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Thus Saith the "Lord"⁻¹⁻

16 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

Come Now, and Let Us Reason Together

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken *it*.

Isaiah 1:18-20

NOTE: *Sword of the Spirit:*

And It Shall Come to Pass

2 And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his **paths**: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Isaiah 2:2-3

Satan: The Subtil One

3 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat ² thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Genesis 3:1-5

*As Satan used one word to deceive the woman,
he has used one word to deceive the bretheren of the Lord's Church.*

NOTE: New

Let us see now what God said about changing His Word.

Now Therefore Hearken, O Israel

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

Deuteronomy 4:2

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Deuteronomy 12:32

5 Every word of God is pure: he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Proverbs 30:5-6

18 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:

19 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

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Revelation 22:18-19

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But he answered and said, It is written, ⁻⁵⁻ man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew 4:4

REALLY BRETHREN: IS MATTHEW 4:4 THAT HARD TO UNDERSTAND?

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2. With all lowliness and meek, with longsuffering, forbearing one another in love;

3. Endeavoring to keep the unity of the Spirit in the bond of peace.

4. *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who *is* above all, and through all, and in you all.

Ephesians 4:1-6

20. Which he wrought in Christ, when he raised him from the dead, and set *him* as his own right hand in the heavenly *places*,

21. For above all principality, and power, and might, and dominion, and every name that is named, not only in the world, but also in that which is to come:

22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fullness of him that filleth all in all.

Ephesians 1:20-23

Really brethren: Is one really that hard to understand?

The old King James version bible has served the Lord's church very well for the last 400 years. But you say: Time for change!

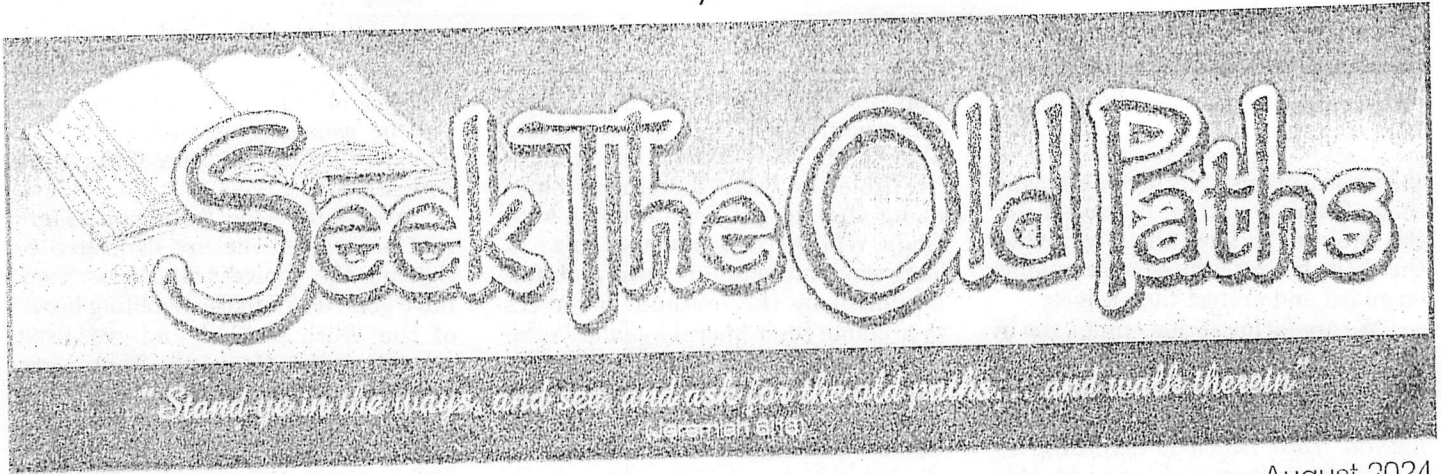
AND GOD SAID: I CHANGE NOT!

Malachi 3:6

Jesus Christ the same yesterday, and today, and forever.

Hebrews 13:8

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WOLVES IN SHEPHERD'S CLOTHING

James E. Rogers

When "wolves" put on shepherd's clothing, the congregation is in trouble. Instead of protecting the sheep, the shepherd will be destroying the sheep.

Sometimes "wolves" from one congregation will influence people in another congregation. Before long, some of the false teaching from the "wolf-infested" congregation is being heard at home.

Jesus warned, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves" (Matt. 7:15, ASV unless otherwise noted). Jesus stated these wolves could be detected, though they were in disguise, by the fruits they produced (7:16-20). The disciples of Jesus were to be on guard so they would not be devoured by these false prophets. The "wolves" were there to make prey of the "sheep."

Paul warned the "elders of the church" (Acts 20:17) at Ephesus about such wolves. He stated, "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise speaking perverse things, to draw away disciples after them" (20:29-30). It was the case that some of these wolves would arise from within the eldership, that is, some of these "wolves" would wear shepherd's clothing. This would make it easier for them to draw away disciples because the disciples would not suspect error to come from their shepherds. They would have their guard down and the "wolves" would devour many of them before they were aware of what was happening.

These "wolves" are described as "grievous." They would burden the church with their false teaching. Their manner of operation is the speaking of "perverse" (*diastrepho*, "turned aside, corrupted...")1 things. The intent of these "wolves" is to draw away (*apospao*, which is used "of drawing away disciples into error")2 disciples after themselves. They will teach corrupted doctrine and draw away disciples into error.

This same type thing happened among God's people in the Old Testament. Jeremiah warned Judah that "the shepherds are become brutish, and have not inquired of Jehovah: therefore they have not prospered, and all their flocks are scattered" (Jer. 10:21). He further, observed, "Many shepherds have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness" (12:10). Jehovah's punishment upon these shepherds would be destruction (23:1-4; 25:34-38). Jeremiah wrote, "The wind shall feed all thy shepherds, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness" (22:22).

As Paul warned the Ephesian elders about disciples being led away by

these "wolves" in shepherd's clothing, so Jeremiah stated concerning Israel: "My people have been lost sheep: their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting-place" (Jer. 50:6).

Instead of feeding the sheep the truth of God's Word, these shepherds were more concerned with drawing a following to themselves. Ezekiel wrote: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds. Thus saith the Lord Jehovah: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep" (Ezck. 34:2-16)?

Jude warned about false teachers and described them as "they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn leaves without fruit, twice dead, plucked up by the roots" (Jude 12).

These warning signs were sufficient for God's people to be aware of

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Wolves In Shepherd's Clothing...

Wolves In Shepherd's Clothing...

(Continued from page 57)

the nature of false teachers and avoid them. There would be no reason for the "wolves" to have their way with the sheep because the sheep would be on guard and protect themselves.

We are facing serious problems in the church today because "wolves" have put on shepherd's clothing. Bishops in Crete were to be "*holding to the faithful word which is according to the teaching, that [they] may be able both to exhort in the sound doctrine and to convict the gainsayers*" (Titus 1:9). The work of elders is important because they defend the congregations where they serve against false doctrine. As they hold to the "faithful (*pistos*, "to be trusted, reliable")³ word," they will protect brethren from the "wolves" who attack. Notice that the elders are to be able (*dunatos*, "signifies powerful")⁴ to exhort and convict. They must know the Word of God so they will recognize error when it arises and know how to convict (*elencho*, "signifies (a) to convict, confute, refute, usually with the suggestion of putting the convicted person to shame")⁵ the gainsayers (*antilego*, "to contradict, oppose")⁶. They are the ones who "watch in behalf of your souls" (Heb. 13:17).

Faithful elders are to "*take heed unto [themselves], and to all the flock...to feed the church of the Lord which he purchased with his own blood*" (Acts 20:28). They must be aware that "*there are many unruly men, vain talkers and deceivers...whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not...*" (Titus 1:10-11). If they "rule well" they should "*be counted worthy of double honor, especially those who labor in the word and in teaching*" (1 Tim. 5:17). They are to be men who are known for speaking "the word of God" and as such those whose lives may be imitated (Heb. 13:7). Faithful elders are about the business of tending "*the flock of God...exercising the oversight*" and making themselves "*ensamples to the flock*" (1 Peter 5:2-3). These kind of men will deal correctly with a "wolf" who tries to put on shepherd's clothing.

When "wolves" put on shepherd's clothing, the congregation is in trouble. Instead of protecting the sheep, the shepherd will be destroying the sheep.

This often happens when a man is appointed an elder who does not meet the qualifications of 1 Timothy 3 and Titus 1. This individual does not know his Bible and when something comes along that is not in harmony with God's Will, he does not recognize it. This type individual is used and manipulated by the unsound members to promote their liberal agenda in the congregation. Sometimes, one will campaign to be appointed as an elder because he is a "wolf" and wants the shepherd's clothing to allow him to promote his agenda. He reasons that, if he is an elder, no one will question him as he goes about introducing and promoting error.

