THE RECEIVED TEXT FOR THE WHOLE WORLD

H. D. WILLIAMS, M.D., Ph.D. 2007

THANK YOU!!!

- Dr. Stringer
- Ravenswood Baptist Church
 - Speakers
 - Panel Participants
 - Attendees
 - DBS
 - Dr. & Mrs. Waite
 - Dan Waite



THE PROOF

- "Kubo and Specht assert:
- "To the younger generation it is quite clear that the KJV, for all its literary beauty, is hopelessly out of date. It may speak to the Bible lover of the older generation who has become familiar with its sixteenth-century English, but for the majority of English-speaking people its language has become almost a foreign tongue.

Kubo and Specht CONTINUED:

 "There is grave danger that the continued use of this version [the KJB] may give modern man the impression that the Bible belongs to another age, and that it is <u>irrelevant</u> to the twentieth century." [now 21st century]

(Robert Anderson, *Accuracy Of Translation* (Banner of Truth Trust, Carlisle, PA, 2000) *p.* 73)

THIS IS A TRIAL OF THE RTS BASED ON CERTAIN CHARGES:

- 1. Attendees are the JURY.
- 2. RTs are on TRIAL, primarily the Greek New Testament Received Text, but also the Hebrew Received Text.
- 3. Dr. Waite is the District Court JUDGE.
- 4. The Father, Son, and Holy Spirit are the SUPREME COURT JUDGES.
- 5. Speakers are the DEFENSE LAWYERS

THIS IS A TRIAL OF THE RTS BASED ON CERTAIN CHARGES

- 6. PROSECUTING ATTORNEYS are the Critical Text supporters.
- 7. COURT OBSERVERS are the live streaming audience.
- 8. WITNESSES, by necessity, will be by affidavits (written statements), some will be hostile, some will be sympathetic.
- 9. The LAW BOOKS are the books of the Bible from previous Supreme Court Rulings.

WHY IS THIS TRIAL OCCURRING? OPENING STATEMENTS:

• D. A. Carson, AND MANY OTHERS say:

 "there is <u>not</u> unambiguous evidence that it [the Byzantine Text-type] existed before the middle of the fourth century."

[Carson, "The KJV Debate" p. 44]

OPENING STATEMENTS:

- Your honor, the Critical Text prosecutors also claim:
 - conflations,
 - recensions,
 - genealogy problems,
 - smoothing of grammar and hard to understand passages in the RT by elders and scribes
 - poor scholarship by RT witnesses and attorneys
 - The RT witnesses and attorneys are schismatics, cults, sects, foolish, extreme, heretical, and hold heterodox doctrines

THE 3 "C" PROBLEMS

IN REGARD TO THE SCRIPTURES:

THE CT PROSECUTORS BELIEVE:

(1) THERE ARE FEW <u>INTENTIONAL</u>

<u>Corrupters</u>

(2) NO \mathbb{C} ON MEN

(3) NO CHRONOLOGICALLY EARLY TT/RT.

YOUR HONOR AND MEN AND WOMEN OF THE JURY

• WE CALL THE SCRIPTURE TO THE STAND AS A WITNESS CONCERNING CORRUPTERS:

(2 Corinthians 2:17) "For we are not as many, which <u>Corrupt</u> the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

YOUR HONOR AND MEN AND WOMEN OF THE JURY

• WE CALL THE SCRIPTURE TO THE STAND AS A WITNESS CONCERNING C_{on} MEN:

- (2 Thessalonians 2:2) "That ye be <u>not soon</u>
 <u>shaken in mind</u>, or be troubled, neither by
 spirit, nor by word, nor <u>by letter as from us</u>,
 as that the day of Christ is at hand."
- Pseudepigraphal Letters. The Canon Problem¹²

YOUR HONOR AND MEN AND WOMEN OF THE JURY

- WE CALL THE SCRIPTURE TO THE STAND AS A WITNESS CONCERNING $\overline{\mathbf{C}}$ HRONOLOGY:
- 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 [age] for ever. Psalms 12:6-7
- [Dispensation of the Law, Moses to Jesus, Moses wrote first (i.e. the Pentateuch)]

YOUR HONOR, WE CALL MILLER AND BURGON TO THE STAND CONCERNING CHRONOLOGY:

- Miller, Burgon, and others say:
- "There is therefore...no warrant for asserting that the Traditional Text is not traceable back as far as the earliest age of the Church."

DEAN BURGON SAID:

 "The Traditional Text,...has been traced back to the earliest ages in the existence of those sacred writings."

• [The Causes of Corruption, Vol. II, p.1]

YOUR HONOR, DEAN BURGON SAID

"The one great Fact, which especially troubles him [HORT] and his joint Editor [WESTCOTT],---(as well it may)---is <u>The Traditional Greek Text</u> of the New Testament Scriptures. Call this Text <u>Erasmian</u> or <u>Complutensian</u>,---the Text of <u>Stephens</u>, or of <u>Beza</u>, or of the <u>Elzevirs</u>,---call it the 'Received,' or <u>Traditional Greek Text</u>, or <u>whatever</u> other name you please;---the fact remains, that a

Text has come down to us which is attested by a general consensus of ancient Copies, ancient Fathers, ancient Versions."

[Burgon, Revision Revised, p₆269]

YET, YOUR HONOR, SOME MAKE UNPLEASANT STATEMENTS LIKE THIS:

- GEPHART SAID: "Strouse [Dr. T. Strouse, Dean of EBTS] has the <u>audacity</u> to claim that the early church 'used the <u>Received Text</u>" (Jn 17:8).
- "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17:8
- "That statement has <u>absolutely no connection</u> to what became known as the "Received Text" 1,600 years later!"
- (Dr. Michael D. Sproul, "GOD'S WORD PRESERVED," GEPHART, p. 380) 17

OTHER NAMES OF THE GR. RT:

- COMMON TEXT
- SYRIAN TEXT
- ANTIOCHIAN TEXT
- BYZANTINE TEXT
- UNIVERSAL TEXT
- MAJORITY TEXT

YOUR HONOR: DEAN BURGON FOUND ENORMOUS EVIDENCE OF **C**ORRUPTERS:

• "IT MATTERS NOTHING THAT ALL (A, B, ℵ, C, D, ...ESPECIALLY B AND ℵ) ARE DISCOVERED ON CAREFUL SCRUTINY TO DIFFER ESSENTIALLY, NOT ONLY FROM NINETY-NINE OUT OF A HUNDRED OF THE WHOLE BODY OF EXTANT MSS BESIDES, BUT EVEN FROM ONE ANOTHER.

YOUR HONOR: DEAN BURGON FOUND ENORMOUS EVIDENCE OF $\underline{\mathbf{C}}$ ORRUPTERS:

 BURGON CONTINUED: "THIS LAST CIRCUMSTANCE, OBVIOUSLY FATAL TO THEIR CORPORATE PRETENSIONS, IS UNACCOUNTABLY OVERLOOKED. AND YET IT ADMITS OF ONLY ONE SATISFACTORY EXPLANATION: VIZ. THAT IN DIFFERENT DEGREES THEY ALL FIVE EXHIBIT A FABRICATED TEXT."

• [R. R. p. 11-12]

YOUR HONOR, THE DEFENSE CALLS WESTCOTT TO THE STAND:

HE STATES THAT HE IS A HERETIC

• (Westcott said): "I SHOULD HAVE BEEN PROCLAIMED A HERETIC."

• "I HAVE SORT OF A CRAVING THAT OUR TEXT [CRITICAL TEXT) SHOULD BE CAST UPON THE WORLD BEFORE WE DEAL WITH MATTERS LIKELY TO BRAND US WITH SUSPICION."

Your Honor

 GREAT EVIDENCE MAY BE FOUND IN YOUR TWO GOOD BOOKS:

"HERESIES OF WESTCOTT AND HORT"

AND

 "WESTCOTT'S DENIAL OF CHRIST'S BODILY RESURRECTION"

Dr. HORT IS CALLED TO THE STAND:

 Dr. Hort, what did you say about inspiration and the RT?

• I SAID: "THE COMMON ORTHODOX HERESY: INSPIRATION"

• I CALLED THE RT: "THE VILLAINOUS TEXTUS RECEPTUS"

Your Honor, We Call Tertullian

- Tertullian (160-221 A.D.). He wrote:
- "Now this heresy of yours does not receive certain Scriptures; and whichever of them it does receive it perverts by means of additions and diminutions, for the accomplishment of its own purposes."
- Irenaeus wrote similar words in "Against Heresies."
- (On Prescriptions Against Heresies 1:17:1)

Bodmer II – P66, 125 A.D., <u>EGYPT</u>

- Mixed Text
- Gospel of Jn.
- Uncial Codex
- Although it is "perverted by means of additions and diminutions," you are not told it has TT/RT words, but that it is an **Alexandrian** Text.

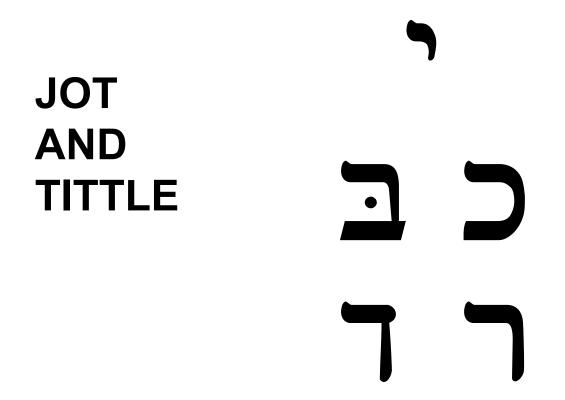


P64, MAGDELIN COLLEGE, OXFORD, DATED 66 A.D.

- "IN 1995, THE FRAGMENTS WERE DATED BY GERMAN PAPYROLOGIST, DR. CARSTEN PETER THIEDE, DIRECTOR OF THE INSTITUTE FOR BASIC EPISTEMOLOGICAL RESEARCH AND USING A LAZER SCANNING MICROSCOPE DOCUMENTED THE TT/TR READING OF MAT. 26:22.
- [Floyd Nolan Jones, Th.D., Ph. D., "Which Version Is the Bible," p. 207-208]

A SCJ SAID AT <u>THE BEGINNING</u> OF THE NEW TESTAMENT:

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



A SCJ SAID AT <u>THE END</u> OF THE NEW TESTAMENT:

 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Revelation 22:19

PARALLELISM

- NOTE IT DOES NOT SAY: "TAKE AWAY WORDS FROM."
- THIS IS SPEAKING ABOUT GREEK WORDS; THEREFORE IT MEANS LETTERS OR SYLLABLES, SIMILAR TO JOTS OR TITTLES. 28

THE DEFENSE CLAIMS ALL OF THE CHARGES ARE UNFOUNDED BECAUSE:

• THE <u>RECEIVED</u> TEXT<u>S</u> ARE FOR THE WHOLE WORLD

THEY ARE THE VPI AND VPP WORDS

• THEY ARE FROM THE EARLIEST OF TIMES

• THE EVIDENCE IS OVERWHELMING²⁹

The Number of Texts Now Available

Papyrus	116 (listed with a \mathcal{P} first, as \mathcal{P} 76) 13 SUPPORT B
	13 SUPPURI D K
Uncials	300 (listed with 0 first, as 0162)
	9 SUPPORT CT
Minuscules	2,829 (listed 1- 2829)
	23 SUPPORT CT
Lectionaries	2,209 NONE FOR CT
Total	5, 500 99+% FOR TT/RT

JESUS SAID:

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

Heaven and earth shall pass away: but my words shall not pass away. Mark 13:31

Heaven and earth shall pass away: but my words shall not pass away. Luke 21:33

DO YOU BELIEVE GOD'S WORDS?

• JESUS SAID: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46-47).

 The Words given to Moses give the pattern for Israel and the Church to preserve His Words.

