and vice-versa.

This should be on page one of any Bible commentary

- written or implied.

I value your book on the Preservation of Scripture. This book reveals the true Bible scholar. There is a line-up taking place as the Lord may return soon.

Dr Arthur E Steele