When a congregation gets a "wolf" in shepherd's clothing, often the sound members are not willing to oppose this "wolf-elder," or may not know how to go about opposing one who is in the eldership. Sometimes, one's fellow-elders do not want to divide the congregation by opposing this "wolf." When this "wolf" is finished, the congregation is in shambles. Many times the congregation will divide as sound members leave rather than fight the liberal element. Paul exhorted Timothy to deal with an elder who sins by reproving him "*in the sight of all, that the rest also may be in fear*" (1 Tim. 5:20). Charges against elders are not to be received unless they are backed by evidence (1 Tim. 5:19). However, when evidence is presented that there is indeed a "wolf" in shepherd's clothing, the faithful must take action to protect the sheep. This action may be in the form of confrontation of the "wolf" in the presence of the elders or the congregation. There may have to be a public withdrawal of fellowship if the "wolf" will not repent (2 Thess. 3:14-15).

The warnings of Jeremiah and Ezekiel in the Old Testament and Jesus and Paul in the New Testament are enough to put us on guard. If these things could not happen, there would not have been the warnings. We must be aware of what is happening in the congregation we attend as well as in neighboring congregations. Sometimes "wolves" from one congregation will influence people in another congregation. Before long, some of the false teaching from the "wolf-infested" congregation is being heard at home. This may result in "wolves" being formed within the local congregation.

Time may pass and, if there is not the exercise of great care, these "wolves" will be wearing shepherd's clothing. This will lead to the ruin of the home congregation.

We thank God for sound elders and preachers who are dedicated to fighting the "wolves" among us. They have gone down to the babbling brook of the Word of God and gathered smooth stones of truth. They have loaded their spiritual slings with these stones and are ready and willing to use these stones against the "wolves" who are trying to get the sheep. Of their actions toward these "wolves" it will be said, "*to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue...*" (Gal. 2:5). They are not hirelings who do not care for the sheep, but shepherds who are willing to lay down their lives for the sheep (John 10:11-13). **May we strive to raise up many more to fill the elderships of local congregations. May we work from generation to generation to have trained men to fight the "wolves" who seek the sheep.**

Realizing the devil is behind the "wolves," may we all take heed to the warnings given in the Bible, determine to be led only by God's revelation and have the courage and wisdom to oppose those who have become "wolves" in shepherd's clothing. May we never silently sit by and allow the beautiful bride of the Christ to be ravaged and mangled by those who do not comply with Jehovah's revealed Word! Let us become "*strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil*" (Eph. 6:10-20).

To those faithful elders who stand, we remind you that "*when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away*" (1 Peter 5:4). To every faithful member who stands, the Lord will say, "*Well done, good and faithful servant*" (Matt. 25:21,23).

ENDNOTES

1. W. E. Vine, An Expository Dictionary of New Testament Words, (Old Tappan, NJ: Fleming H. Revell, Co., 1966), 3:180

2. Vine, 1:337

3. Vine, 2:72

4. Vine, 1:13

5. Vine, 1:239

6. Vine, 2:140

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Paul's Discourse to the Elders at Ephesus

Wayne Jackson

Christian Courier

Having concluded his third missionary journey, the apostle Paul hurriedly was making his way toward Jerusalem, hoping to arrive in that renowned city before the Jewish Pentecost (doubtless because of the great crowds that would be assembled). Sailing southward in the Aegean Sea (that arm of the Mediterranean between Greece and Asia Minor) the apostle came to Miletus. Miletus was an ancient seaport on the western coast of Asia Minor. It was the birth-place of the Greek philosopher Thales.

Since Paul was to be in Miletus for two or three days (probably while his ship changed cargo), he sent for the elders of the church in Ephesus — some thirty miles away — that he might briefly visit with them. For three years (Acts 20:31; cf. 19:8,10,22) he had closely labored with these brothers, and now, anticipating that he would see them no more, he desired to communicate with these bishops of the Lord's church.

This presentation (Acts 20:18-35) is the only example in the book of Acts of Paul addressing an exclusively Christian audience. The speech is personal, admonitory, and exhortative. Topically, it may be studied under three headings — Paul's claims, his charge, and his commendation.

Paul's Claims

The noble apostle was not without his critics wherever he went, and this apparently included Ephesus. Some seem to have been attacking Paul in his absence, and so he deems it advisable to remind them of his credentials while among them.

First, he affirms that he was a *servant* of the Lord. The implication is this: at the point of his conversion he had surrendered all his personal rights; he had become the property of Jesus Christ; he was totally at his Master's disposal.

Further, in this connection he mentions several qualities characteristic of his servitude. Note:

1. He was a *humble* servant, possessing that "lowliness of mind" that thrusts the interests of others to the forefront. As he later explained the matter, the Christian should count the other person better than himself in terms of service (see Phil. 2:3).
2. He had been a *sympathetic* servant. His heart had gone out to those who were entrenched in sin. One is reminded of how the apostle wrote to the Corinthians "with many tears" (2 Cor. 2:4). He informed the Philippian brethren that when he thought about those who were enemies of the cross he wept (Phil. 3:18); so, similarly, had he served his Lord among the Ephesians with tears night and day (Acts 20:19,31).

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3. At Ephesus, Paul had also been a *persecuted* servant of Christ. "Trials" had befallen him. For example, the Jews had plotted against his welfare. Moreover, his life had been in danger when the apostle dared to tell the idol-worshippers of that great city that gods that are made with hands are, in fact, no gods at all (Acts 19:26).

Paul knew what it was like to be a victim of true religious hatefulness, and daily he laid his life on the line. Read 2 Corinthians 11:23ff [which was written shortly after the apostle left Ephesus] and observe the abuse to which this brother was heir!

4. But the apostle also stresses that he was an *independent* servant of the Lord. By that we mean that he was never a financial burden to these brethren. Paul was not adverse to receiving monetary support from his brethren. The congregation at Philippi had generously sustained the tireless preacher (cf. Phil. 1:5; 4:14ff), and he plainly taught that it was the church's duty to assist those who labor in proclaiming the truth (1 Cor. 9:1ff; Gal. 6:6).
5. Occasionally, though, Paul had refused support from some brethren. And so of his work in Ephesus he could claim: "I coveted no man's silver, or gold, or apparel. You yourselves know that these hands ministered unto my necessities, and to them that were with me" (Acts 20:33,34). Making tents by night (Acts 18:3) and proclaiming the Word by day; such doubtless was the routine of the selfless servant of the Lord Jesus.

Second, though, the peerless apostle declared that he was a proclaimer of the gospel. Again, there are a number of descriptions that detail the type of preacher that Paul was.

The substance of his message was *spiritual*, not secular or social. He proclaimed the true God and His Son, Jesus Christ. He announced that in repentance men should turn to God and in faith submit to the Messiah (20:21). Paul testified concerning the "good news" of the availability of Heaven's grace (20:24) by means of obedience to the gospel (cf. 2 Thes. 1:8).

Too, he went about "preaching the kingdom" (v. 25). One can only wonder how certain modern preachers view this passage, in light of their claims that an understanding of the nature of Christ's "kingdom" is irrelevant to genuine gospel obedience.

Paul was a thoroughly *courageous* minister of the truth, uncompromising in character. He asserted:

"I shrank not from declaring unto you anything that was profitable . . . I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God" (20,26,27).

The criterion of the apostle's preaching was, "What is spiritually profitable?" — not, "What is socially popular?" How many preachers of today's church have sold their souls for a mess of popular pottage? When was the last time you heard your preacher condemn salacious conduct, adulterous liaisons, gambling, covetousness, substance abuse, profanity, sexually oriented entertainment, etc.? Is a discussion of such matters no longer spiritually profitable?

Paul was a *versatile* minister. He was equally at home publicly preaching the message, or in a personal setting from house to house (20).

The apostle was an *unprejudiced* preacher, testifying to both Jews and Greeks (21), for he knew the gospel was the power to save both (Rom. 1:16-17).

Finally, he was a serenely *confident* preacher. Though the Spirit had warned that in every city bonds and afflictions awaited him (23), and even now he went "bound in the spirit unto Jerusalem," nonetheless he recognized that there is more to human existence than the mere physical. He did not hold his earthly life personally so precious as to preserve it at all cost. His aim was to accomplish his course and to fulfill the ministry (24), because to this end he had been divinely appointed. What a spirit of self-sacrifice. What tranquility of soul. What a man!