THE <u>READILY AVAILABLE</u> WORDS IN CERTAIN COPIES:

 1. ARE THE SAME WORDS THE LORD COMMANDED TO BE PRESERVED AND COPIED,

AND

 2. ARE THE SAME WORDS THAT THE LORD VERIFIED HOW THEY WERE TO BE COPIED:

III. GOD'S <u>PATTERN</u> FOR COPIES THE FIRST WORDS COPIED.

- 1. THE FIRST WORDS COPIED WERE <u>COPIED</u> BY <u>GOD</u>. THEY WERE THE <u>SAME</u> WORDS.
- "And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest." (Exodus 34:1)
- SHOULD WE FOLLOW GOD'S EXAMPLE? DID ISRAEL FOLLOW GOD'S EXAMPLE? IS THERE EVIDENCE?

WORDS COMMANDED TO BE WRITTEN AND COPIED:

- The Lord said: "Write thou these words..." (Ex. 34:27)
- The Lord said: "Now go, write it before them in a table, and note it in a book," (Isa 30:8)

THE DEFENSE CLAIMS:

- 1. The RT MSS are VIRTUALLY IDENTICAL (as a result of God's promise).
- 2. The MSS, versions, & elder writings are from many geographical areas.
- The words in the RT can be confirmed by many church elder writings. [70% of pre-400]
- 4. The RTs follow the pattern for making copies that is outlined in the Scripture

- 5. The three Supreme Court Judges
 STATE <u>preservation</u> is based on the <u>pattern</u> given by <u>their</u> rulings [Psa 12].
- 6. The Critical Text is <u>fabricated</u> from local MSS corrupted in a center of cultic activity, & is 8%, 48 pages shorter.
- 7. The Critical Text MSS differ <u>between</u> themselves in thousands of places (hardly any two verses agree) <u>AND</u>
- 8. The Critical Text differs in 8,000 places in the NT alone from the Greek RT.³⁷

- 8. The Words of God will judge us in the last day and it is important that we have <u>all</u> the words. [Jn. 12:47-48]
- 9. Every Word of God is necessary for proper doctrine. [Mat. 4:4][356]
- 10. The early MSS of the TT/RT were destroyed when they were worn out. [Recently discovered 'side room']

- 11. MANY believer's & church records were destroyed with the pre-400 A.D. persecutions, particularly Domitian's (c. 300). <u>YET</u>, history demonstrates the RT/TT continued to be used by the church, <u>NOT THE CT</u>.
- 12. The defense claims the three
 Supreme Court Judges did rule
 that every jot and tittle or part of the
 words of the courts rulings would be
 preserved in the church and Israel.

 Lastly, the CT or Minority Text has "some unequivocal errors which make the doctrine of inerrancy indefensible."

- (e.g.)
- (1) Mat. 1:7 and 1:10 list "Asaph" and "Amos," two non-existent kings, in Christ's genealogy.
 The RT correctly has "Asa" & "Amon."
- (2) Lk. 23:45, CT has an eclipse at the full moon Passover, an impossible reading, whereas the RT has the sun was darkened)

THEREFORE, ON THE BASIS OF THESE ERRORS IN THE CT

• TWO VERY IMPORTANT CHRISTIAN DOCTRINES ARE DESTROYED, AND OTHERS ARE SIGNIFICANTLY WEAKENED:

1. INSPIRATION

2. INFALLIBILITY

THE DEFENSE CALLS AS A WITNESS:

THE THREE SUPREME COURT JUDGES' RULINGS

Their rulings are a <u>contract</u> with man that may not be altered.

FIRST, YOUR HONOR, THE SUPREME COURT JUDGES DEMAND <u>FAITH IN</u> <u>THEIR RULINGS</u>

- "But without faith *it is* **impossible** to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him." (Hebrews 11:6)
- So then faith cometh by hearing, and hearing by the word of God. (Romans 10:17)

THE SUPREME COURT SAID:

- "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1)
- "(For we walk by faith, not by sight:)"
 (2 Corinthians 5:7)
- "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians 4:18)

NATURALISM VERSUS FAITH

- HAVE YOU EVER SEEN A MAN DEAD FOR THREE DAYS ARISE AND WALK?
 - AS A PHYSICIAN, THIS IS PREPOSTEROUS WITHOUT FAITH!

- HAVE YOU EVER SEEN A MAN BLIND FROM BIRTH RECEIVE HIS SIGHT, IMMEDIATELY, WITHOUT SURGERY?
 - AS A PHYSICIAN, THIS IS ABSOLUTELY RIDICULOUS WITHOUT FAITH.

NATURALISM VERSUS FAITH

- WHAT ABOUT EVERY GOD-BREATHED WORD FROM 1500 B.C. TO THE PRESENT BEING PRESERVED (ESPECIALLY IN LIGHT OF THE HISTORY OF SECULAR BOOKS)?
 - AS A HUMAN, THIS SEEMS IMPOSSIBLE TO BELIEVE. HOWEVER,
- A SCJ SAID: "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35)
- HOW COULD IT BE? NATURALISTIC LOGIC SAYS THAT IT IS NOT SO. THE LOGIC OF FAITH SAYS THAT IT IS SO.
- THE DEFENSE CLAIMS THERE IS OVERWHELMING EVIDENCE THAT GOD DID EXACTLY WHAT HE SAID HE WOULD DO.

A SCJ SAID:

(FROM THE UPPER ROOM AND THE HIGH PRIEST'S PRAYER)

- John 17:8 "For I have given unto them <u>the</u>
 <u>Words</u> which thou gavest me; and they have
 <u>received</u> them, and have known surely that I came out from thee, and they have believed that thou didst send me."
- "Jesus answered and said unto him, If a man love me, he will keep [threw] my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) (cf. Exo. 20:6)

Threw

 Strong's Greek Dictionary 5083. tereo = a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried):--hold fast, keep(- er), (pre-, re-)serve, watch.

A SCJ SAID: (FROM THE HIGH PRIESTLY PRAYER)

"Sanctify them through thy truth: thy word is truth." (John 17:17)

IS TRUTH:

- MAN'S WORDS?
- HISTORY RECORDED BY MAN?
- TRADITIONS OF MAN?
- THE PHILOSOPHY OF MAN?

A SCJ SAID: (UPPER ROOM DISCOURSE)

 JESUS SAID THAT MORE WORDS WERE TO COME:

 "Howbeit when he, the Spirit of truth, is come, he will guide you into <u>all truth</u>: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13

THE SCJs SAID:

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

YOUR HONOR: THE EVIDENCE IS OVERWHELMING FOR PRESERVATION OF THE SUPREME COURTS RULINGS IN THE RTs:

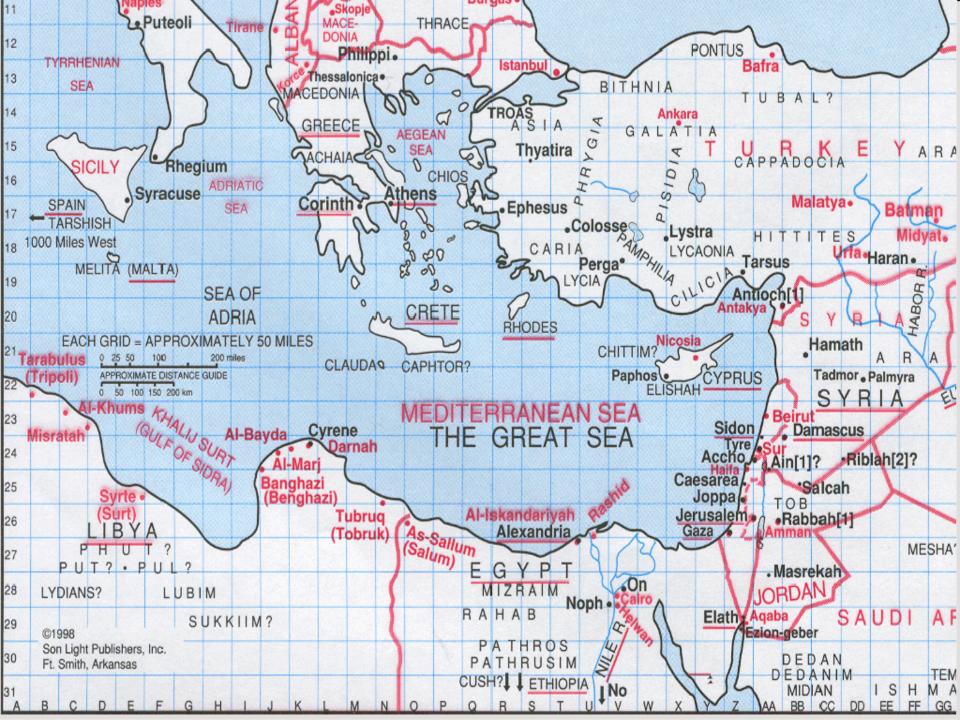
THE EVIDENCE IS FOUND IN MSS COPIES, VERSIONS (TRANSLATIONS), AND WRITINGS OF ELDERS.

IT IS BEING IGNORED, IN FAVOR OF A FEW OLD CORRPUTED MSS, ABOUT 50, BUT 1° & & B, LXX CODICES.

Edward Miller said:

"But I claim, not only that my attempts have been honest and fair even to self-abnegation, [but that the copies, versions, writings]...abundantly establish the antiquity of the Traditional Text, by proving the superior acceptance of it during the period at stake [Ante-Nicene] to that of any other."

- "And we trace it back to the earliest ages of which there is any record."
- [The Traditional Text of the Holy Gospels, Preface, p. x, 5]



YOUR HONOR, THE DEFENSE CLAIMS: THE CRITICAL TEXT

- 1. IS A <u>FABRICATED</u> TEXT FROM EARLY CULTS (e.g. GNOSTICS), OTHER HERETICS, APOSTATES CHANGING THE TEXT TO MATCH THEIR PHILOSOPHY.
- 2. IS A <u>FABRICATED</u> TEXT THAT RESTS PRIMARILY ON MSS ¾ AND B.
- 3. ITS "ESSENTIALLY" FINAL FORM IS FROM W/H WHO HATED THE RT AND BUILT A TEXT 1° FROM LXX CODEX B OF ORIGEN

YOUR HONOR, THE DEFENSE REMINDS THE COURT OF HORT'S STATEMENT:

 "THE COMMON ORTHODOX HERESY: INSPIRATION" [HORT]

"THE VILLAINOUS TEXTUS RECEPTUS"
 [HORT]

IN REGARD TO INSPIRATION:

The SCJs said:

• "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" (2 Timothy 3:16),

IN REGARD TO INSPIRATION: VPI DEMANDS VPP

DEAN BURGON SAID:

- "If you and I believe that the original writings of the Scripture were verbally inspired by God, then of necessity they must have been providentially preserved through the ages"
- (R. R. as quoted in Faith verses The Modern Bible Versions, p. 30)

YOUR HONOR, SPURGEON SAID:

- "INSPIRATION AND SPECULATION CANNOT LONG ABIDE IN PEACE. COMPROMISE THERE CAN BE NONE. WE CANNOT HOLD THE INSPIRATION OF THE WORD, AND YET REJECT IT (the Word)...ONE WAY OR THE OTHER WE MUST GO. DECISION IS THE VIRTUE OF THE HOUR."
- (IAIN MURRAY, "THE FORGOTTEN SPURGEON," p. 143)

THE <u>PRESERVED WORDS</u> ARE INSPIRED:

- Westminster Confession of Faith (1646):
- "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 <u>inspired</u> by God, and,
 - by His singular care and providence, kept **PUre** in all ages, are therefore authentical; so, as, in all controversies of religion, the Church is finally to appeal unto them." (They cite Mat. 5:18)
- PHILADELPHIA (BAPTIST) CONFESSION, 1742⁶⁰

VPI and VPP Demands VPT

- Ian Paisley, World Congress of Fundamentalists and KJB defender (quoted by Dr. Khoo) said:
- "The verbal Inspiration of the Scriptures demands the verbal Preservation of the Scriptures. Those who would deny the need for verbal Preservation cannot be accepted as being really committed to verbal Inspiration. If there is no preserved Word of God today then the work of Divine Revelation and Divine Inspiration has perished."
 - Dr. J. Khoo, "Inspiration, Preservation, and Translation" (Burning Bush, Jan. 2007)
 p. 13

LUTHER ECHOES THOSE WORDS:

Luther recognized (1) the importance of words, and (2) of having the Godbreathed Words; (3) that words form a message. He said in response to John 6:63:

 "Christ did not say of His thoughts, but of His words, that they are spirit and life."*

 *"WORD-FOR-WORD TRANSLATING THE RECEIVED TEXTS, VERBAL PLENARY TRANSLATING" p. 77

Leland Ryken said:

 "There is no meaning without words, if we change the words, we change the meaning."

