

Magnified Above His Name



*A Textual History and
Apologetic for the Bible*

Dr. Steve Combs

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His Name

SAMPLE PAGES

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A Textual History and Apologetic for the Bible

*By
Dr. Steve Combs*

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All Bible quotations are from the Word of God
the Authorized Version (the King James Bible).
Occasionally, other versions are used for
Illustration purposes.

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Dedication

This book is dedicated to my precious wife, Suzanne, for her love and help for over forty years and for her help with this book. I thank God for her and for His mercy in giving her to me. “Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD” (Proverbs 18:22).

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Introduction

Over the last decade, I have written or edited several books. Most of those books have been either about the ministry of Bible translating or about the Greek language. They have included two books on the theology and practice of Bible translating (and the Bible has a lot to say about that), one book on the Grammar of the Greek Textus Receptus, a Greek New Testament (the Textus Receptus), and a parallel Greek/King James New Testament. Another book, soon to be released, is a Greek lexicon of the Textus Receptus. In addition, I have written books, booklets, and articles on other subjects.

The books on the theology of Bible translating are also books on the theology of the Bible in general. That is what theologians call Bibliology. It involves the inspiration, preservation, and authority of the Bible itself. So, scattered through these and other books are various subjects that provide an apologetic or defense for the King James Bible. It occurred to me that these include a lot of information that would be helpful and informative for Christians to make sense of the confusing Bible versions that compete for our attention and seek to draw us away from the traditional Bible the English-speaking Christian world has followed for over four hundred years. Maybe, I thought, it would be good to take those subjects and combine them with additional information in one volume, rather than make Christians buy several volumes.

The result is this book, *Magnified Above His Name*. It is a textual history of the Bible. It contains truth that many modern scholars are not interested in revealing (if they even know it). It is unfortunate that scholars and teachers in most current evangelical colleges and seminaries have learned their scholarship from liberals such as Westcott and Hort (High Church liberal Anglicans), Kurt Aland (liberal German), and Bruce Metzger (liberal teacher of Princeton Theological Seminary). They have passed what they learned on to young ministerial students in evangelical schools who bought it all hook, line, and sinker. Further, it is unfortunate that they have not listened to Bible believing scholars such as John Burgon (Dean of Chichester Cathedral), Dr. Edward Hills

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(graduate of Westminster Theological Seminary, Ph, D, from Harvard Divinity School and *Summa Cum Laude* graduate of Yale University), and Dr. David Sorenson (author of *Neither Oldest Nor Best*).

Magnified Above His Name traces the history of the Old and New Testament documents. It begins by explaining the Biblical doctrines of the Verbal Plenary Inspiration of the Scriptures, the Verbal Plenary Preservation of the Scriptures, and the Absolute Authority of the Scriptures as God has preserved them. These doctrines are assumed to be true throughout the entire book. Unless the Christian has a firm conviction of the truth of these doctrines, he stands in danger of being led astray by the many lies of our enemy, Satan.

This book can greatly enlighten every believer who reads it. May God grant you understanding and joy and rejoicing (Jer. 15:16) in the knowledge that you can read, study, memorize, and meditate on the complete, true, and inerrant Word of God in the King James Bible.

Steve Combs
2025

1 Where Are We?

Psalms 138:1 I will praise thee with my whole heart: before the gods will I sing praise unto thee..

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: **for thou hast magnified thy word above all thy name.**

3 In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

Isaiah 46:8 Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.

9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Psalm 138:2 is one of the clearest places in the Bible that describes God's attitude toward His word. He has *magnified* His Word *above* His name. The glory of God's name is important beyond measure. "O LORD our Lord, how excellent is thy name in all the earth!" (Psalms 8:9) "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah" (Psalms 66:4). "According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness" (Psalms 48:10). The glory of God's name is immensely important to God, and it is important to the welfare of mankind. "Save me, O God, by thy name, and judge me by thy strength" (Psalms 54:1). *Yet, He still magnifies His Word ABOVE His name.*

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This is not really so hard to understand. There is a proverb in American culture that says a man's *name* is only as good as his *word*. We've lost sight of that as a standard of behavior, but it is still true. It is also true that God's name is only as good as His Word. "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" (Psalms 119:160). Therefore, the glory of His name depends on the integrity of His word. So, *of course*, He has magnified His Word above His name.