Paul's Charge

In addition to a defense of his ministerial integrity, Paul charges these shepherds of God's flock with certain grave responsibilities. Let us consider several valuable admonitions.

The elders were to take heed unto themselves (28). Self-analysis is always a necessity for the faithful child of God, and surely such is to be underscored for leaders of the Lord's family.

The Scriptures are filled with exhortations to "examine yourselves" (2 Cor. 13:5), teach yourself (Rom. 2:21), show yourself approved (2 Tim. 2:15), consider yourself lest you be tempted (Gal. 6:1), exercise yourself unto godliness (1 Tim. 4:7), keep yourself pure (1 Tim. 5:22), and such like. No man can be an effective leader who does not first set the proper example. Our Lord both did and taught the truth (Acts 1:1).

The bishops were to take heed unto the flock (28). There is nothing more worthless than a shepherd who is neglectful of the flock entrusted to him. The prophet Isaiah dealt with this principle in a stinging rebuke to the corrupt leaders of ancient Israel.
"His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber" (Isa. 56:10).

Careless leaders are characterized by greed, selfishness, and worldliness. There are some men in the Lord's church today who serve under the guise of elders, but who do not do the work of elders. They want the position and power that usually attaches to the role, but they eschew the appointed spiritual responsibility.

In connection with their responsibility to give heed to the flock, the elders are charged with the duty of feeding the church of God (28). This implies, of course, that elders must be men who have a respectable knowledge of the Bible and who have the ability to effectively teach the Holy Scriptures (cf. 1 Tim. 3:2).

This means that the bishops themselves must be sound in the faith. They must allow only faithful saints to occupy the pulpits and classrooms of the local church. They must be cognizant of the literature that is being used in the Bible class program. They must see to it that the church is fed a rich, well-balanced diet of spiritual truth.

It is a tragedy that some elders in the Lord's church have been selected on the basis of their success in business, finance, etc., rather than because of their *spiritual* qualifications, and the church has suffered the consequences of such a shallow and unscriptural approach.

It is also worthy of observation that Paul foretold an impending corruption of the faith (both from within and without the church – vv. 29-30). The elders, therefore, were to “watch” (31) for those “grievous wolves” who would assault the flock as an invading enemy. Likewise they were to keep on the lookout for false teachers who would arise within the body of Christ (some even from within the eldership). Such leaders would draw disciples away after them.

Men who allow the doctrinal corruption of the congregation over which they serve, are unworthy of the title “shepherd.” Christ once said:

“He that is a hireling, and not a shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees; and the wolf catches the sheep and scatters them: he flees because he is a hireling, and does not care about the sheep” (Jn. 10:12-13).

It is likely that much of the apostasy that now plagues the church of the Lord never would have come if some elders had been doing their jobs.

Finally, Paul emphasizes that taking heed to the flock also involves helping those who are weak.

“In all things I gave you an example, that so laboring you ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive” (35).

Those who are weak in the faith must be encouraged; the strong ought to help bear their infirmities and not to please themselves (cf. Rom. 14:1; 15:1).

Paul's instruction to “admonish the disorderly, encourage the fainthearted, support the weak, be long-suffering toward all” (1 Thes. 5:14), is good advice for anyone, and especially for elders and preachers. And so, Paul's charge to these good men was straight to the point, and we ourselves also must consider the principles involved.

Paul's Concluding Commendation

The apostle's commendation for these brothers has a two-fold thrust. It stresses Jehovah's part, and man's part, in bringing the Christian to ultimate spiritual maturity.

First he says, “I commend you to God” (32). That means he commends them to the care and keeping of their heavenly Father. Paul believed in the providential activity of God for His people. God is not a remote deity disinterested in His children!

Second, Paul commends the brothers to “the word of His grace” which is able to build up and provide an inheritance among the sanctified. But that “word of his grace” will never avail on the

shelf! It must be taken into the heart and translated into daily action. Let us thus receive with meekness the implanted word which is able to save our souls (Jas. 1:21).

Paul's farewell address to the elders of Ephesus is a remarkable one indeed, and the precious principles it contains are as valuable for this generation as for that of the first century.

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Seek The Old Paths

*"Stand ye in the ways, and see, and ask for the old paths...and walk therein."
(Jeremiah 6:16)*

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WHY I BELIEVE IN THE INSPIRATION OF THE BIBLE

Roderick L. Ross

There are various ways in which the inspiration of the Bible can be verified. Some of these evidences, by themselves, may not be completely convincing; but, when all the evidence is compiled together, no honest person can deny the conclusion that the Bible is inspired of God in its entirety.

UNSURPASSED ACCURACY

A more accurate record of ancient events and places cannot be found. In fact, there is not one single inaccuracy that can be found in all the Bible. Whether it is a record of the miraculous, a record of historical fact, a record of geography, a record of topography, a record of sociology or a record of scientific fact, the Bible is correct in its record.

There are no errors. From the grain bins of Egypt in the days of Joseph, to the title for magistrates in Grecian cities during Paul's journeys, the supposed errors of the Bible have proven to be the errors of the doubters. Upon every occasion the spade of archaeology has been able to shed light upon Biblical accounts, the Bible has proven to be 100% accurate. Can such accuracy from forty different authors over 1600 years be a mere coincidence? Or, is it the unmistakable mark of the inspiration of God?

DRAMATIC FORM

The Bible allows the actions of its characters to speak for itself. A mini-

mum of commentary is found in its pages. Compare this with the history books written by men, either ancient or modern, and the Bible becomes a wonder. This dramatic form, especially in consideration of the importance of the subject treated in the eyes of the human authors, makes the Bible even more remarkable.

Is this the result of the combined human genius of forty men over a period of 1600 years? Or, is this an unmistakable mark of the inspiration of God?

IMPARTIALITY

If God is no respecter of persons, then one would rightfully expect his word to exhibit this characteristic; and, the Bible does. Both the strengths and weaknesses of its characters are portrayed — both their righteousness and their wickedness. Abraham is shown as the great patriarch of faith, but also as a liar. David is portrayed as "a man after God's own heart," but also as an adulterer and murderer. Peter is recorded as an apostle of Jesus Christ and a proclaimer of the Gospel, but also as a coward who denies Jesus and becomes a respecter of persons.

Such frankness and impartiality about major religious personages is not a human characteristic, especially upon the part of those who are supportive of their positions. Look in the library at the biographies of the world's religious leaders written by their followers and supporters, and

the Bible stands in dramatic contrast.

Is such impartiality in recording the actions of these men the result of human wisdom? Or, is it the mark of the inspiration of God?

DISPASSIONATE MANNER

In addition to the dramatic form and impartiality, the dispassionate manner of the narrative of the Bible is a mark of its inspiration of God. Especially in dealing with a subject that is perceived to be a matter of graver concern than life and death — a matter of heaven and hell — it is common for men to be overcome with their emotions — their passions being fired by the importance of their subject. Yet, the Bible reads as the words of an uninvolved observer.

The emotions that must have swelled within the hearts of Moses, Joshua and the other historical writers of the Old Testament are repressed.

The passions of Matthew, Mark, Luke and John that must have burned within their very souls are not apparent in their historical accounts.

Is this dispassionate manner another example of combined human genius? Or, is it the hallmark of the Bible being composed by the inspiration of God?

(Continued on page 76)

Why I Believe in the Inspiration of the Bible...

Why I Believe in the Inspiration of the Bible...

(Continued from page 73)

UNACCOUNTABLE BREVITY

The Bible covers over 4,000 years of human history. The book of Genesis covers over 2,500 years of history by itself. Yet, how brief are its records! The biographical accounts of the lives of Adam, Enoch, Noah, Abraham, Joseph, Moses and the other great heroes of the Old Testament are in essence but sketches of their characters, leaving many questions unanswered to the inquiring mind; yet, containing all the material necessary to give us the knowledge of their lives.

The same is true of the lives of the memorable characters of the New Testament such as Peter and Paul, including Jesus of Nazareth.

How much could have been recorded concerning the lives and deeds of the most memorable and important personages to ever walk the face of the earth?

Yet, through the brief sketches given in the Bible, millions and even billions have come to intimately know these great men of faith. When you stop to consider the biographies written by mere men, the brevity of the Bible is no less than miraculous.

Is this brevity to be considered the result of mere man? Or, is it the stamp of the inspiration of God upon the Bible?

REMARKABLE "OMISSIONS"

Hand in hand with the unaccountable brevity of the Bible are its remarkable omissions. How many volumes have been written of what lies "between the lines" of the Biblical account? Facts and stories men usually include, and deem absolutely necessary, have been omitted from the Biblical record without harming its credibility or affecting its purpose and power.