MEN AND WOMEN OF THE JURY:

• WE PLACE BEFORE YOU 15 PASSAGES COMMONLY <u>DISGARDED</u> BY THE PROSECUTION BECAUSE THEY CLAIM THEY DID <u>NOT</u> EXIST BEFORE THE ALLEGED RECENSION OF THE GREEK RT ABOUT 350 A.D., BUT ARE FOUND IN THE CRITICAL GREEK TEXT.

 PLEASE NOTE THE WIDE GEOGRAPHICAL DISTRIBUTION

"THE FIFTEEN (15) PASSAGES UNDER DISCUSSION"

- Mat. 1: 18, 25, 5:22, 44, 17:21
- Mk. 6:20, 16:9-20
- Lk. 2:14, 22:43, 44, 23:34, 45, 24:40
- Jn. 3:13, 5:3, 4
- Acts 20:28
- 1 Tim. 3:16

EARLY ELDERS WHO TESTIFY OF THEIR USE BEFORE THE TIME OF CHRYSOSTOM (349-407 A.D.).

- Ignatius: (c50-117) (Antioch) (1)
- Papias: (c60-135) (Hierapolis, Turk.) (Friend of Polycarp) (1)
- Justin Martyr: (100-165) (5)
- Irenaeus: (c130-202) (Lyons, France) (Disciple of Polycarp, whom John discipled) (6)
- Tertullian: (c155-230)(Carthage, N. Africa)(7)

- Theophilus of Antioch: (c169) (1)
- Hegesippus: (c110-180) (Palestine) (1)
- Athenagoras: (c133-190) (Athens) (1)
- Vincentius: (?) (Lerins, Gaul) (1)
- Marcion: (c110-160) (Rome) (1)
- Clement of Alexandria: (c150-215) (3)
- Hippolytus: (?birth-died c236) (Rome) (6)
- Acta Pilati: (mention by Tertullian) (2)
- Origen: (185-254) (Alexandria) (11)

- Dionysius of Alexandria: (d. 264) (3)
- Apostolic Constitutions: (300s) (6)
- Tatian: (d. 185) (Diatessaron, pupil of Justin Martyr) (Assyria, Rome) (2)
- Cyprian: (d. 258) (Carthage) (1)
- Macarius Magnes: (300s)(Magnesia, Greece)(2)
- Julius Africanus: (c160-240)(Africa) (1)
- Titus of Bostra: (?) (Syria) (2)
- Archelaus: (d. 278) (Mesopotamia) (1)
- Psuedo Justin: (c220) (1)

- Clementine Homilies: (3rd century) (psuedo Clementine (1)
- Arius: (256-336) (Alexandria) (1)
- Eusebius: (c275-339) (Caesarea) (9)
- Athanasius: (c296-373) (Alexandria) (8)
- Aphraates the Persian: (c. 280-345)
 (Mesopotamia) (4)
- Didymus: (313-398) (Alexandria) (10)
- Epiphanius: (c310) (Palestine) (11)
- Ephraem Syrus (d373) (Mesopotamia) (6)

- Psuedo Ephraem: (c373) (1)
- Gregory Nazianzen: (c325-389) (Asia Minor) (9)
- Gregory of Nyssa: (d385) (Cappadocia) (26)
 (Deeply religious family, his brother was Basil,
 The Three Cappadocians with Nazianzen)
- Basil: (b329-379) (Caesarea) (8)
- Cyril of Jerusalem: (325-386) (2)
- Lucifer: (d. 370) (Sardinia, Italy) (2)
- Leontius of Caesarea: (d337) (Cappadocia) (1)

GRAND TOTAL: 165 places

 "In 165 places, as relating to only 15 passages in Holy Scripture ecclesiastical writers living before the era of Chrysostom, are proved to have followed MSS witnessing to the Traditional Text."

Miller (from Burgon), "A Guide to Textual Criticism," p. 84-85)

YOUR HONOR, WE WOULD LIKE TO PLACE BEFORE THE COURT THE AFFIDAVIT OF <u>ONE</u> EARLY MSS WITNESS, P66

• AND TOUCH ON EARLY TRANSLATIONS WHICH CONFIRM THE WORDS PRESERVED IN THE RT WHICH PROPONENTS OF THE CRITICAL TEXT DENY WERE PRESENT BEFORE 400 A.D., AND ARE REPRESENTED BY ONLY THEIR "OLD MSS" PRIMARILY & AND 72B

Bodmer II – P66

- Dated by many at <u>125 A.D.</u>, even by Dr. Hubert Hunger (Comfort, *Encountering The Manuscripts*, p. 143)
- (Modern Bible Translations Unmasked by Russell & Colin Standish; p.37-38).

Bodmer II – P66 AND WE CALL DR. DAVID BROWN

 Dr. David Brown said: "A prevailing chorus of the critical text position is that there is no historical record of the Byzantine Text (i.e., Received Text) to be found prior to the last half of the fourth century" (Touch Not The Unclean Thing by David H. Sorenson; p.76). However, nothing could be further from the truth. There is enormous support for the Traditional Text found in Armenian, Ethiopic, Gothic, Old Latin, Anglo-Saxon and Syriac translations, many of them predating the earliest Greek manuscripts we 74 possess.

 But despite this fact, textual critics in the nineteenth century, following the texts of the Codex Vaticanus and the Codex Sinaiticus, have altered many passages of the New Testament.

 Further, I find it very encouraging that more recently discovered papyrus fragments (e.g. P66) have confirmed the Majority Text.

 "Nineteenth-century biblical scholars claimed that much of the first fourteen chapters of the Gospel of John were corrupted by scribes in the later Byzantine Era (i.e. recensions).

- This claim was shown to be utterly false by the discovery of Papyrus Bodmer II (also called P66). Dated about A.D. 200, (now by many at 125 A.D.) prior to the commencement of the Byzantine Era, this Papyrus verified many of the disputed passages attributed to late Byzantine copyists and demonstrated that these passages were present in very early manuscripts." (Modern Bible Translations Unmasked by Russell & Colin Standish; p.37-38).
- [Dr. David Brown, http://logosresourcepages.org/Versions/received.htm]

Bodmer II – P66



OTHER TT/RT SUPPORT

- The Old Syrian Text or Peshitta
- The Old Latin, Italic or Itala Version
- The Gothic Version
- The Ethiopic Version
 - LATER SUPPORT
- SLAVONIC [Bulgarian, Russian]
- ROMAUNT [Waldensians]
- TIPL [German]

Dr. Brown, please continue:

- "The clear historic indication is that the Received Text was the common text of the New Testament used throughout the civilized world from the earliest times of Christianity...
- "For translations of the Bible to exist in the second to fourth centuries based upon what is distinctively the Received Text is *prima* facie, historic evidence that the Received Text was the commonly used, commonly translated, and commonly copied text of the New Testament. This is apparent."

- "The critical-text-position view that there is no record of any historic usage of the Received Text prior to the fifth century is simply wrong.
- "There is a substantial historic record to the contrary. The text used by the churches of Jesus Christ in the first five centuries was primarily the Received Text. To be sure, there were <u>localities</u> which used the Alexandrian text, but they were limited largely to Alexandria and Rome."

Men and women of the jury and your honor:

 Dean Burgon collected 4,383 quotations from 76 writers <u>before</u> 400 A.D.

 60 % of the quotes confirm the 99% of the MSS, which support the RT. Dr. Moorman found 70% in his research.

Your honor, the Critical Text prosecutors charge the RT MSS must be given as only one witness

 They claim the 1% of MSS from Alexandria, Oxyrinchus, Nag Hammadi, and Fayum, Egypt are the "gold standard."

ALEXANDRIA, HOT BED OF CULTS

 "Even Bruce Metzger, a supporter of the Alexandrian Text, is compelled to catalogue the vast amount of religious corruption which came from Alexandria:"

ALEXANDRIA, HOT BED OF CULTS

- Philo: (20 B.C.) Neo-Platonist
- Basilides: (c120) lived in Alexandria, "chief seat of Gnosticism," and Neo-Platonist, rejected Pastoral epistles, Hebrews, added other Gnostic books.
- Isidore: (Basilides son)
- Valentinus: (100-150) Alexandrian Gnostic, "said by Tertullian to have corrected the text and to have boldly maintained that readings introduced by him were older than the words <u>received</u>."

- Ptolemaeus (c.90-168) he attempted to adapt horoscopic astrology to the Aristotelian natural philosophy of his day.
- Heracleon (c125) was a Gnostic
- Pantaenus (c190-210) Stoic Gnostic
- Clement of Alexandria (c150-217) Plato inspired
- Origen (182-251) (Arian, Allegorist)
- Pamphilius (d. 309)

Cults in Alexandria in Second Century

- [From Metzger, Early Versions of the New Testament, p. 101]
- Valentinians
- Basilidians,
- Marcionites,
- Encratites,
- Docetists
- Haimetites,
- Cainites,
- Ophites,
- Simonians, and
- Eutychites

Dr. Jack Moorman said:

 "Alexandria was the worst possible place to go for a Bible! Yet it is precisely the place that our presentday translators have gone in gathering the major sources of the modern Bible."

(Moorman, "Modern Bible Versions: The Dark Secret," as quoted by Cloud, p. 67)

OTHER EXAMPLES

- Mark 1:1-2: "(1) The beginning of the gospel of Jesus Christ, the Son of God; (2) As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee."
- Dr. Brown reports: "In Sinaiticus and Vaticanus it says "In the Prophet Isaiah." The RV, ASV, RSV, NIV and 95% of all of the New Bibles read this way. But there is a problem. While Mark is a quotation of Isa. 40:3, verse 2 is a reference to Malachi 3:1. Therefore, the KJV is right." Any evidence? YES!

 Dr. Brown continues: "But what about the early church; is there any evidence that indicates whether the (erroneous) reading of the modern versions or the reading of the King James (which is based on the received text) is correct? The answer is yes. Irenaeus (130-202 A.D.) said this: "Mark does thus commence his Gospel narrative 'The beginning of the Gospel of Jesus Christ, the Son of God, as it is written in the prophets.'... Plainly does, the commencement of the Gospel quote the words of the holy prophets, and point out Him.., whom they confessed as God and Lord."

(<u>Against Heresies</u> III: 10:5, :11:4, :16:3)

EXAMPLE: JOHN 1:18

 Next, I turn your attention to John 1:18 in the KJV. The verse says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." However, the NASB (New American Standard Bible) says "No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him."

 The "older manuscripts" give us the reading of the NASB. This is a Gnostic perversion. They taught there were various levels of spiritual beings or lesser Gods between God and man. Vaticanus "in John 1:18 refers to Christ as the 'only begotten God.' How can anyone claim that one that is begotten is at the same time essential God, equal in every aspect to God the Father, and to God the Holy Spirit? This makes Christ to be a created Being.

A GNOSTIC PERVERSION

 And it is a Gnostic twist given to the Bible by the heretic Valentinus and his followers, who did not regard the Word and Christ as one and the same; who thought of the Son of God and the Father as being one and the same Person. Therefore, they determined to do away with 'the only begotten Son' in order to accommodate their religion. (Unholy Hands on the Bible edited by Jay. P. Green, Sr.; Sovereign Grace Publishers; p.12).