Where are We and How did We get There?

Currently, over two hundred English Bible versions have been published since 1880. In other languages, there are not as many versions in each, but most of the available versions in those languages are similar to modern English versions. Whatever is happening in English has been exported to other languages.

Today, people ask questions like these. Which version should I read? What is the best version? Others seem to believe that every Bible is the same. It's just a Bible, right? They are all the same. Right? The general prevailing attitude seems to be that the King James Bible is outdated and no longer any good for modern society. Therefore, get a modern Bible. Just about *any* modern Bible is ok.

However, all these attitudes are based on a certain amount of ignorance of the nature of modern Bibles. Most modern Bibles are similar to each other in many ways, so similar they can be said to be the same type of Bible. However, they also differ from one another many times. It's necessary that they do so, otherwise they could not get a copyright. However, they differ from the King James Bible far more than they differ from one another. The differences are significant and major.

It's unwise and dangerous to think that modern Bibles are equal to or superior to the King James Bible. It's important to know that the KJB and the modern versions are two different types of bibles, and the two forms of bible are drastically different. The KJB New Testament was translated from a Greek New Testament text called the *Textus Receptus* (TR), first published in 1516. Most other "bibles" were translated from a Greek text called the *Critical Text*. There are two current major forms of the Critical text. The first is the Nestle-Aland Text (NA). It is in its 28th edition, published in 2012. The first edition of the NA was published in 1898. The second form is the United Bible Societies Greek Text (UBS).

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The UBS text is in its fifth edition. The first edition was published in 1966 and the fifth in 2014. There are other minor modern Greek texts. These include the SBL Text, the Tyndale Text, and two “majority” texts. Before the NA or UBS, there was the Westcott and Hort Greek Text of 1881 (WH). The WH is the foundation of the NA, UBS, the SBL, and Tyndale. The WH text was also the source for the English Revised Version of 1881. Some of today’s popular translations claim to have been translated from the TR, but many of the words chosen for these translations are mistranslations or match the words in the critical text modern versions. I call these *hybrids*. In graphical form, the situation can be pictured as follows.

| Full Translation from the Greek TR | Hybrid Translations | Critical Text Translations |
|------------------------------------|--|---------------------------------|
| King James Bible | New King James, Modern English Version | All other major modern versions |

Modern Versions Omit Whole Verses

The following verses are in the KJB and the Textus Receptus but are missing from modern versions and the Critical Greek Text. The verses are Matthew 17:21, Matthew 18:11, Matthew 23:14, Mark 7:16, Mark 9:44, Mark 9:46, Mark 11:26, Mark 15:28, Luke 17:36, Luke 23:17, John 5:4, Acts 8:37, Acts 15:34, Acts 24:7, Acts 28:29, Romans 16:24, and 1 John 5:7–8. Every modern version that was translated from the Critical Text removes all or most of these verses.

All these verses are significant doctrinally. You may be able to find most of these doctrines in the New Testament without the missing verses, but it is more difficult. All the missing verses weaken the doctrines they affect. One doctrine, however, may be totally wiped out by the removal of one of these verses. Acts 8:37 is the one verse that destroys the teaching of infant baptism all by itself, and it is missing in the modern critical text versions. Acts 8:37 says one can be baptized **only if** he believes. An infant cannot understand the gospel and cannot believe. An infant is unable to do so. Therefore, infants are not proper subjects for baptism. However, if that verse is taken away, as it is in the modern critical text versions, you are free to baptize infants and lie to

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them as they grow up by telling them they are Christians by baptism as an infant - which they are *not*. *One verse* makes this difference.