What of the life of Abraham before he left Ur of the Chaldees? What of the first twelve years of Jesus' life, or the next fifteen years? How many are the places men might wish to add facts or explanations? Yet, the Bible has without these additions been read and studied by more

people than any other book in the history of the world.

With these "omissions" the power of its message has changed individual hearts and lives, changing the entire course of history and the way in which man perceives himself.

Can these "omissions" be the result of human genius? Or, are they the design of divine inspiration unquestionably drawn upon the pages of the Bible?

ANGELOLOGY

Angels are the messengers of God. Whether cherubim (cf. Gen. 3:24), seraphim (cf. Isa. 6:2,6), or other, the angels of the Bible stand in complete contrast to the messengers of the gods of mythology. Read the mythological accounts of demigods, fairies, geniis, etc. But angels stand alone. "Unlike men, they are always like themselves." The holiness, might, humility and compassion of the angels of the Bible commend themselves to the human mind in contrast to the ridiculous of the products of the human imagination.

Can humanity account for the angelology of the Bible? Or, is it the result of the direct revelation and inspiration of God?

ASSUMPTION OF INFALLIBILITY

No experience is more common to all of the human family than the realization of each individual's fallibility. Especially is that true of those who present their views or facts to the public, either orally or in writing. A public presentation presents the invitation for public scrutiny. Thus, a claim for infallibility is either bold, or the height of stupidity. If error is to be found, it is stupidity!

The writers of the Bible from Moses to John on Patmos make the claim of infallibility for what they have written in making the claim that it was given by the inspiration of God. For generations and centuries and millennium, men have inspected and dissected the writings of the Bible to expose the stupidity of the claim it makes to infallibility; and, many of those inspectors have been convinced of the truthfulness of that claim which they thought to be false.

Could, and would such men as were the penmen of the Bible, make

the claim to infallibility if it were not true? and, could their claim to infallibility have been made and sustained had they not been inspired of God?

POWER OF THE WRITINGS

Since, and even before the invention of the printing press, the Bible has been the most widely published, the most widely read, and the most widely studied book in the world. Its contents have reached almost, if not every nation upon the face of the earth. Every culture, from the most highly technically advanced to the most primitive in respect to technology and modern education, has been profoundly changed as the hearts, minds and the very souls of men have been transformed by the power of its words.

The advances in social equity and benevolence, which have transpired where the Bible has held sway, speak dramatically of the difference between the power of the Bible and the writings of men. That is not to say, however, there have not been occasions when men have attempted to twist and pervert the Bible to suit their own ends, for they have. However, in spite of the hypocrisy and wickedness of certain men, the general effect of the Bible upon society and its specific effect upon the lives of individuals has been positive and good.

Its message has transformed lives of wickedness, ungodliness and unrighteousness into lives characterized by good deeds, godliness and righteousness. Its words and message have forever changed the course of history.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Is this power and influence upon the minds, hearts and souls of multiplied millions throughout the centuries the result of the human mind in originating its words and message? Or, does the unparalleled

power and influence reveal the divine power and influence which brought about the Bible by the inspiration of God?

PROPHECY

Of all the evidences of the inspiration of the Bible, none is more compelling and convincing than its prophecy of things to come.

From Moses' records to the closing words of Malachi, prophecies concerning Israel, the nations surrounding Israel, and the coming Messiah, the Old Testament perfectly portrays the future. From the prophecies concerning Israel, Judah, Babylon, Egypt, Media, Persia, Greece, Rome and other cities and nations which were fulfilled in minute detail; it is evident that the writers of the Bible had more than mere human knowledge of the events of the future.

Within the Gospel records, as well as within the preaching and teaching of the apostles and evangelists, an understanding and perfect

portrayal of future events is clear.

The minute details prophesied hundreds of years before the facts concerning the coming Messiah (his birth place, his birth, his flight into Egypt, his preaching, his residences, his parables, his miracles, his betrayal, his death, his resurrection, his ascension, his purpose, and his influence) are a convincing testimony of the divine origin of the scriptures. Yet, when the prophecies of the Old Testament are combined with the prophecies of the New Testament; the evidence of inspiration is undeniable.

One prophecy might be attributed to mere chance; two or three prophecies might even be a coincidence; but, when hundreds of prophecies are fulfilled to the smallest detail with not one single failure, only the dishonest could attribute the origin of the prophecies to anything other than the inspiration of God.

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to

speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:20-22).

When you stop to consider the men who wrote the Bible and the circumstances under which the Bible was written; when you stop and consider the character and content of the Bible; when you stop and consider all the evidence of the inspiration of the Bible; reason and logic allow for only one conclusion:

THE BIBLE IS GIVEN BY THE INSPIRATION OF GOD, WORD-FOR-WORD, EVERY WORD OF IT.

The churches of Christ salute you (Rom. 16:16)

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ONLY THE TRUTH CAN FREE ONE FROM SIN

Marvin L. Weir

Bible truth cannot be destroyed. Skeptics and haters of the Word of God have tried for years to destroy truth. God's Word, however, "abideth for ever" (1 Peter 1:25). Jesus clearly states that "heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). The truth Christ taught does not change from society to society or with the passing of time. One can reject and run from the Word of God, but he cannot hide from it. Jesus says, "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 12:48).

The Bible says, "the wages of sin is death" (Rom. 6:23). Error cannot free one from the bondage of sin. This is the reason truth is so precious and important. The words of the Savior will ring for an eternity in the ears of those who refuse to heed and hear. "Then said Jesus to those Jews which

believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free" (John 8:31-32). Please note that it is the truth and not perversions, speculations, feelings, or partial truth that saves one from sin. One must not make light of or refuse to abide by God's Word — the "truth" (John 17:17).

One is not saved just because he believes he is saved. One is a child of God (a Christian) only when he chooses to obey and abide in the Word of God. Acting upon feelings is not the same thing as acting upon God's Word. In fact, the wise man warned, "There is a way which seemeth right unto a man; But the end thereof are the ways of death" (Prov. 14:12). Countless millions of people believe they are "right with God," but they have never obeyed the Gospel of Christ. There are not many gospels. A perversion of the gospel

will not save a single soul. Paul warns, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8). Thus, one must know, believe, and obey the truth to be saved. Belief, in and of itself, will not save a person. Jesus clearly states that one must "abide" in truth (John 8:31).

One is not saved just because he believes in his family's religion. Many people choose to worship as they do simply because it is the way their family has always worshipped. Do not forget the words of Joshua to his people: "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served

Seek The Old Paths

"Stand ye in the ways, and see, and ask for the old paths...and walk therein" (Jeremiah 6:16)

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Seek The Old Paths

Garland M. Robinson

The spiritual condition of the people of Judah in Jeremiah's time was deplorable. Their sad condition warranted stiff rebukes from Jehovah. They engaged in activities of which God had not commanded them. He continually sent prophets among them to call them back to his ways. "But this thing commanded I them, saying, *Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.* Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: Yet *they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not an-*

swer thee. But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth" (Jeremiah 7:23-28).

False prophets and priests had fooled the people into thinking everything was fine. It was more pleasant to listen to their "good news" than Jeremiah's "bad news." Jeremiah 6:14 says, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." God's cry for the people to return to him was crucial and decisive. ***"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"*** (Jeremiah 6:16). Sadly, the response of the people was, "*we will not walk therein...We will not hearken*" (6:16, 17). What a sad day for Judah. What a dismal day for anyone who will not heed the call of God to obey his word! When king Saul brought back king Agag alive instead of killing him, Samuel said, "Hath

the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22). Saul's sin was one of rebellion (v.23). So is everyone who does not heed God's word and obey what it says!

THE RESTORATION PLEA

Does God no longer desire for people to follow his commands? He has always desired it! Jesus taught it! *"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love"* (John 15:10). Love for God, is love for his way. *"If ye love me, keep my commandments"* (John 14:15).

The command of Jeremiah 6:16 to "seek the old paths" is as relevant today as it was then. Peter wrote, *"If any man speak, let him speak as the oracles of God..."* (I Peter 4:11). To speak as the oracles of God is the restoration plea, to walk in "the old paths" is the restoration in practice. From the late 1700's to the present, there have been men, both small and great, pleading for a return to the ancient order of things. Their plea has been and is: "Back to the Bible," "Let us speak where the Bible speaks and be silent where the Bible is silent" and, "Let us call Bible things by Bible names and do Bible things in Bible ways."

Seeking the "old paths" is not a cry to return to Bethany or Cane Ridge, Nashville or Cincinnati, but back to Jerusalem of the first century. We need the same gospel that was preached then preached today - ringing from every housetop in every land. May we never cease to contend to that end. May we never rest until we have

done what we can to accomplish it.