EXAMPLE: LUKE 22:44

Consider Luke 22:44:

 "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

 There is the claim by those who hold the Critical Text Position that verses 43-44 did <u>not</u> exist before the Byzantine Era (the 4th or 5th centuries). It that true? The answer has to be NO! Why?
 Because Justin (100-165 A.D.), says:

 "For in the memoirs which I say were drawn up by His Apostles and those who followed them, it is recorded that His sweat fell down like drops of blood while He was praying, and saying, 'If it be possible, let this cup pass..."

(Trypho 103:24)

ENORMOUS SUPPORT FOR THE RECEIVED TEXT

• "A prevailing chorus of the critical text position is that there is no historical record of the Byzantine Text (i.e., Received Text) to be found prior to the last half of the fourth century." (Touch Not The Unclean Thing by David H. Sorenson; p.76) However, nothing could be further from the truth.

 "There is enormous support for the Traditional Text found in Armenian, Ethiopic, Gothic, Old Latin, Anglo-Saxon and Syriac translations, many of them predating the earliest Greek manuscripts we possess"

YOUR HONOR, MEN AND WOMEN OF THE JURY: YOU HAVE A CHOICE, THE SCJs SAY:

• "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*." (Jeremiah 6:16)

•THE END

NATURALISM VERSUS FAITH

 THE ATTACK ON GOD'S WORDS IS FROM THE BEGINNING:

"YEA HATH GOD SAID?"

• THEREFORE, THERE MUST BE A WAY GOD GAVE TO IDENTIFY HIS WORDS.

 OBVIOUSLY, GOD WOULD GIVE US A "WAY" TO FIND HIS WORDS

THE ISSUE OF PRESERVATION RESTS ON HIS PROMISES AND HIS COPIES

- AFTER "I AM PERSUADED THAT HE IS ABLE TO KEEP THAT WHICH I HAVE COMMITTED UNTO HIM AGAINST THAT DAY" AND "I KNOW WHOM I HAVE BELIEVED," THEN THE ISSUE IS:
 - WHICH COPIES OF <u>WORDS</u> ARE GOD'S CONTRACT:
 - THE "YEA, HATH GOD SAID?" COPIES, OR
 - "THUS SAITH THE LORD" COPIES

FAITH RESTS ON WORDS THAT FORM A MESSAGE: IT IS A CONTRACT

- WOULD YOU EXPECT THE COPIES OF THE WORDS TO:
 - 1. BE VIRUTALLY IDENTICAL OR CORRUPTED?
 - 2. FOLLOW GOD'S PATTERN OR THE WORLDS PATTERN FOR PRESERVATION?
 - 3. BE USED OR LOST FOR HUNDREDS OF YEARS.
 - 4. BE PRESERVED IN GOD'S INSTITUTIONS OR THE INSTITUTES OF SCHOLARS? 101

THE <u>RECEIVED</u> TEXTS THROUGH ISRAEL AND <u>THE CHURCH</u> ARE FOR THE WHOLE WORLD

 THEY ARE THE INSPIRED WORDS OF GOD THAT ARE PRESERVED IN <u>VIRTUALLY</u> <u>IDENTICAL</u> MANUSCRIPTS FROM THE BEGINNING AS GOD PROMISED!!!

 THE TEXTS ARE SUPPORTED BY ANCIENT COPIES, ANCIENT VERSIONS, AND ANCIENT WRITINGS FROM MANY GEOGRAPHICAL AREAS!!!

DOCTRINES ARE ESTABLISHED BY:

- 1. SYSTEMATICALLY REVIEWING THE TRUTH (SCRIPTURE):
 - (A) BASED UPON CLEARLY STATED LANGUAGE
 - (B) NOT BASED UPON FIGURATIVE LANGUAGE
 - (C) FOR EXAMPLE: THE DOCTRINE OF THE SANCTITY OF LIFE; THEREFORE CHRISTIANS DO NOT ACCEPT 'PRO-CHOICE' AND ABORTION'03

DOCTRINES ARE ESTABLISHED BY:

- 2. LITERAL INTERPRETATION OF SCRIPTURE
 - ALLEGORICAL INTERPRETATION IS NOT USED (MAN CAN ASSIGN HIS IDEA)
 - PHILO, ORIGEN, AUGUSTINE OF HIPPO
 - FIGURATIVE LANGUAGE IS NOT USED
 - TYPES CAN BE USED TO SUPPORT BUT NOT TO ESTABLISH DOCTRINE

- 2. THE SCRIPTURE INVARIABLY REFERS TO COPIES THAT ARE
 - READILY AVAILABLE OR ASSESSABLE:
 - NOT <u>COPIES</u> HIDDEN OR LOST FOR THOUSANDS OF YEARS
 - COPIES HAVE BEEN NEGLETED, BUT NOT HIDDEN (2 Kg. 22:8, Hilkiah, King Josiah)
 - 2 Tim. 3:15, Mat. 5:17, 7:12, Lk. 24:44

IMPORTANT CONSIDERATIONS: SECULAR HISTORY DOES NOT ESTABLISH DOCTRINE:

- 3. EXERCISE CARE WHEN CONSIDERING HISTORICAL INFORMATION FOR EVIDENCE OR TO DETERMINE TRUTH AND DOCTRINE. GOD SAID HE WOULD PRESERVE HIS WORDS---WE BELIEVE IT
 - HISTORY IS OFTEN LIKE ADVERTIZING
 - JOSEPHUS AND MASADA AND "GLISTENING MARBLE"
 - MAN OFTEN DISTORTS INFORMATION BY SUPPOSITIONS FOR MONEY AND INFLUENCE
 - e.g. DRUG COMPANIES AND ADVERTIZING

• GOD SAID IT, I BELIEVE IT, THAT SETTLES IT.

 "Heaven and earth shall pass away, but my words shall not pass away." Matthew 24:35

- 4. COVENANT, TESTAMENT, WILL, CONTRACT
 - DOES NOT IMPLY SPOKEN WORDS BUT WRITTEN WORDS
 - A RECENT BOOK IS WRONG: Gephart says: "Mat. 4:4 does not speak specifically of written words of Scripture;" [SPROUL, "GOD'S WORD PRESERVED," p. 379]
- "But he answered and said, <u>It is written</u>, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4

IMPORTANT CONSIDERATIONS:

- THE MEMBERS OF THE DEAN BURGON SOCIETY ARE NOT RUCKMANITES:
- 1. THEY DO NOT BELIEVE ANY TRANSLATION IS INSPIRED OR CAN CORRECT THE HEBREW, ARAMAIC, AND GREEK VPP WORDS OF THE HEBREW MT/ GREEK RT!!!!
- 2. THEY BELIEVE KJB IS THE MOST ACCURATE AND FAITHFUL ENGLISH TRANSLATION. IT IS NOT INSPIRED.
- 3. ALL OF GOD'S WORDS ARE PRESERVED IN COPIES (NOT ONE PERFECT COPY) OF THE RECEIVED TEXTS.

IMPORTANT CONSIDERATIONS:

- Sproul and Gephart say:
- "Strouse has the <u>audacity</u> to claim that the early church 'used the <u>Received Text</u>'" (Jn 17:8).
- "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17:8
- "That statement has <u>absolutely no connection</u> to what became known as the "Received Text" 1,600 years later!"
- Dr. Michael D. Sproul, "GOD'S WORD PRESERVED," p. 380)

THE TEXTUS RECEPTUS NAME ALLEGEDLY CAME FROM:

- ELZIVER'S FAMILY OF DUTCH PRINTERS, 2ND EDITION (1633), SAID:
- "You have therefore the text now received by all (textum ab omnibus receptum) in which we give nothing changed or corrupt."

- FROBEN (ERASMUS, 5X), STEPHAUS, 4X (1503-1539), BEZA, 10X
- KJB IS 98 % BEZA'S 1598 EDITION.



Desiderius Erasmus 1466 - 1536



Theodore Beza 1519 - 1605

Stewarton Bible School, Stewarton, Scotland

- Textus Receptus is based on the vast majority of the 5000+ Greek manuscripts in existence.
 That is why it is also called the Majority Text.
- Textus Receptus is not mutilated with deletions, additions and amendments, as is the Minority Text.
- Textus Receptus agrees with the earliest versions of the Bible: Peshitta (AD150), the Italic Bible (AD157) etc. These Bibles were produced some 200 years before the minority Egyptian codices...Remember this vital points

- Textus Receptus agrees with the vast majority of the 86,000+ citations from scripture by the early church fathers.
- Textus Receptus is untainted with Egyptian philosophy and unbelief.
- Textus Receptus strongly upholds the fundamental doctrines of the Christian faith: the creation account in Genesis, the divinity of Jesus Christ, the virgin birth, the Saviour's miracles, his bodily resurrection, his literal return and the cleansing power of his blood!
- Textus Receptus was and still is the enemy of the Roman Church. This is an important fact to bear in mind.

IMPORTANT CONSIDERATIONS

- 1 Pe. 1:23 "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."
- A professor said this about 1 Pe. 1:23:
- "Of course this "corruptible seed" has nothing to do with false written texts of Scripture; the context refers to human sperm that is part of fallen and depraved humanity"
 - (Sproul, p. 385)
- Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1:18

IMPORTANT CONSIDERATIONS

 "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalms 126:5-6

OUTLINE: THE RECEIVED TEXTS ARE FOR THE WHOLE WORLD

- I. PRESERVED WORDS OF SCRIPTURE:
 - BECAUSE GOD SAID HIS WORDS (NOT HIS MESSAGE) WOULD BE PRESERVED.
 - HISTORY CONFIRMS IT BY ancient Copies, ancient Fathers, ancient Versions

- II. PLACED WORDS (READILY AVAILABLE):
 - READILY AVAILABLE IN <u>COPIES</u> THROUGHOUT THE AGES.

OUTLINE: THE RECEIVED TEXTS ARE FOR THE WHOLE WORLD

- · III. GOD'S <u>PATTERN</u> FOR HIS CPOIES:
 - MAKING COPIES
 - OBEYED BY HIS PEOPLE,
 - NOT OBEYED BY CULTS AND MANY SECTS.

- IV. <u>PURE</u> WORDS IN THE RECEIVED MANUSCRIPTS (VIRTUALLY IDENTICAL):
 - IN OPPOSITION TO THE CORRUPTED,
 MINORITY ALEXANDRIAN GROUP OF TEXTS.

OUTLINE: THE RECEIVED TEXTS ARE FOR THE WHOLE WORLD

- V. PRESERVED WORDS
 - TWO EXAMPLES:
 - WHICH ARE CONTESTED:
 - OUT OF MANY CONTESTED WORDS
 - ONE OBVIOUSLY CORRECT (FROM MANY MSS) AND
 - ONE NOT SO OBVIOUS (OUT OF FEW MSS).

I. PRESERVED WORDS OF SCRIPTURE:

- JESUS SAID: "Heaven and earth shall pass away, but my words shall not pass away." (ou mh) (Matthew 24:35, cf. Mk. 13:31, Lk. 21:33) (NIV changes shall to will 2x)
- PETER SAID: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Peter 1:23-25) (NIV,

corrupted, v. 23 = living and enduring word, om. $eij \ t \ on \ a \ iwna = into the ages = forever)20$

I. PRESERVED WORDS OF SCRIPTURE:

- JESUS SAID: "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) (W/H added o[before man)
- JESUS SAID: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Revelation 22:18-19) (w/h om. gar = for, many verb changes, article changes)

I. PRESERVED WORDS OF SCRIPTURE:

 THE PSALMIST SAID: "O praise the LORD, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD." Psalms 117:1-2

"For the LORD *is* good; his mercy *is* everlasting; and <u>his truth endureth</u> to all generations." Psalms 100:5

A VERY RESPECTED PREACHER SAID:

 "Long ago I ceased to count heads. <u>Truth</u> is usually in the <u>minority</u> in this <u>evil</u> world. I have faith in the Lord Jesus for myself, a faith burned into me as with a hot iron. I thank God, what I believe I shall believe, even if I believe it <u>alone</u>."