| Verses Missing | Doctrine Affected |
|----------------|--|
| Matthew 17:21 | Spiritual Warfare |
| Matthew 18:11 | Salvation |
| Matthew 23:14 | Christian living-greed, hypocrisy, lack of love. |
| Mark 7:16 | Christian living-faithfulness to God |
| Mark 9:44 | Hell |
| Mark 9:46 | Hell |
| Mark 11:26 | Christian living-forgiveness |
| Mark 15:28 | Atonement, Crucifixion |
| Luke 17:36 | Tribulation rapture |
| Luke 23:17 | Crucifixion |
| John 5:4 | Signs and wonders; God's power |
| Acts 8:37 | Baptism; infant baptism |
| Acts 15:34 | Creates inconsistent history |
| Acts 24:7 | The truth of human deviousness |
| Acts 28:29 | Witnessing to Jews. Shows affect of OT quotes on Jews. |
| Romans 16:24 | Love for other Christians |
| 1 John 5:7 | Deity of Christ |

Every verse and word in the Bible is significant doctrinally. “All Scripture is given by inspiration of God, and is profitable for doctrine ...” (1Tim. 3:16). A “doctrine” is a teaching. That’s what the word means. Every word of Scripture teaches truth. The teaching of some verses depends on a single preposition. See the discussion of Philippians 1:3 below. So, when you are told that the differences between modern versions and the KJB do not affect any major doctrine, they are *lying* to you.

If these seventeen missing verses were the only problems in modern translations, they would be easy to identify and fix, but there are hundreds, even thousands, of other differences. In addition to the whole verses missing, many *partial verses* are missing in the modern versions. Below are a few examples. All are doctrinally important.

Where Are We?

Modern Versions Omit Important Phrases

| Reference | Phrase Missing |
|--------------------|---|
| Mat. 20:16 (b) | for many be called, but few chosen. |
| Mark 6:11 (b) | Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. |
| Luke 4:8 (a) | Get thee behind me, Satan: |
| Luke 9:55-(b)56(a) | Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. |
| Acts 9:5(b)–6(a) | it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? |
| Acts 23:9 (b) | let us not fight against God. |
| Rev. 1:11 | I am Alpha and Omega, the first and the last: |

These are only a handful of the hundreds of phrases omitted in the modern Bibles. There are thousands more *single words* missing, and a great many of these are the words *God*, *Christ*, and *Jesus*. There are over 8000 differences in words between the Textus Receptus and the NA and UBS Greeks texts. “But he answered and said, It is written, Man shall not live by bread alone, but by **every word** that proceedeth out of the mouth of God” (Matthew 4:4). Every word of God is important and necessary. No word of God can be safely omitted. In all the above examples, the modern versions take away from God’s Word, or the KJB adds to the Word. They cannot both be the pure Word of God. Things that are different are not the same.

Modern Bibles Omit, Change, and Add Words

All “Bibles” are not the same. Things that are different are not the same. Below are some other significant differences in words, which change the meaning. Let’s look at several detailed examples.

1) Matthew 1:25 - The word **firstborn** is omitted in the NIV, ESV, and many others. This is this word that disproves the Catholic

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doctrine of the perpetual virginity of Mary. Without it, an argument against the Catholic doctrine is difficult.

2) Matthew 6:1 - The NIV, ASV, CSB, changed the word “alms” to “righteousness.” The two words do not mean the same thing. “Righteousness” is to obey the law of God, while “alms” is to give love gifts to the poor. “Righteousness” includes giving alms, but “righteousness” is not specific enough to communicate the right meaning. Additionally, the Greek word means *alms*, not *righteousness*. When modern versions change the Biblical word into a word that means something different, they are deliberately mistranslating the word and hiding the word God chose from people. It is hiding the Word of God from the people, an act as heinous as when the Catholic Church forbade people to read the Bible in any language, except Latin.

2) Matthew 6:27 – The phrase “**add one cubit**” is changed to “add a **single hour** to your life” in the NIV, ESV, CSB, CEV, and NASB. The United Bible Societies Greek text, the Nestle, the Westcott and Hort, the SBL, the Tyndale, and the Textus Receptus all read the same. They all say, “one cubit unto his stature.” This was deliberately changed by the translators.