THE RELEVANCY OF THE PLEA

"The time is now and the place of action is here for the emphasis upon the restoration plea. We need to plead for a return to the ancient order until practice conforms with the plea. This applies to the religious world in general but to the Lord's church in many places specifically (Romans 2:1-3, 21-22; 14:22). The shuffling feet of a new generation marches upon the scene as an older generation with muffled voices pass on to distant points. Every generation must be taught the fundamentals (Judges 2:7-10). Even among those who have heard the first principles of the oracles of God (what some may erroneously think of as "worn out truths"), there is a need to remind them again of these eternal verities (II Peter 1:12-15; 3:1-2). The time is urgent that we plead for a return to the Bible to prevent some from departing from the faith (Hebrews 2:1-4). We must contend for the faith lest many leave the old paths and turn to the doctrines and commandments of men (Jude 3; Matthew 15:8-9). The restoration plea is a plea for unity. It is a call for all men to stand upon the Bible and the Bible alone (I Corinthians 1:10; John 17:20-21)." (Ben F. Vick, Jr., *Speak As The Oracles*, May 1989, pp.8-9)

God has always desired that men seek him. On Mar's Hill Paul preached men *"should seek the Lord"* and *"feel after him and find him, though he be not far from every one of us"* (Acts 17:22-28). This same attitude should possess men today to return to "the old paths," the way of Jehovah. All who do not do so are surely "without excuse" at the judgment.

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Demands Of The Old Paths

Sidney White

"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). This oft quoted passage, a plea for the Israelites to return to God's way, is as meaningful today as when given to Jeremiah by God. The significance of the passage is just as binding today as ever. Wholesale changes are taking place among God's people - changes that are certainly not according to God's direction. For us to properly apply the principle of this passage in the church today, we must understand some demands of God's way.

First, we must accept the fact that God has spoken to us today. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son" (Hebrews 1:1-2a). "This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Thus, the writings of the New Testament are given to direct our paths today.

Second, understanding that God has spoken to us today, the old paths demand to be read and studied. Far too much time and attention is spent on denominational

methodology and far too little on the old paths. If we want to develop a great soul winning program, do we examine the methods of some fast growing denominational organization or do we examine the activities of the early Christians as recorded in the Bible? Copying denominationalism will ultimately lead to more denominationalism. We had better re-evaluate our sources of instruction. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

Third, the old paths demand to be believed. "I know that is what it says, but..." is a phrase heard all too often. God told Israel, "I have loved you," but Israel said, "We don't believe it." "Without faith it is impossible to please him..." (Hebrews 11:6).

Fourth, the old paths demand to be obeyed. We say that we study and believe the word of God, but do we? Consider some of the changes that are taking place in organization, worship and work of the church. Much of what is taking place in the church and called the work of the church has no similarity at all to the church and its work that we read about in the New Testament. How many churches do you know of that obeys the teaching of the old paths to "withdraw from every brother that walketh disorderly" (II Thess. 3:6)? How often do we find the kind of hospitality and fellowship today that characterized the church in the first

century? How many pulpits today are filled with preaching that would follow the pattern of I Peter 4:11? Too much "preaching" gives the hearer nothing but oracles of men, not the oracles of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

Fifth, the old paths demand that we reject all other teachings. Yet the cry of our day is "fellowship everybody." "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). In

spite of the efforts by some to distort and twist the meaning of the passage, II John 9-10 still reads, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed...."

If we are going to stay with or return to the old paths, these demands must be met.

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Wrath Of The Old Paths

Jimmy W. Bates

The prophet Jeremiah called upon the people of Judah to "ask for the old paths" and "walk therein...but they said, we will not walk therein" (Jeremiah 6:16). From the beginning of man there have been basically two "paths" in which he may walk. He can walk or live according to the will (instructions) of God which Jeremiah referred to as "the old paths," or he can reject the will of God and walk in the paths of satan. God created man with the power to choose which path he will follow (Genesis 2:15-17; 3:1-6). Every individual must choose (cf. Deuteronomy 30:19; Joshua 24:15). The paths of God and satan go in opposite directions (Matthew 7:13-14) and there are no paths in between, no middle ground (Matthew 6:24; 12:30; Romans

6:16). One is either walking in "the old paths" or he is walking in the paths of satan.

While man has the power to choose and must choose one or the other, he cannot escape the consequences of the choice he makes! Through the pages of the Bible, God uses two great incentives to encourage us to make the right choice and walk in "the old paths."

One, he shows the consequences of "walking therein" (Jeremiah 6:16), which involves his love, mercy, goodness, and blessings toward those who make that good choice (cf. Romans 2:4). Hundreds of examples could be given to show God blesses those who follow his instructions.

Two, God shows the consequences

of failing to walk in the old paths, which involves his wrath (punishment) upon those who make that poor choice. Moses declared to the second generation Israelites that they had two choices; they could "*love the Lord thy God, to walk in his ways, and to keep his commandments*" and receive God's blessings or, they could turn away from God and "*surely perish*" (Deuteronomy 30:15-20). The apostle Paul warned, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Romans 11:22). The burden of this article is to show the wrath of God upon those who reject "the old paths!"

BIBLICAL EXAMPLES

God warned Adam and Eve of what the consequences would be if they ate of the "tree of the knowledge of good and evil" (Genesis 2:17), and when they rejected God's instructions, they learned that God meant what he said (Genesis 3). When Cain departed from God's will he suffered the consequences (Genesis 4). The majority of the earth's population was destroyed by the flood because they rejected the paths of God (Genesis 6-8). In Genesis 19, God showed the cities of Sodom and Gomorrah the consequences of their grievous sins of sodomy or homosexuality as he rained upon them brimstone and fire out of heaven destroying them. The Israelites were the recipients of God's wrath on numerous occasions because of their rebellion and refusal to walk in the paths of God (cf. Exodus 32; Numbers

11, 16, 21; I Corinthians 10). Nadab and Abihu (priests) were devoured by fire from the Lord because they used a fire to burn the incense that was unauthorized by the Lord (Leviticus 10:1-2). The prophets penned God's wrath against the nations of Israel and Judah because they would not walk in "the old paths."

The wrath of God will be brought upon the unbeliever (John 3:36), the ungodly and unrighteous (Rom. 1:18; 2:8), the disobedient (Eph. 5:6; Col. 3:6), the false teacher (Gal. 1:8-9; II John 9-11), because all such involves failure to walk in "the old paths." Ananias and Sapphira were the recipients of God's wrath upon their disobedience (Acts 5). All that the Bible says about hell is a reminder to us of the consequences of failing to walk in the paths of God (cf. Matthew 10:28; 23:33; 25:46; Luke 16:19-31; II Thessalonians 1:7-9).

THE WARNINGS OF JEREMIAH NEEDED TODAY

God called Jeremiah to prophesy to the nation of Judah (1:4-5). God's people were on the brink of 70 years captivity. Jeremiah warned them of God's wrath unless they repented (6:11-12; 7:1-7).

Some of the same attitudes and sins that led to God's wrath upon Judah, exists in the church today!

1. *The word of the Lord was a reproach to them* (6:10). They had no delight in it. Why do many members of the church refuse to attend Bible classes, Gospel meetings, etc.? They have no delight in the word of God! They do not hunger and thirst after

righteousness (Matthew 5:6).

2. *"For from the least of them even unto the greatest of them every one is given to covetousness"* (6:13). One of the greatest hindrances to the cause of Christ today is the obsession with material gain by so many in the church (cf. Matthew 6:33; Luke 12:13-21; Colossians 3:5).

3. *Although they were repeatedly warned, they refused to recognize error and said, "peace, peace, when there is no peace"* (6:14). Many in the church have the same attitude today! They refuse to hear warnings of error and departures from the old paths!

4. *"They were not at all ashamed, neither could they blush"* (6:15). No sense of shame, no regret. They were

deceived and hardened (cf. Hebrews 13:3). The same could be said of many in the church today with regards to modesty, social drinking, dancing, vulgar language, etc.

5. *They refused to walk in the old paths* (6:16). By attitude and practice many today are saying, "we will not walk in the old paths!"

The nation of Judah went into 70 long years of captivity because she would not heed the warnings of God through Jeremiah. She suffered the consequences (God's wrath) for refusing to walk in the old paths. Will we make the same mistake? **If you refuse to walk in the old paths, then expect for the wrath of God!**

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Rewards Of The Old Paths

Ken Burlison

"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). There was a blessing to be had if they walked in the old paths. They had the promise of rest for their souls if they walked in the old paths. But they said "...we will not walk therein." They could not expect to have rest for their souls, because they were not willing to walk in the old paths. It is hard to imagine

one refusing such a wonderful blessing. It is a sad commentary but the majority of people are like that today.