C.H.S., OCTOBER 16TH 1887, SERMON 33

the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matthew 7:14-15

• "Fear not, <u>little</u> flock;" Luke 12:32

A VERY RESPECTED SCHOLAR SAID:

 "In short, unless we follow the logic of faith, we can be certain of nothing concerning the Bible and its text."

• [Edward F. Hills, Distinguished Phi Beta Kappa grad from Yale; Th. B., Westminster Theological Seminary; Th. M., Columbia Theological Seminary; Th. D., Harvard in New Testament Text Criticism] ("The KJV Defended," p. 225)

The Bible's First Question

"YEA, HATH GOD SAID?"

(Satan's question) Genesis 3:1

This is an attack on faith in God and His Words!

The Bible's 2nd Question

"WHERE ART ART THOU?"

(God's question) Genesis 3:9

Psalm 11:3—Key Verse

"If the <u>foundations be destroyed</u>, what can the righteous do?" (Psalm 11:3)

The FOUNDATION of ALL DOCTRINE is the BIBLE. Having the RIGHT BIBLE is critically IMPORTANT!!

"THE ANVIL OF GOD'S WORD"

Last eve I passed beside a blacksmith's door
And heard the anvil sing the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with blasting years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; and then, with twinkling eye,
"The anvil wears the hammers out, you know."

"THE ANVIL OF GOD'S WORD"

And so I thought, the anvil of God's Word For ages, skeptic blows have beat upon. Yet tho' the noise of falling blows was heard The anvil is unharmed--the hammers gone.

By John Clifford

RELATIONSHIPS OF VPI, VPP, AND VPT

- VPP IS A RESULT OF VPI
- THEREFORE, VPI DEMANDS VPP

VPI AND VPP DEMANDS VPT

• [NOT D.E. (INTERPRETIVE TRANSLATING), BUT FE (LITERAL, WORD-FOR-WORD TRANSLATING ACCORDING TO SYNTAX), NOT Fune translating

THE PRESERVED WORDS ARE INSPIRED

- Westminster Confession of Faith (1646):
- "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 <u>inspired</u> by God, and,

by His singular care and providence, kept **PUre** in all ages, are therefore authentical; so, as, in all controversies of religion, the Church is finally to appeal unto them." (They site Mat. 5:18)

 1. WHICH (Hebrew, Aramaic, Greek) COPIES OF MANUSCRIPTS OR TEXTS CONTAIN THE TRUTH? CONTAIN ALL THE WORDS?

• 2. IS IT ANY, SOME, OR <u>ALL</u> (THE TOTALITY)
OF THE MANUSCRITS?

 WHICH TRANSLATIONS CONTAIN AN ACCURATE AND FAITHFUL TRANSLATION OF THE WORDS?

4. ARE THERE SIGNIFICANT
 DIFFERENCES BETWEEN THE
 MAJORITY AND MINORITY GROUPS
 OF MANUSCRIPTS?

• 5. IS IT POSSIBLE THAT GOD'S ENEMY

(AND THE BELIEVER'S ENEMY) TRIED TO DESTROY

GOD'S WORDS; JUST AS HE TRIED

TO DESTROY OUR LORD AT THE

CROSS OF CALVARY?

 SOMEWHERE IN MANUSCRIPTS YET TO BE DISCOVERED

• OR

• WHERE YOU CAN STUDY THE TRUTH OF HIS WORDS IN <u>READILY AVAILABLE</u> MANUSCRIPTS, TEXTS, OR TRANSLATIONS?

II. PLACED WORDS (READILY AVAILABLE:

READILY AVAILABLE IN COPIES
 THROUGHOUT THE AGES.

- 6. WOULD GOD BURY HIS TRUTH IN THE SANDS OF EGYPT IN PAPYRUS MANUSCRIPTS FOR ALMOST 1500+ YEARS AS HIS WAY OF PRESERVING HIS WORDS? (ot placed in tabernacle or temple)
- 7. WOULD GOD USE BITTER AND/OR
 HERETICAL OR APOSTATE MEN TO
 DIRECT US TO THE TRUTH? (Jerome, p. 235, in

"The Lie" by Williams; "Heresies of W/H" and "Westcott's Denial of Christ's Bodily Resurrection by Dr. Waite)

PETER SAID:

 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the WORDS of eternal life. John 6:68

"THE TRUTH ENDURETH FOREVER" WHERE WE CAN STUDY IT:

• BECAUSE WE MUST LIVE BY <u>EVERY</u>
<u>WORD</u> THAT PROCEEDETH OUT OF THE MOUTH OF GOD (MAT. 4:4)

AND

• EVERY WORD WILL JUDGE US AT THE JUDGMENT SEAT OF CHRIST OR THE GREAT WHITE THRONE JUDGMENT. 139

GOD KNEW THAT HIS PEOPLE NEEDED
 "ALL THE WORDS" THAT WERE
 <u>COMMANDED</u> TO BE WRITTEN, COPIED,
 GUARDED, PROTECTED, AND
 PRESERVED:

• WHICH <u>HE</u> WATCHED OVER AS WE SHALL SEE.

THE LORD JESUS CHRIST SAID:

 "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47-48

WORDS COMMANDED TO BE WRITTEN AND COPIED:

The Lord said: "Write this for a memorial in a book..." (Ex. 17:14)

 "Moses wrote <u>all the words</u> of the Lord." (Ex. 24:4)

WORDS COMMANDED TO BE WRITTEN AND COPIED:

- The Lord said: "Write thou these words..." (Ex. 34:27)
- The Lord said: "Now go, write it before them in a table, and note it in a book," (Isa 30:8)

WORDS COMMANDED TO BE WRITTEN AND COPIED:

The Lord said: "Thus speaketh the LORD God of Israel, saying, Write thee <u>all the</u> <u>words</u> that I have spoken unto thee in a book." (Jeremiah 30:2)

GOD SAID WHERE TO PLACE THE WORDS: IN ISRAEL

 "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." **Exodus 25:21-22**

GOD SAID WHERE TO PLACE THE WORDS: IN THE CHURCH

 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.
 1 Timothy 3:15

WHY?

- "Give ear, O my people, to my law: incline your ears to the words of my mouth.
- "We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:
 - "That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:
 [Psalms 78]

PETER SAID PAUL'S WRITTEN WORDS WERE SCRIPTURE:

- "...even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his [Paul's] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."
 - (2 Peter 3:15-16, cf. 1 Tim. 5:18, Lk, 10:7)

Paul said:

"Which things also we speak, not in the WOrdS which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (1 Corinthians 2:13)

• (IN PRECEEDING VERSES NOTE: "things," "wisdom," "It is written"

 "Thus saith the Lord" and similar words occur over "1787 times in the Old Testament exclusive of the Psalms." (WOLE)

"word of the Lord" occurs 255 times

"It is written," "write" or similar 457 times

• What about "words," "word," (523 + 675 = 1198x)

DO YOU BELIEVE GOD'S WORDS?

JESUS SAID: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46-47)

THE <u>READILY AVAILABLE</u> WORDS IN CERTAIN COPIES:

 1. ARE THE SAME WORDS THE LORD COMMANDED TO BE PRESERVED AND COPIED,

AND

 2. ARE THE SAME WORDS THAT THE LORD VERIFIED HOW THEY WERE TO BE COPIED:

III. GOD'S <u>PATTERN</u> FOR COPIES THE FIRST WORDS COPIED.

- 1. THE FIRST WORDS COPIED WERE <u>COPIED</u> BY GOD. THEY WERE THE <u>SAME</u> WORDS.
- "And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest." (Exodus 34:1)
- SHOULD WE FOLLOW GOD'S EXAMPLE? DID ISRAEL FOLLOW GOD'S EXAMPLE? IS THERE EVIDENCE?

THE WORDS FORM THE MESSAGE, NOT THE MESSAGE THE WORDS

"And the LORD said unto Moses, Write thou
 these words
 for after the tenor of
 these words
 I have made a covenant with thee and with Israel." (Exodus 34:27)

"THESE ARE THE WORDS" 13X

THE RULE OR PATTERN FOR COPYING GIVEN BY GOD:

"And he wrote on the tables,

according to the first writing..." (Deuteronomy 10:4)

• THIS IS LIKE A MODERN LEGAL CONTRACT, CONVENANT, LAW. THEY ARE COMPOSED OF SPECIFIC WORDS AND NUMBERS

III. GOD'S PATTERN FOR COPIES OBEYED:

 COPIES MADE FOR EVERY <u>KING</u> AND EVERY <u>PRIEST</u>, THEN JUDGES, AND THEN STUDENTS (e. g. DANIEL), AND THEN OTHERS.

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:" (Deut. 17:18) (cf. 2 Chron. 17:7-9; Dan. 9:2 "books;" Psa. 1:2, 119)

COPIES: THE PATTERN IS REINFORCED:

GOD TOLD JEREMIAH:

 "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned." Jeremiah 36:28 "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words. Jeremiah 36:32

GOD'S <u>COMMAND</u> FOR PRESERVING AND PROTECTING COPIES OF HIS WORDS:

- 1. HEB. SHAMAR & GR. TEREO: GUARD, PROTECT, PRESERVE
- "And shewing mercy unto thousands of them that love me, and keep [Heb. SHAMAR] my commandments." Exodus 20:6

 If ye love me, <u>keep</u> [Gr. TEREO] my commandments. John 14:15

SHAMAR & NATSAR

• Strong's Hebrew Dictionary: 8104. שמר shamar: properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:--beward, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).

threw

 Strong's Greek Dictionary 5083. tereo = a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried):--hold fast, keep(- er), (pre-, re-)serve, watch. 161

GOD TOLD US WHERE TO KEEP THE WORDS

 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel, Exodus 25:21-22

WHO DOES GOD TELL TO TEREO AND SHAMAR AND NATSAR HIS TRUTH?

- BELIEVERS IN THE NATION ISRAEL AND THE CHURCH.
- Israel was God's witness, and if they loved Him they were "to keep (shamar) [His] commandments"
- "...the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15) "If ye love me, keep (tereo) my commandments." John 14:15 "And hereby we do know that we know him, if we keep (tereo) his commandments." (1 John 2:3)

THE <u>READILY AVAILABLE</u> WORDS IN COPIES:

- ARE FOUND:
- (1) IN THE MANY MANUSCRIPTS RECEIVED
 - FROM MANY AREAS AND NATIONS
 - FROM MANY CHURCHES AND THE JEWISH NATION,
- (2) WHICH WERE PRESERVED FROM PERSECUTIONS AND FROM CORRUPTERS
- (3) WHICH WERE COLLATED FOR UNINTENTIONAL ORTHOGRAPHIC AND SCRIBAL MISTAKES AND BECAME THE PRINTED RECEIVED TEXTS

THE <u>READILY AVAILABLE</u> WORDS IN COPIES:

- ARE FOUND IN THE <u>MANY</u> MANUSCRIPTS RECEIVED FROM THE CHURCHES AND JEWISH NATION, FROM MANY AREAS OR NATIONS,
- (4) WHICH WERE TRANSLATED INTO MANY LANGUAGES FROM THE DAYS OF THE APOSTLES UNTIL MODERN TIMES.
- (5) WHICH ARE FOUND IN QUOTES IN <u>MANY</u> WRITINGS OF CHURCH ELDERS
- (6) WHICH ARE DIFFERENT FROM THE WORDS OF ANOTHER ROUTE BY 8,000 WORDS IN THE NEW TESTAMENT ALONE

THE <u>READILY AVAILABLE</u> WORDS:

 ARE FOUND IN THE <u>MANY</u> MANUSCRIPTS RECEIVED FROM THE CHURCHES AND JEWISH NATION, FROM MANY AREAS AND NATIONS,

- (7) WHICH PRESERVE WITHOUT DIMINISHING OR CREATING UNCERTAINTY FOR LEAST 356 DOCTRINES
- [Dr. Waite's Defending the King James Bible, and Dr. Moorman's, Early Manuscripts, Church Fathers, and the Authorized Version]

THE <u>READILY AVAILABLE</u> WORDS:

- ARE FOUND IN THE <u>MANY</u> MANUSCRIPTS RECEIVED FROM THE CHURCHES AND JEWISH NATION, FROM MANY AREAS OR NATIONS,
- (8) WHICH WERE COLLATED AND PRINTED BY SEPARATE INDIVIDUALS WORKING IN DIFFERENT LOCATIONS AND IN DIFFERENT NATIONS IN THE 16TH CENTURY A.D. WITHOUT COLLABORATION
- (9) WHICH ARE <u>VIRTUALLY IDENTICAL</u>

THE <u>READILY AVAILABLE</u> WORDS:

- ARE FOUND IN THE <u>MANY</u> MANUSCRIPTS RECEIVED FROM CHURCHES AND THE JEWISH NATION, FROM MANY AREAS AND NATIONS
- (10) WHICH HAVE BEEN TRANSLATED
 FAITHFULLY AND ACCURATELY INTO MANY
 BIBLES (THE TYNDALE BIBLE, GENEVA BIBLE,
 BISHOPS BIBLE, KING JAMES BIBLE, SPANISH
 RVG BIBLE, LUTHER'S GERMAN BIBLE,
 OLIVETAN (FRENCH) BIBLE, AND MANY OTHERS
 AROUND THE WORLD

IV. VIRTUALLY IDENTICAL WORDS

 "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask <u>bread</u> of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?" Luke 11:9-11

IV. VIRTUALLY IDENTICAL WORDS

 BURGON SAID: "Aware that the Received or Traditional Greek Text (to quote their own words,) 'is virtually identical with that used by Chrysostome and other Antiochian Fathers in the latter part of the IVth century:' and fully alive to the fact that it 'must therefore have been represented by Manuscripts as old as any which are now surviving'...they have invented an extraordinary Hypothesis (theory) in order to account for its existence." (R. R. 271) ("Yea, hath God said?") 170

IV. VIRTUALLY IDENTICAL WORDS

Dr. D. A. Waite said:

 "If you are talking about the Textus Receptus of the New Testament, we find those manuscripts <u>virtually identical</u> one with the other...a seamless garment. There are a few spelling differences but other than that not much else."

• ("Fuzzy Facts," p. 65)

YOU MAY WONDER ABOUT THE 400,000 DIFFERENCES THAT ARE REPORTED IN MSS:

- Dr. Jack Moorman said:
- "Again, Wallace says: 'There are over 400,000 textual variants among the N.T. manuscripts. But the differences between the Textus Receptus and the texts based on the best Greek witnesses number about 5000."
- "He should have explained how he arrived at 400,000. Had he gone to the trouble, he would have tacitly revealed a very uncomfortable fact for his position. A hugely disproportionate amount of the variation is to be found among the relatively few manuscripts supporting the Aleph-B text. The critical editors, Barbara Aland and Klaus Wachtel admit this:

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YOU MAY WONDER ABOUT THE 400,000 DIFFERENCES IN MSS THAT ARE REPORTED:

- "Aland et al said: 'The papyri and majuscules are for the most part individual witnesses: despite sharing general tendencies on the forms of their texts, they differ so widely from one another that it is impossible to establish any direct genealogical ties among them."
- ("The Greek Minuscule Manuscripts of the N.T.", *The Text of the N.T. in Contemporary Research*, p.46).
- Dean Burgon said: "It is in fact easier to find two consecutive verses in which these two MSS (HDW, Burgon is speaking of ℜ and B) differ from one another. Than...agree." (p. 12, R. R.)

V. TWO EXAMPLES (OUT OF MANY)

- KJB (RT): Luke 2:14: Glory to God in the highest, and on earth peace, good will toward men.
- NIV (UBS) Luke 2:14: "Glory to God in the highest, and on earth peace to men on whom his favor rests."
- **ERV** (WH) Luke 2:14: "Glory to God in the highest, And on earth peace among men in whom he is well please." The margin has "Many ancient authorities read peace, good pleasure among men and "Gr. Men of good pleasure."

V. TWO EXAMPLES (OUT OF MANY)

Luke 2:14

 The corruption is reflected in the English Revised Version and the "New Greek Text" of 1881 by Westcott and Hort, and carried forward to the "new" versions. It occurs because a "j" was added to eudokia nom. sg. f. n. = good will to form a genitive.

Lk. 2:14: Manuscripts and Versions

Received Text:

- Every known copy of the gospels contain the RT reading except ℜ, A, B, D, but the first and third were brought into conformity with the RT by correction.
- Syriac Versions, Coptic, Armenian, Georgian, Ethiopic, Slavonic, Arabian, Every Lectionary.

Lk. 2:14: Church Elders (Fathers)

Received Text:

- 2nd Century: Irenaeus
- 3rd Century: Origen, (5 places)
- 4th Century: Eusebius, Aphraates the Persian (2 places), Titus of Bostra (2 places), Didymus (3 places), Gregory of Nazianzus, Cyril of Jerusalem, Epiphanius (2 places), Gregory of Nyssa (4 times), Ephraem Syrus, Philo bishop of Carpasus, Chrysostom (9 places), a nameless preacher in Antioch These are contemporary with B and א

Lk. 2:14: Church Elders (Fathers)Received Text:

 5th Century: Cyril of Alexandria (14 places!), Theodoret (4 places), Theodotus of Ancyra (5 places, once in a homily preached on Christmas-day in Ephesus), Proclus, Paulus bishop of Emesa (preached before Cyril of Alexandria on Christmas-day, A.D. 431), All Eastern bishops at Ephesus collectively, A.D. 431 (an unusual weighty piece of evidence), Basil of Seleucia. These were contemporaries of codex A.

Lk. 2:14: Church Elders (Fathers)

Received Text:

- 6th Century: Cosmas, the voyager (5 places), Anastasius Sinaita, Eulogius, archbishop of Alexandria: contemporaries of codex D
- 7th Century: Andrea of Crete (2 places)
- 8th Century: Cosmas bishop of Maima near Gaza,—and his pupil John Damascene,—and Germanus archbishop of Constantinople

Lk. 2:14: Critical Text Evidence

"NEW GREEK (CRITICAL) TEXT

• NONE but some old Dead Sea scrolls attest to a "difficult reading" eu}loki&j IN Hebrew (not Greek) found in non-scriptural writings in Hebrew*

*(Metzger, A Textual Commentary On The Greek New Testament, p. 133)

MANY HAVE REJECTED THE TEXTS THAT UNDERLIE THE MODERN VERSIONS

- Apostle Paul (many corrupters, and fraudulent letters)
- Apostle John (refuted the Gnostics, known corrupters, 1 Jn)
- Irenaeus (Against Heresies, France, Disciple of Polycarp who was discipled by John)
- Tertullian (N. Africa, Carthage, Lawyer, Implied he had copies of the originals,
- Erasmus (A RC Priest? We will see information shortly)
- Luther (A RC Priest? Used the RT, not the Latin Vulgate)
- Tyndale (Received Text, trained under Erasmus)
- Whittingham (Geneva Bible)
- **KJB Translators** (rejected the *critical text* readings, used the Latin Vulgate in one or two places, but they were scholars never before seen and will never be seen again.)

- "FURTHER, WE KNOW FOR SURE THAT THE KJV TRANSLATORS REJECTED THE CRITICAL GREEK TEXT THAT UNDERLIES THE MODERN VERSIONS. From the time of Erasmus in the early 1500s to 1611 when the King James Bible appeared the Greek editors and Reformation Bible translators were aware of the alternate readings of manuscripts such as the Vaticanus. They knew that some manuscripts removed the last 12 verses of Mark 17, for example. In 1533, Sepulveda furnished Erasmus with 365 such readings from the Vaticanus, but these were rejected not only by Erasmus but also by Stephanus, Beza, Luther, Reina, Valera, Olivetan, Tyndale, Whittingham (the Geneva Bible), and by all of the roughly 50 translators on the KJV committee. Beza owned a famous old Greek manuscript containing some of the readings preferred by the modern textual critics, but he considered it of little value and gave it away.
- ("Trusted Voices In Translation," Way of Life Literature, FBIS, Jan. 19, 2007)

- 1. The differences between the various editions of the Greek Received Text are extremely slight and cannot be compared to the differences found in the Alexandrian manuscripts.
- According to Scrivener's extensive comparisons, there are only 252 places in which the Erasmus, Stephanus, Elzevir, Beza, and Complutensian Polyglot disagree sufficiently to affect the English translation. The 3rd edition of Stephanus and the 1st edition of Elzevir differ only 19 times in Mark. The editions of Beza differ from the 4th edition of Stephanus only 38 times in the entire New Testament.
- In contrast, consider three of the chief Alexandrian manuscripts, Sinaiticus, Vaticanus, and Codex D. In the Gospel of Mark alone, Vaticanus disagrees with Sinaiticus 652 times and with Codex D 1,944 times. Sinaiticus and Vaticanus disagree with one another in more than 3,000 places in the four Gospels alone!

WHY WOULD WE WANT TO SWITCH TO A "NEW" TEXT OR "VERSION" OF THE BIBLE?

• (1) WHICH WAS "REBUILT" OR TRANSLATED FROM MANUSCRIPTS THAT DIFFER FROM THE OLD TESTAMENT AND NEW TESTAMENT RECEIVED TEXTS BY THOUSANDS OF WORDS EVEN AFTER COLLATION FOR SPELLING AND UNINTENTIONAL SCRIBAL ERRORS

• (2) WHICH COME PRIMARILY FROM A REGION OF THE WORLD (EGYPT). GOD COMMANDED HIS PEOPLE TO COME OUT OF EGYPT

WHY WOULD WE WANT TO SWITCH TO A "NEW" TEXT OR "VERSION" OF THE BIBLE?

 WHICH WERE "REBUILT" OR FABRICATED BY MEN WHO HAVE BEEN SHOWN TO BE HERETICAL BY THEIR WRITINGS

• NO MATTER WHAT MANY MODERN AUTHORS DENY

- WHO ARE MORE INTERESTED IN BEING CONCILLATORY, AGREEABLE, NICE, NON-CONFRONTATIONABLE <u>ACCORDING TO THEIR</u> PROCLAMATIONS
- YET WHO CALL THE MEN, WHO DEFEND THE RECEIVED TEXTS THAT HAS BEEN HONOURED THROUGH THE CENTURIES, AS "EXTREME," "SCHISMATICS," "HERETICAL," "CULTIC," "ROMAN CATHOLIC," (p. 12, Burning Bush, 1/07) "A SECT" (Price)
- YET THE MEN DEFENDING THE RECEIVED TEXT ARE NOT THE "NEW KID ON THE BLOCK"

BY THEIR OWN WORDS, PICTURES, AND BOOKS, THE FOLLOWING IS WHAT THEY WOULD LIKE TO DO TO THE KJB:

- BECAUSE THEY CLAIM THE LANGUAGE IS "ARCHAIC,"
- BECAUSE THEY HAVE DECIDED IT IS BASED UPON THE WRONG TEXT,
- BECAUSE THEY BELIEVE IN THE "SCHOLARS" WHO "REBUILT" THE "NEW" TEXT.



THE PROOF

- "Kubo and Specht assert:
- "To the younger generation it is quite clear that the KJV, for all its literary beauty, is hopelessly out of date. It may speak to the Bible lover of the older generation who has become familiar with its sixteenth-century English, but for the majority of Englishspeaking people its language has become almost a foreign tongue.

THE KJB IS BIBLE LANGUAGE!!!!! IT IS NOT THE LANGUAGE EVER SPOKEN BY A LANGUAGE-GROUP

- FOR EXAMPLE: IN THIS VERSE SPOKEN TO NICODEMAS, TO WHOM WAS JESUS SPEAKING:
- WAS IT JUST NICODEMAS?
- NIV: "You should not be surprised at my saying, 'You must be born again.' John 3:7
- YOU CANNOT TELL BY THIS VERSION OR MANY MODERN VERSIONS.