3) 1 Peter 3:21 (KJB) The **like figure** whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ” is changed in the ESV to “**Baptism**, which corresponds to this, **now saves you**, not as a removal of dirt from the body ...” The change is similar in the NIV. The KJB agrees that Noah’s family was saved by water *as a figure* (1 Peter 3:20-It was *actually* the ark that saved them.), and it says that water baptism is also a *figure* like the water of Noah’s flood. Therefore, Baptism is a *figure* or *picture* of our salvation, but baptism does not save us *in reality*. However, the ESV and NIV (and others) clearly say that Baptism *itself* saves us, thereby teaching baptismal regeneration. Also, the word *body* is used in the NIV and ESV, and they make the verse to speak of bathing dirt off the body. However, the Greek word for body is *soma*, and it is not in the verse. The word in this verse is *sarx*, which means *flesh* (not body). The word *flesh* is used of the old sinful

Where Are We?

nature of a human being (see Romans 7 and 8). For example, *sarx* is translated carnal and carnality in the KJB (Rom. 8:6-7). In the same verses in Romans, the ESV speaks of setting the mind on the *flesh* as opposed to setting the mind on the Spirit, showing that they *know* the flesh refers to something spiritual. The NIV does the same as the ESV. 1 Peter 3:21, according to the Greek and the KJB, is telling us that baptism does not clean us up morally and spiritually.

4) Matthew 24:36 (KJB) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

The NIV adds the words “nor the Son.” This changes the meaning of the verse.

5) 1 Timothy 3:16 KJB “And without controversy great is the mystery of godliness: **God** was manifest in the flesh.” *God* is changed to *He* in modern versions like the NIV and ESV. This destroys the doctrine of the Deity of Christ in this verse.

6) John 1:18 KJB – In this verse, “**only begotten Son**” has been changed to “only begotten God” in the LSB and NASB. This turns the Lord Jesus Christ into a created God who is subordinate to God the Father. The NIV says, “the one and only Son who is himself God.” This is a reading which cannot be found in any Greek text or manuscript. It was made up by the translators.

7) 1 Peter 2:2 KJB As newborn babes, desire the sincere milk of the word, that ye may **grow thereby**:

1 Peter 2:2 ESV Like newborn infants, long for the pure spiritual milk, that by it you may **grow up into salvation**—

You do not “grow up into salvation.” You believe on the Lord Jesus Christ, and you are saved (Acts 16:31). The ESV has created a heresy here.

Modern Versions Differ from One Another

As the title of this section says, modern versions not only differ from the KJB, but they are also different from one another. Both conditions cause *confusion*. I have been in Bible studies where the individuals use several versions. These studies sometimes veer away

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from “what does the Bible say,” and degenerate to “I like how this version puts the verse.” The result can be that no one learns very much. Even preachers get caught up in the *how much one likes this version over that one* syndrome.

1) Job 6:6 KJB - or is there any taste in the **white of an egg**?

RSV - or is there any taste in the **slime of the purslane**?

ESV - or is there any taste in the **juice of the mallow**?

Which is it “white of an egg,” “slime of the purslane,” or “juice of the mallow?” What did God really say?

2) Matthew 6:1 - In addition to the change in the NIV, and ESV of “alms” to righteousness, other versions make additional changes

CEB: practice your religion

CEV: do good deeds

ERV: do something good

MSG: you are trying to be good

RSV: practicing your piety

YLT: your kindness

All Greek texts say *alms*. The above phrases are all different. This variation causes confusion. *God is not the author of confusion (1 Cor. 14:33).*

3) Look at the many ways Matthew 6:27 is translated.

KJB: Which of you by taking thought can **add one cubit unto his stature**?

NIV: **add a single hour** to your life?

NASB: **add a single day** to his life’s span?

CSB: **add one moment** to his life span by worrying?

CEV Can worry **make you live longer**?

ESV: **add a single hour** to his span of life?

What did God really say? Confusion is not from the Lord (1 Cor. 14:33). Both the TR and the Critical text read “add one cubit to his stature.”