God has promised blessings for us if we will do his will. Many today, by word or action say, "we will not do his will."

God has promised "...all spiritual blessings in Christ," this centers upon the immediate blessings when we obey Him. He has promised eternal life to His children that remain faithful, this is a future blessing to be received at the judgement day.

ALL SPIRITUAL BLESSINGS

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). The spiritual blessings are many. The promise of receiving them is dependent upon being in Christ. When one hears the word of God and believes it, repents of his sins, confesses that Jesus Christ is the Son of God, he can be baptized into Christ. "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27). Some of the spiritual blessings are as follows:

Redemption. One is redeemed through the blood of Christ. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7). One is redeemed through the blood of Christ when he obeys the gospel and if he walks in the light, His blood continues to cleanse him. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Forgiveness of sins. One of the greatest blessings in this life is the forgiveness of sins. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Jesus shed His blood so that man can have remission of sins. "For this is my blood of the New Testament, which is shed for many for the remission of sins" (Matthew 26:28).

Fellowship. This too is a great

blessing to man. By having fellowship, we draw strength from one another that we may be able to cope with the evils of the day. It is obvious, by the failure to take advantage of the opportunities to have fellowship, that many do not realize the importance and benefits of it. If we walk in the light as he is in the light we have the blessing of fellowship. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). If we are in fellowship with God then we have fellowship with all who are in fellowship with Him.

Peace with God. When one obeys the gospel and lives faithful to God he has peace that no one outside of Christ has. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). The peace that comes through knowing that our sins are forgiven is a tremendous blessing that comes from God. What a reward! We have peace that passeth all understanding. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

Salvation. One who is lost is alienated from God, in darkness, without hope and without God. When he by obedience to God's will is saved he has: God, fellowship with God, hope, and is no longer in darkness but in light. A wonderful blessing indeed. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). It is by the grace of God that salvation came. "For the grace of God that

bringeth salvation hath appeared to all men" (Titus 2:11). In order for man to have salvation he must apply the grace of God by obedience to God's will.

ETERNAL LIFE

Though eternal life is a spiritual blessing yet to come, it stands as the ultimate of all blessings. If one has been blessed with all the spiritual blessings mentioned under the preceding point, then eternal life will be that final reward at the judgement day. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:21). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "...Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit that they may rest from their labours; and their works do follow them" (Revelation 14:13). "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46).

CONCLUSION

The rewards of walking in the old paths are many. God has promised these rewards and if we do His will, we will receive them. When God makes a promise we can be sure that He will keep it. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). May we be encouraged to walk in the old paths!

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This is the first issue of a gospel paper that is being sent forth to teach and admonish members of the Lord's kingdom, especially in the state of Mississippi. Our goal is to teach God's word faithfully in every area. There is so much that needs to be done by way of instructing brethren to grow in the Lord. Study these things carefully! This work is supported by individual Christians and sister congregations. Your cooperation in this regard is appreciated. —The elders

Seek The Old Paths is a publication of the East Corinth church of Christ and is under the oversight of its elders. Its primary purpose and goal in publication can be found in Jude 3; II Tim. 4:2; Titus 1:13; 2:1; II Peter 1:12. Manuscripts are welcome.

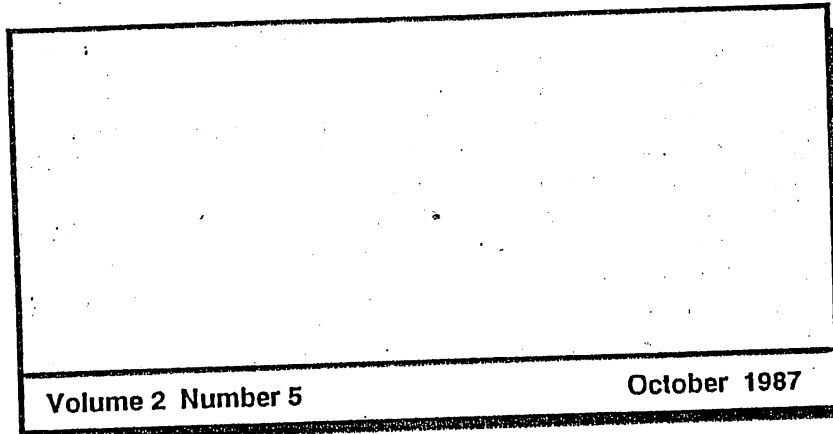
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EDITORIAL....

INTRODUCTION TO THE TRANSLATION CONTROVERSY

The controversy which has arisen over translations, or versions, of the Bible in English, and the resultant controversy over the Greek text of the New Testament is greatly misunderstood by men on both sides of the controversy, as well as those who look on in bewilderment who are on neither side. Many straw men are erected and destroyed without getting to the heart of the matter, or the crux of the controversy.

First, I should like to define what I believe the controversy to be about. The charge is being made against some versions that: (1) the text used to translate from is a corrupt text (i.e., that unwarranted additions, subtractions and/or changes have been made in the text of the original languages); (2) the translation principle (i.e., the underlying principle or theory of translation) is wrong and/or dangerous; (3) the text used to translate from was not accurately translated; and, (4) dangerous and/or damnable doctrine has thus entered into that which is called a translation or version of the Bible.

Second, I should like to define what I believe the controversy is not about. The controversy is not: (1) over the divine sanction of Jacobean English (i.e., the English of the 17th century); (2) over the perfection of

the King James Version (i.e., the acceptance of the KJV as a perfect translation having no errors in its renditions); (3) over the right of the people to have the Bible in their vernacular; (4) over the right to translate the Bible into English today; (5) over the holding of human tradition; or (6) over the acceptance of the translators of the KJV as Christians and/or inspired in their translation.

The discussion on the translation controversy needs to confine itself to the four items listed in the second paragraph of this chapter. Only when the truth of these charges are either proven, or disproven, can the controversy be settled. Therefore, there needs to be an open, fair and complete discussion of the facts as they relate to the controversy, especially in these four areas.

THE TEXT OF THE NEW TESTAMENT

Joseph A. Ruiz, staff writer

The subject being discussed is of vital importance to the entire Christian system; and, although many issues face the church of our Lord today, NONE can surpass this one by way of actual danger to the body of Christ. At the outset, we would ask, do we today have the Word of God? If we do not, we truly are of all men most miserable. On the other hand, if we do have it, then certainly we must contend for it (*Jude 3*). However, in order to so contend, we must be aware of *where* the Word is. If we cannot be sure, if we cannot identify the truth, then to name ourselves "Christians" is surely a *NON SEQUITUR!*

TWO DISTINCT CAMPS

In *The Identity of The New Testament Text*, Wilbur N. Pickering states,

"There are two clusters or camps, and these camps differ substantially from each other. In very broad and over-simplified terms, one camp generally follows the large majority of the MSS (between 80 and 90 percent) which are in essential agreement

among themselves but which do not date from before the fifth century A.D., while the other camp generally follows a small handful (often less than 10%) of earlier MSS (from the third, fourth, and fifth centuries) which not only disagree with the majority, but also disagree among themselves. The second camp has been in general control of the scholarly world for the last 100 years" (p. 16).

During the past one hundred years, following B. F. Wescott and F. J. A. Hort's convincing the English Revisers, in 1881, to throw out the majority text, and to adopt in its place their *own* Greek text (basically composed of two manuscripts, Aleph and B), this then has and continues to greatly influence Bible translation. Beginning with the ASV of 1901, the texts of the RSV, NEB, TEB, NASV, and NIV, along with many others, have found basis in the Wescott and Hort text, while completely ignoring the majority text.

W. N. Pickering, again, states there are 5,000 differences to be found between the majority text and Westcott and Hort's text. However, John Burgon stated that there are over 30,000 discrepancies!

The view of F. J. A. Hort is seen from the following quotation: "*It is our belief that the readings of Aleph and B should be accepted as true readings until strong internal evidence is found to the contrary.*" He further said, "*No readings of Aleph and B can safely be rejected absolutely...*" (Westcott and Hort, p. 225, cf. pp. 212-213). In other words, if Aleph and B agreed with each other, *that* as far as he was concerned, constituted SACRED CANON!