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ONLY BIBLE LANGUAGE TELLS YOU THE TRUTH. THE BIBLE WORDS AND THEIR TRANSLATION ARE IMPORTANT

KJB: "Marvel not that I said unto thee, Ye must be born again." John 3:7

THIS IS THE CASE IN THOUSANDS OF PLACES IN SCRIPTURE. IT IS VITALLY IMPORTANT THAT A BELIEVER UNDERSTAND WHETHER THE LORD WAS SPEAKING TO THE INDIVIDUAL OR TO YOU, ALSO!!!

- Also consider this statement by Leland Ryken, a professor of English at Wheaton College:
- "An English Bible translation should strive for maximum readability only within the parameters of accurately expressing what the original actually says, including the difficulty inherent in the original text. The crucial question that should govern translation is what the original authors actually wrote, not our speculations over how they would express themselves today or how we would express the content of the Bible. 192

CONTINUED

 "The fact that the New Testament was written in koine Greek should not lead translators to translate the Bible in a uniformly colloquial style.

 Finally, a good translation does not attempt to make the Bible simpler than it was for the original audience"

(Leland Ryken, The Word of God in English, pp. 100, 101).

Continued

 "Kubo and Specht CONTINUED: "There is grave danger that the continued use of this version [the kJB] may give modern man the impression that the Bible belongs to another age, and that it is irrelevant to the twentieth century."

(Robert Anderson, *Accuracy Of Translation* (Banner of Truth Trust, Carlisle, PA, 2000) *p.* 73)

What About The Greek Words Used For The KJB Translation

Neil R. Lightfoot says:

 "In 1516 Erasmus edited and published the first New Testament in Greek, a text based on a few late manuscripts."

 Neil R. Lightfoot, How We Got the Bible (Baker Books, Grand Rapids, MI, 2006) 107, 115.

How Long Did The Greek RT Reign?

- Neil Lightfoot reports:
- "For more than three hundred years, the Received Text continued to be printed and widely accepted." (p. 112)
- (Wrong, OT and NT RTs copied and printed for 3500 years as God revealed His Words through His prophets)
- Lightfoot claims: "A great era of textual advance was marked by the publication in 1881 of a revised Greek text." (p. 112)
- (Wrong, it has the hiss of a serpent, "Yea, hath God said?"

Lightfoot claims:

 "A great era of textual advance was marked by the publication in 1881 of a revised Greek text." (p. 112)

 Wrong, the revised Greek text has the hiss of a serpent, "Yea, hath God said?"

Phil Comfort said:

 "Aided by the work of scholars such as Tregellis and Tischendorf, two British scholars, Brooke Westcott and Fenton Hort, work together for 28 years to produce a volume entiled *The New* Testament in the Original Greek (1881)"

Continued

 "Along with this publication, they made known their theory (which was chiefly Hort's) that Codex Vaticanus and Codex Sinaiticus...represented ...the Neutral Text...that had the least amount of corruption...to reproduce in their edition The New Testament in the Original Greek (1881). Their work is historically significant in that it dethroned reliance on the Textus Receptus.

Continued

Dr. Comfort said:

 "In my opinion, the text produced by Westcott and Hort (The New Testament in the Original Greek) is still to this day, even with so many more manuscripts discoveries, a very close reproduction of the primitive text of the New Testament." The papyrus MSS are being uncovered from graves in Egypt.

They are constantly being "redated."

Choices

- Elzevir (1633) said: "the text which is now received by all, in which we give nothing changed or corrupted."
- Comfort said: "The irony of the Elzevir statement is that the Textus Receptus is the culmination of textual corruption, as has been proved by the last four centuries of manuscript discoveries."

Comfort, Encountering The Manuscripts, p. 279

The Number of Texts Now Available

Papyrus	116 (listed with a P first, as P76)
Uncials	300 (listed with 0 first, as 0162)
Minuscules	2,829 (listed 1- 2829)
Lectionaries	2,209
Total	5, 500

The Received Text Is For The Whole World

• Theological Dichotomies and Dilemmas

 Dichotomy = a separation into <u>two</u> divisions that differ widely from, or contradict each other

Dilemma = a situation in which somebody <u>must</u>
 <u>choose</u> one of two or more unsatisfactory
 alternatives

Dichotomies and Choices

–A physician must decide whether to treat or not to treat, to cut or not to cut, to order lab tests or not….

–Are there many ways to heaven or one way?

A MAJOR DICHOTOMY

A. Collated Received Texts:

- Hebrew Masoretic Text (Biblia Hebraica ben Chayyim, 2nd Rabbinical)
- Greek Received Text (Traditional Text, Byzantine Text, Complutensian Text, Erasmus Text, Beza Text, Scrivener Text)

Or

B. "Big Time" Eclectic Texts:

- Hebrew Text (Biblia Hebraica Stutgartensia or Kittle, UBS/NA, Westcott & Hort, Critical Text
- All Texts: The Totality of All Texts.

Is The Received Text For The Whole World?

- The Answer Is Guided By Ones Approach to Decision Making:
 - Either/or (Western Approach)
 - Dualistic approach
 - Non-contradictory approach
 - Truth versus Error
 - Both/and (Eastern/Oriental Approach)
 - Law of Non-contradiction (i.e. contradictions are satisfactory)
 - Mystical way of thinking (i.e. no right or wrong, not truth versus error)

Both/And Type of Thinking

- Characterized by:
 - Eastern Theology
 - Zen Buddhism (a philosophy, due to the fact that the followers of Zen do not worship a god. It is described as the "religion of no religion" or "the belief of no faith")
 - Non-confrontational
 - Eclecticism ("The belief of no faith is an assimilation of many other religions from the East.")

Either/or Type of Thinking

- Characterized by:
 - Must make a choice
 - Not eclectic
 - Often Confrontational

- HOW DO WE DECIDE WHICH IS BEST?
 - We must make a decision
 - Is there something that can help us?

Christians Choose "Either/or" Based On the Lord Jesus Christ's Words

 "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."
 Matthew 7:13-14

 And it makes sense: i.e. decision whether to step out in front of a bus. It is an either/or

Theological Dichotomies and Dilemmas

- 1. Which hermeneutical approach:
 - A. Literal (Apostles, 2nd, 3rd Century Church Elders, Reformation) (Proper Interpretation of Prophecy, Establishment of Doctrine) or
 - B. Allegorical (Philo, Origen, Augustine) (Amillennialism, Message is important & not the words)
- 2. Which exegetical method:
 - A. Inductive (letters, syllables, words, phrases, sentences, verses, chapters, book, books, all books)
 - B. Deductive (Theological ideas, all books, book, chapter, etc.)

Theological Dichotomies and Dilemmas

- 3. Start with:
 - A. Man's reasoning (Deductive)
 - B. Biblical reasoning (Inductive)
- 4. Which Text:
 - A. Received Texts, TT, Byzantine, Beza (Received, Predominant Text Until 1880's, Greek Speaking Churches Preserved Text) (Early Text According to W/H)
 - B. Westcott/Hort, UBS, NA, Critical (Alexandria, Egypt, Gnostics, Oxyrhynchus (holy fish)

Received Text First

 Lightfoot said: "For more than three hundred years, the Received Text continued to be printed and widely accepted. A great era of textual advance was marked by the publication in 1881 of a revised Greek text."

 (Neil R. Lightfoot, "How We Got Our Bible," p. 112, 3rd Edition, Used at Abilene Christian Bible School, Been out 40 years)

Jerome's Reference To Lucian

- "I pass over those manuscripts which are associated with the names of Lucian and Hesychius, and the authority of which is perversely maintained by a handful of disputatious persons. It is obvious that these writers could not amend anything in the Old Testament after the labors of the Seventy; and it was useless to correct the New, for versions of Scripture which already exist in the languages of many nations show that 1021 their additions are false.
- (Master Christian Works, Preface To The Vulgate, p. 1021)

Jerome's Reference To Lucian (d. 312) who was against Alexandrian allegorists

 "I therefore promise in this short Preface the four Gospels only, which are to be taken in the following order, Matthew, Mark Luke, and John, as they have been revised by a comparison of the Greek manuscripts. Only early ones have been used. But to avoid any great divergences from the Latin which we are accustomed to read, I have used my pen with some restraint, and while i have corrected only such passages as seemed to convey a different meaning, I have allowed the rest to remain as they are."

Received Text First

 Dr. Moorman said: "The present volume places before the reader an entire range of evidence, and demonstrates how the early manuscripts, versions, and fathers bear witness to the doctrinal heart of the Authorized Version...A battle has raged over the doctrinal heart of Scripture. As early as the days of the Apostle Paul, there were many who were seeking to corrupt the words of God (2 Cor. 2:17)"

Received Text First

- "This corruption and defacement is especially obvious in several of the very early manuscripts (HDW, primarily B and ম, the early corrupted ones that Paul spoke about)...Yetmore recent times (HDW, 1881 and following), have seen them brought out of their dusty hiding places to form the basis of modern bibles."
- (Dr. Jack A. Morman, Early Manuscripts, Church Fathers, and the Authorized Version, p. 9)

Egypt a Type of the World

 Come now therefore, and I will send thee unto Pharaoh, that thou mayest <u>bring forth my</u> <u>people</u> the children of Israel <u>out of Egypt</u>. Exodus 3:10

When Israel was a child, then I loved him, and called my son out of Egypt. Hosea 11:1

- 5. Doctrine is based on:
 - A. All Scripture (typology, figures of speech, allegory)
 - B. Clearly stated Scripture (non-figurative, nonallegorical, non-typical,
- 6. Agree with:
 - A. Abortion
 - B. No Abortion (Psa. 139:13-16, Jer. 1:5, Ex. 21:22-23,)
 (Systematically determined from Scripture, because the

Bible does not say, "Do not perform abortions."

- 7. Agree with:
 - A. Marriage
 - B. Marriage is not necessary

- 8. Marriage is:
 - A. Between man and a woman only
 - B. Homosexual marriage is right.

- 10. Alcohol consumption is:
 - A. Some
 - B. None

- 11. Which basic translation technique
 - A. Dynamic Equivalent, Functional Equivalent
 - B. Formal Equivalent, Essentially Literal, Wordfor-Word

- 12. What primary translation goal:
 - A. Interpretive for Receptor Understanding
 - B. Accurate, precise translation of the Hebrew, Aramaic,
 Greek words for God's glory and honour of His Words.

- 13. Do you believe:
 - A. God's Words are like a contract
 - B. God's Words are not like a contract

- 14. Are God's Words primarily for:
 - A. God's Glory
 - B. For the receptor

- 15. Is a translation primarily for:
 - A. Teaching in and by the words of the translation
 - B. Study of God's Words

- 16. Should Christians be able to:
 - A. Handle snakes
 - B. Not handle snakes

- 17. Do Christians need:
 - A. A pastor/teacher to explain the Scriptures
 - B. A translation that explains "every" thing

- 18. Will every word in the Bible:
 - A. Judge you
 - B. Only the message will judge

- 19. Did Jesus give:
 - A. All the Words in the Bible
 - B. Some of the Words.

- 19. Are the words in the Bible:
 - A. All Inspired
 - B. Some Inspired

- 20. The translation (version) I should use:
 - A. One based upon the Received Texts
 - B. One based upon the Critical texts.

- 21. The Believer has:
 - A. Some of God's preserved Words
 - B. All of God's Words preserved.

- 22. God's Words are preserved in
 - A. Some of the manuscripts
 - B. All of the manuscripts

- 23. God
 - A. Told us where His preserved Words would be.
 - B. Did not tell us where His preserved Words would be.

- 24. The Received Texts:
 - A. Late conflated texts
 - B. Apostolic texts

- 25. Manuscripts are:
 - A. Sometimes intentionally corrupted
 - B. Never corrupted.

- 26. Corrupted manuscripts can be
- A. Easily Identified
- B. Not easily identified.