Truly, the scholarly world for decades has been taken over by Wescott-Hort's New Textual Theory, including our own Christian colleges, as well as many of our preacher training schools. Any number of books and articles have been written and distributed which either advance or favor Wescott and Hort's position. On the other hand, until David Otis Fuller began to revive Dean John William Burgon's works, which had long been out of print, there was almost literally no other side of the coin! We simply had not been investigating the Greek text(s) behind the many versions and translations. We were told that Wescott and Hort's text (or Nestle's text) was the best, and we just accepted it: *NON CONTENDERE!*

This writer for a number of years believed that Wescott and Hort's text was the very best until he had a chance to personally pursue the version issue through materials, books, tapes, along with other information. The findings of such investigation were alarming, producing a righteous indignation within toward what has been taking place these past hundred and six years. There is absolutely no doubt in this writer's mind that Westcott and Hort's text is a most unreliable text; and this dear reader, we mean to prove herewith.

A crucial question we pose at this point is, can one be sure he has found the correct, the true text of the New Testament? Those of the Westcott and Hort persuasion say, "No, we cannot know. We cannot be certain that what we have is the true, original text." In other words, the text cannot be recovered! Conceding that statement to be true, then we cannot certainly know God's Will — *IPSO FACTO*. We cannot be sure of even one verse of the Bible! Who among Christians is ready to accept this hypothesis? On the contrary, the psalmist declared in the long ago, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever" (Psalm 12:6-7).

BRIEF HISTORY OF THE GREEK TEXT

The oldest collection of Biblical books is the Muratorian Fragment, dating back to about 190 A.D. It contains most of the Bible books. One of the first translations of the original Greek was the Old Latin, circa 150 A.D. Some fifty manuscripts of this translation survive. By 367 A.D. Athanasius of Alexandria listed the 27 N.T. books as we find them today.

Jerome's Vulgate (383 A.D.) was made from the Old Latin version, with few alterations. In 1563 his Vulgate was declared to be the Word of God, free from error, by the council of Trent; and curse being pronounced on any who would change it. That the Catholic Bible is so near the King James results from it being translated from the Old Latin through Jerome's Vulgate — the Latin having been translated from the original Greek. The Catholic Douay came out in 1582. Here a most significant question occurs: If the Vaticanus (Westcott and Hort's idol) is indeed so near the truth, as claimed, and has been in Catholic libraries since the fourteenth century, WHY DID THEY NOT USE IT INSTEAD OF USING JEROME'S OR THE OLD LATIN?

The next earliest translation from the original Greek was the Syriac Peshitta, made in or before 150 A.D. Some scholars believe that the Apostle John, perhaps, may have seen this work, as some of them date it back within the first century. It is one of the oldest translations in existence, some 360 manuscripts surviving. Both the Syriac and the Old Latin resemble the text of the King James Version.

Of all people, the *Greeks* should know concerning the proper text, inasmuch as the original autographs were written in their native tongue, which has changed little over the centuries. The *Greek text*, being among the wealth of artistic and literary treasures in Constantinople (headquarters of the Greek Church), evidently was carried West by refugees who fled the city when it was overrun by the Turks in 1453; thus, in this way, became available to scholars of that time. Such men as Calvin, Zwingli, Luther and others were tired of being in the shackles of ignorance. For

hundreds of years *parts* of the Bible had not been available to the masses. It was during this epoch that many began to make texts of the Bible, searching throughout Europe for manuscripts. Among those men who first made Greek texts were:

1. Erasmus, in 1516.
2. Cardinal Ximenes, in 1522.
3. Stephanus, in 1546.
4. Beza, in 1565.
5. Elzvir, in 1633.

ERASMUS' TEXT — RECEIVED TEXT

The idea was that the declining church and the world needed to be *reborn* by going back to the great Grecian days of the early church. Since Erasmus' text was the first Greek N. T. text published in 1516, it was the basis for what later became the TEXTUS RECEPTUS. A.T. Robertson, in his massive Greek Grammar states, "*Indeed, this third edition of Erasmus' text published in 1522 became the foundation for the TEXTUS RECEPTUS, because Stephanus followed it*" (Emphasis mine, JAR). It was then in turn followed by Beza, which in turn was followed by Elzvir. Elzvir's preface had in it a Latin statement which read: "*You now have, therefore, a text received by all, in which we give nothing corrupt nor changed*" (Emphasis mine, JAR). Thus, the Elzvir text subsequently came to be known as the TEXTUS RECEPTUS, the Latin for "*received text*," and in this sense, the TEXTUS RECEPTUS was employed in the making of the King James Bible.

There were some 3300 copies of Erasmus' three editions printed and his work became the standard until about 100 years ago. It was the text generally used by all for some three centuries and, as stated above, was used in producing the King James. However, it is a mistake to say that the KJV was *solely* derived from the TEXTUS RECEPTUS. Therefore, when individuals castigate the KJV simply because it was based on the T.R., they need to understand that this was the *basis*, but it was not the only source that was used!

Furthermore, there are those who seek to denigrate Erasmus in an effort to discredit the Textus Receptus, claiming it was an inferior text. They say Erasmus had only a few (six) 11th century MSS from which to work, i.e., "*copies of copies of copies.*" While it is true that he did have only a few late manuscripts on which to base his text, let it be known that there are over 5,000 portions of the Greek MSS extant, and they constitute 80 to 90% of available texts — AND THEY ARE IN ESSENTIAL AND SUBSTANTIAL AGREEMENT WITH THE MAJORITY TEXT, THE TRADITIONAL TEXT, THE TEXTUS RECEPTUS. Thus, the

argument of "only a few manuscripts" is no argument whatsoever. This is very important and requires special notice!

WESCOTT AND HORT TEXT — NESTLE TEXT

Conversely, the most popular Greek text today, the Nestle text (warmed-over Wescott and Hort text), was arrived at by the very same philosophy those men used to denigrate Erasmus' text — i.e., largely on ONLY TWO manuscripts, ALEPH and B, which by their machination, amounted to nothing more than eclecticism or subjectivism. They simply picked and chose according to their own "interpretation!"

When one reads Bruce Metzger's method of dealing with textual criticism, and sees the foreword put out by the United Bible Society, what it boils down to is the translator choosing the text or manuscript he "feels" is best! When we trace this problem back to the bottom line, mere subjectivism is what we find at the very root of it! There is absolutely NO standard of authority to which we may, or MUST look; it is merely whatever the mental capacity of a man determines for himself! All our problems have this underlying theme (*Judges 21:25*), and in this precise vein every modern version based on W & H's text finds its RAISON D'ETRE!

For evidence that only two manuscripts (Aleph and B) dominate the Nestle text, one has but only to look at the "apparatus" (the part at the bottom of the page that speaks of the manuscript, etc.) of the United Bible Society. Preference is clearly given to these two 4th century MSS over all others, even when the evidence all weighs toward another reading. Furthermore, when B disagrees with Aleph, it is B they appeal to every time. This fact can be easily proven. Consequently, how strange that they will hold Erasmus up to ridicule for having "a few manuscripts" from which to work, and then turn right around and in total disregard of the majority of evidences, fall down to worship at the feet of TWO, which Burgon, Scrivener, and others a century ago, proved to be the most scandalous, corrupted copies they ever witnessed! Sinaiticus alone is quoted as having been, down the centuries, altered, added to, subtracted from, by at least *ten* different writers (Burgon, *The Revision Revised*, p. 13).

ARE THE OLDER MANUSCRIPTS NECESSARILY THE BEST?

The "supremacy" of Aleph and B MSS over all others is based on the *idea* that the older the MS, respecting chronology, or actual dating; the purer, the better, or more accurate it must be. At the top are the originals; then we would have "A," a copy of the original; next in line comes "B," copied from "A," followed by "C" after "B" — so on down

the line. As stated, the general idea is that the oldest manuscript, nearest to the original, has to be the most accurate.

Had each generation of scribes deeply believed that they held in their hands the very Word of God, we must agree that, indeed, the oldest manuscript would be the purest. However, one needs to be aware that the "church fathers" have stated that some of the most perverted copies of *all* manuscripts appeared within two hundred years of the originals! And that by deliberation! Now, if that be true, then out goes the idea that simply because a manuscript is most ancient, it necessarily is best — **SUPPOSE IT IS A COPY OF ONE OF THOSE DELIBERATELY CORRUPTED COPIES?**

Irenaeus states,

"Wherefore, Marcion, the gnostic, and his followers have taken themselves to mutilating the Scriptures, not acknowledging some books at all, and curtailing the gospel according to Luke and the epistles of Paul; they assert that these alone are authentic, which they themselves have shortened" (Ante-Nicene Fathers, Vol. I, pp. 434-435).

Eusebius declares that the corrupted copies were so prevalent that agreement between their copies was hopeless, and that those who were corrupting the scriptures were claiming they were really *correcting* them! Sound familiar?