- 27. Most manuscripts are:
 - A. Corrupted
 - B. Not corrupted

- 28. Most manuscripts:
 - A. Contain only orthographic, printing, and publishing errors.
 - B. Contain hard to recognize corruptions

- 30. Jesus said:
 - A. There is simplicity in Christ
 - B. There is great complexity

- 31. The Bible is:
 - A. A preserved message; not specific Words
 - B. Specific Words that bring a specific message

- 32. The Bible said God:
 - A. Spoke in secret
 - B. Did not speak in secret

- 33. The Bible indicates:
 - A. God's Words are hidden
 - B. God's Words are not hidden.

- 34. The modern textual critic proclaims:
 - A. The Words of God must be reconstructed
 - B. The Words of God are lost
 - C. The Words of God are uncertain
 - D. The Words of God are found in manuscripts discovered in the modern age, and have not been available.
 - E. The Words of God were found on the Vatican shelves, and in garbage dumps, monasteries, and many other places.
 - F. The Words of God are best supported by the oldest manuscripts.
 - G. Church Elder writings have primarily critical text writings.
 - H. The best texts came from Alexandria Egypt

- 35. The Preservationists believe:
 - A. The Words of God were received
 - B. The Words have not been lost or hidden
 - C. The nation Israel and the church were given the responsibility to preserve the Words
 - D. Most manuscripts available today are the Received Texts.
 - E. Church elder writings have primarily the quotes from the Received Texts.
 - G. The best manuscripts came from Antioch through Byzantium to Europe as Christians were scattered by persecution or war.

THE RECEIVED TEXTS:

FOR THE WHOLE WORLD

THE RECEIVED TEXTS ARE:

• I. A SPECIFIC HEBREW MASORETIC TEXT

• II. THE GREEK RECEIVED TEXT, THE TEXTUS RECEPTUS

THE RECEIVED TEXTS ARE:

I. THE HEBREW MASORETIC TEXT

 "The Dean Burgon Society accepts as the best edition of the Hebrew Masoretic text the one prepared in 1524-25 by Jacob ben Chayyim and known, after David Bomberg the publisher, as the Bomberg text. This text underlies the Old Testament in the **Authorized Version.**"

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THE RECEIVED TEXTS ARE:

II. THE GREEK TRADITIONAL TEXT, GREEK RECEIVED TEXT, TEXTUS RECEPTUS

 The Greek Received Text represents over 5,000 handwritten manuscripts which the churches had "received" and followed from the Apostolic times to the present. Our King James Bible follows Beza's 5th edition, 1598, with a few minor changes. Dr. F.H.A. Scrivener published his edition in 1894, which follows Beza and the few places where the King James Bible followed other editions. Therefore, Scrivener's edition is the exact Greek text underlying our King James Bible.

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- I. RTs: HUMAN IMPORTANCE
- II. RTs: HISTORY
- III. RTs: HARMONY
- IV. RTs: HEROIC TRANSLATIONS

ITS HUMAN IMPORTANCE

- A. IT IS THE RECEIVED WORDS OF GOD
 - a. GOD GAVE HIS WORDS BY INSPIRATION
 - b. HE SAID HE WOULD PRESERVE THEM
 - c. HE SAID HE WANTED THEM TRANSLATED INTO THE LANGUAGES OF THE WORLD
- B. THEY, AND THEY ALONE, ARE THE WORDS OF SALVATIONINSTRUCTION, WISDOM

ITS HUMAN IMPORTANCE

 B. THEY, AND THEY ALONE, ARE THE WORDS OF SALVATION, INSTRUCTION, WISDOM

DIDN'T ERASMUS USE A MERE HANDFUL OF MANUSCRIPTS?

- Frederic Kenyon -- "Erasmus used only a handful of MSS..." (The Text of the Greek Bible, p. 155).
- D.A. Carson -- "Although Erasmus published a fourth and fifth edition, we need say no more about them here. Erasmus's Greek Testament stands in line behind the King James Version; yet IT RESTS UPON A HALF DOZEN MINUSCULE MANUSCRIPTS, none of which is earlier than the tenth century.
- ... the textual basis of the TR is a small number of haphazardly and relatively late minuscule manuscripts" (D.A. Carson, The King James Version Debate, 1979, pp. 35-36).
- Daniel Wallace -- "[Erasmus] only used half a dozen, very late MSS for the whole New Testament any way" (Why I Do Not Think the King James Bible is the Best Translation Available Today).

FBIS, 11/28/05

- 1. Erasmus had knowledge of many manuscripts other than those he used for his first edition.
- Erasmus "began studying and collating NT MSS and observing thousands of variant readings in preparation for his own edition" (Eldon Jay Epp, "Decision Points in New Testament Textual Criticism," Studies in The Theory and Method of New Testament Textual Criticism, edited by Epp and Gordon Fee, p. 18; quoting Bentley 1983: 35, 138). "It is well known also that Erasmus looked for manuscripts everywhere during his travels and that he borrowed them from everyone he could.
- Hence although the Textus Receptus was based mainly on the manuscripts which Erasmus found at Basel, it also included readings taken from others to which he had access. It agreed with the common faith because it was founded on manuscripts which in the providence of God were readily available"
- (Edward Hills, The King James Bible Defended, p. 198) FBIS, 11/28/05

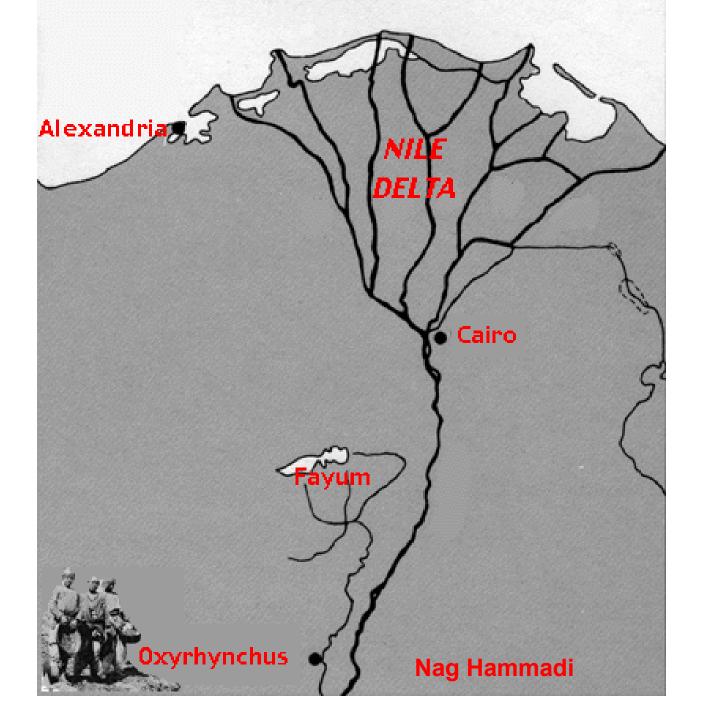
- "2. Erasmus knew about the variant readings that are known to modern textual critics.
- a. As Frederick Nolan observed: "With respect to Manuscripts, it is indisputable that he [Erasmus] was acquainted with every variety which is known to us; HAVING DISTRIBUTED THEM INTO TWO PRINCIPAL CLASSES, one of which corresponds with the Complutensian edition [the Received Text], and the other with the Vatican manuscript [corresponding to the modern critical text]. And he has specified the positive grounds on which he received the one and rejected the other.
- FBIS, 11/28/05

Frederick Nolan observed:

- The former was in the possession of the Greek church, the latter in that of the Latin; judging from the internal evidence he had as good reason to conclude the Eastern church had not corrupted their received text as he had grounds to suspect the Rhodians from whom the Western church derived their manuscripts, had accommodated them to the Latin Vulgate. One short insinuation which he has thrown out, sufficiently proves that his objections to these manuscripts lay more deep; and they do immortal credit to his sagacity. In the age in which the Vulgate was formed, the church, he was aware, was infested with Origenists and Arians; an affinity between any manuscript and that version, consequently conveyed some suspicion that its text was corrupted" (Nolan, Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament, London, 1815, pp. 413-15)."
- FBIS, 11/28/05

 Who changed the truth of God into a lie,

 and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. Romans 1:25



- of the fathers, spoke of them (the Scriptures) as The Divine Books,
 Polycarp, who lived at a still earlier date, having been personally instructed
 by the Apostle John, spoke of the Bible as The Sacred Scriptures, as also
 the Oracles of the Lord. Clement of Rome, whom Paul styles his 'fellowlabourer' (Phil.1V.3), termed the Scriptures The True Sayings of the Holy
 Spirit. Irenaeus, of the second century, makes about 1200 citations or
 references from the New Testament; Tertullian, also of the second century
 refers to or quotes from the New Testament about 2500 times; Clement of
 Alexandria, another of the second century Fathers, cites from or refers to the
 New Testament 800 times; and Polycarp, already referred to, in a brief
 epistle addressed to the Philippians, quotes from the New Testament about
 50 times." (Ref: A6)
- http://atschool.eduweb.co.uk/sbs777/vital/kjv/part1-2.html

Lucian of Antioch

Lucian (AD 250-312) was born in Antioch in Syria where the early believers in Jesus were first called Christians. (Acts 11:26) In his book **Truth Triumphant** the historian Benjamin George Wilkinson Ph.D writes this about Lucian: Quote: "**Lucian** founded a college at Antioch which strove to counteract the dangerous ecclesiastical alliance between Rome and Alexandria. How bitter the situation became and how it finally split West and East will be clarified by the following four facts: **First**, the original founders of the ecclesiastical college at Alexandria strove to exalt tradition. Justin Martyr, as early as 150, had stood for this.

Second, Clement, most famous of the Alexandrian college faculty and a teacher of Origen, boasted that he would not teach Christianity unless it was mixed with pagan philosophy.

Third, Victor 1, bishop of Rome, entered a compact with Clement, about 190, to carry on research around the Mediterranean basin to secure support to help make Sunday the prominent day of worship in the church. Sunday was already a day exalted among the heathen, being a day on which they worshipped the sun; yet Rome and Alexandria well knew that most churches throughout the world sanctified Saturday as the Sabbath of the fourth commandment. Fourth, when Victor 1, in lordly tones, pronounced excommunication on all the churches of the East who would not with him make Easter always come on Sunday, Alexandria supported this exhibition of spiritual tyranny by the bishop of Rome. Lucian opposed Alexandria's policies and for this has been bitterly hated and his name kept in the background." (Ref: J1)

http://atschool.eduweb.co.uk/sbs777/vital/kjv/part1-2.html

SEPTUAGINT

IT IS NOT AN B.C. PRODUCTION

 Jesus referenced the first and last prophets by referring to the Jewish organization of the OT. [Mat. 23:35] Not the LXX

He spoke of jots and tittles [Mat. 5:18]

 He referenced the Law, the Prophets, and Psalms; the Hebrew divisions [Lk. 24:44]

- As a seminary student at one of the most conservative seminaries in the Southern Baptist Convention I experienced in my first year nearly every anecdote about seminaries Dr. Jones mentions in his book. During that same time I heard numerous professors and others who support the critical text insist that such things "never" happen at seminaries. Remarkably, due to my own personal research, I was often more knowledgeable than many of my professors on the subject of textual criticism and Bible versions. Being a degreed, licensed, and practicing engineer experienced in the scientific method, I found that these "experts" almost always lacked the ability to be truly objective and recognize the illogical, grossly unscientific reasoning of the methods employed in textual criticism. Even more remarkable is that I find the "experts" and "scholars" are the least interested in engaging in an objective discussion on the matter, and many pastors do not consider the subject significant. Most seem to consider the issue a technical argument over fine details - thinking that if it were all that important their seminary professors would have informed them. In reality the subject is never covered in the vast majority of seminary degree plans including the Ph. D. degree plans, and if covered only minuscule introductory generalities are discussed. I truly believe the church is experiencing the fulfillment of Isaiah 29:14, "... for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." I encourage every believer to read Dr. Jones' book, weigh the evidence, reach your own conclusion, and do not be intimidated by anyone who disagrees just because they hold an "authoritative" degree.
- Barry D. Adkins, M. Div., B.S. Houston, Texas [Dr. Floyd Nolan Jones]²⁵¹

 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Jeremiah 6:16