Scrivener adds,

"It is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed: that Irenaeus (A.D. 150), and the African Fathers, and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stunica or Erasmus, or Stephens thirteen centuries later, when molding the *Textus Receptus*" (Revision Revised, p. 317).

Many important variations in the modern versions may be traced to the influence of Eusebius and Origen, the father of Arianism. **THEREFORE, OUT THE WINDOW GOES THE MISTAKEN IDEA THAT THE OLDEST IS NECESSARILY THE PUREST!**

HISTORY OF REVISIONISM

The history of "revision" was quite some time developing, having been initiated about 150 years before *Wescott and Hort* began to employ it in 1850. It was a step-by-step deviation from the truth of the centuries-old universally accepted Greek text. God's Word was being taken away from men through a movement, falsely termed "revision," that grew out of German Rationalism. Furthermore, it encompassed a doctrine that was associated with skeptics, atheists, evolutionists, and infidels. Re-

visionism is NOT a movement of believers desiring to support, substantiate or strengthen Scripture; yet, many argue thus in defense of Westcott and Hort's position!

During the 1700's an attitude developed that the Scriptures were not adequate or complete because certain manuscripts had not been incorporated into the Greek text; therefore, a revision of the Old Greek text was required.

KARL LACHMANN

Karl Lachmann (born in Brunswick, 1793 — died in Berlin, 1851) was most instrumental in revision being brought into prominence; he was a professor of classic teaching and philology (word study). J. H. Greenlee states, "*Karl Lachmann was not a theologian.*" **THIS IS A VERY IMPORTANT POINT TO KEEP IN MIND.**

Lachmann was the first to have a Greek text published that allowed no place for the Textus Receptus. He had completely denigrated the Majority Text, and his text became the basis from which Westcott and Hort worked. Tischendorf, we are told by Greenlee, was perhaps the greatest name in New Testament textual criticism, and he followed Lachmann's example of refusing to follow the Textus Receptus.

There is a veritable river of textual criticism; Lachmann was first to break with the mainstream, since which time many have followed his example: "*Tischendorf, Tregelles, Westcott, Hort, Lightfoot, and the late Dean Alford followed closely on the track indicated*" (Hammond, *Outline of Textual Criticism, Last Century*). The flood of modern English versions is a direct result of Lachmann's work. He becomes the pivotal character in the attack on the genuineness of the Scriptures.

REVISIONISM EXAMINED

The men closely associated with revisionism entertained grave doubts whether the Word of God was correctly given in the first century initially. The foundation of revisionism is the view that the Word of God developed over a period of time before being recognized as Scripture. William Barkley said that the New Testament took more than three centuries in the making. Frederick Kenyon argued,

"The New Testament was not produced as a single work issued by an authoritative Church for the instructions of its members; there was no central body to say what books were to be regarded as authoritative, or to supply certified copies of them."

We, however, agree with Warfield and Hodges, who state,

"There has been an unbroken succession of testimony since the first century that the New Testament (the present 27 books) is God's Word given then. Every element of Scripture, whether

doctrine or history, that God has declared infallibly, must be in its verbal expression infallible."

Horne's Introduction states, "*It is impossible not to come to the convincing conclusion that the books now extant are genuine and authentic, and are the same writings that were originally composed by the author whose name they bear.*"

During the 1700's Westcott and Hort's "revision" theory had been taught by many others who had received their learning among German Rationalists, who were advocates of an atheistic system. It was from this same thought of Rationalism that Charles Darwin learned to apply Hage's philosophy to BIOLOGY, or what is now known to us as MATERIALISTIC EVOLUTION! Karl Marx, from the identical Rationalism became enamored of Hage's philosophy, applying it to economics that to us is known as COMMUNISM/MARXISM. From this same exact theorem "REVISIONISM" blossomed and flourished. Question: HOW IS IT THAT BRETHREN CAN ADMIT THE FIRST TWO, AND DENY THE OTHER?

REVISIONISM IS NOT SCIENTIFIC

We have seen that revisionism is nothing more than subjectivism. There was no objectivism, no originality, nothing scientific in Karl Lachmann. Scientific research is both thorough and factual — Lachmann was neither! According to Dr. W. L. Alexander, Lachmann's Greek New Testament made use of very few manuscripts.

Karl Lachmann published his Greek text under the accolade of "greatest achievements in textual criticism," and his text was precursor for what Westcott and Hort later did. This in turn has been the course of modern versions ever since. Notwithstanding, McClintock and Strong admitted that a critic of this process showed it was "capricious and unscientific." It was not based on textual evidence, but rather on the whim of its maker. Demonstrably, Lachmann was not thorough, for he subjectively rejected most manuscript witnesses; and certainly, he was not scientific.

How can one keep a straight face while calling Revisionism "*the science of textual criticism?*" Once an erstwhile hypothesis is proven to be factual, it is never, nor can it ever be, altered; only theories and undemonstrated hypothesis change, SCIENTIFIC FACTS STAND! The clear fact is this: there are over 5,000 manuscripts of the Word of God, and the majority uphold the Textus Receptus, and have done so for ages; from the first century that body of truth has remained virtually unchanged, German Rationalists and Revisionists to the contrary nevertheless!

Lachmann, those who preceded him, and those who followed after him operated from false premises. They were, and are, ignorant that the Greek Orthodox Church for years rejected the allegedly more ancient *Alexandrian* group of manuscripts and favored the *Byzantine* group, which revisionists despise. Over the years, before revisionism came into fashion, versions of the New Testament found great affinity with the *Textus Receptus*. Erasmus, the reformers, and even Catholics knew about the existence of Codex B, but rejected it, the apparent reason being quite clear today!

The one alternative to the *Textus Receptus*, and a good translation of it (*King James Version*), that we are given is a purely subjective text, designed by infidels and men who do not love the truth.

WESTCOTT AND HORT

B. F. Westcott and F. J. A. Hort published their Greek New Testament in 1881-82, a critical work, wherein they recognized in their apparatus four groupings: Syrian, Western, *Alexandrian*, and *Neutral*. In the latter category (*Neutral*), they conveniently placed Aleph and B, and made this category superior in rank to any of the others. Westcott and Hort's textual criticism is subjective, for they first chose the "method" that pleased them, then "decided" that their so-called "neutral text" was generally superior to, and thus preferred to above all other type texts.

Supposedly conservative men have followed Westcott and Hort without raising an eyebrow, assuming they were conservative; but to the contrary, these two men were naturalists, modernists, theistic evolutionists, and proponents of a social gospel!

At the tender age of 23, admittedly a novice in Greek texts, knowing even less of Hebrew, Hort in 1851 wrote to a friend stating,

"I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, and dragged on with that villainous *Textus Receptus*....Think of that vile *Textus Receptus* leaning entirely on late manuscripts, it is a blessing there are some early ones" (*Life and Letters of F. J. A. Hort*, London: Macmillan, 1896, Vol. I, p. 211).

Think of it, only 23, barely able to read Greek, knowing nothing of Hebrew, yet he was going to destroy that "vile, villainous *Textus Receptus*" — just *knew* it was no good! These men had ulterior motives: they approached the whole idea with a biased, prejudiced, warped viewpoint!

The following quotes reflect Westcott and Hort's views; they are taken from Westcott's series of sermons, "The Incarnation And The Common Life" (London: Macmillan, 1893) (All emphasis mine, JAR):

"Scripture and history alike teach us that Christianity is not defined by the letter of the written word. We have not as believers lived our creed, but at least we have kept our ideal, and during the last three eventful years, I seem to have seen that God is leading us to bring it with a transforming energy into a personal, social, and national life. We cannot doubt that God is calling us in this age, through the characteristic teachings of science, and of history, to seek a new social application of the gospel."

"We must think of the truth in the widest sense in which we can conceive. Such truth which Christ is and which he revealed is everywhere about us. It corresponds with the whole range of present experience. It is realized in a personal communion with its source. The truth itself is progressive, because it is living. 'Thy Word is truth,' as long as the world lasts God still speaks. His word, written and unwritten, in the bible, in nature, in history has a message for every generation, an answer to every human cry. His message comes to each age and to each people as it came on Pentecost in their own language."

From the above quotes one can easily see that Westcott and Hort were socialists in their concept of church and state. Westcott emphasized that the church's duty was simply to teach co-operation to the individual, who then would be a good citizen. He further believed that the Bible was only a part of God's revelation to man, and that truth is a never-attainable goal, only approximated in each generation. All discoveries, whether scientific, mathematical, philosophical, whatever would bring further truth to light, thus must be incorporated into Bible beliefs!

Furthermore, that they were theistic evolutionists is seen by the following statement by Hort made in 1890, nearly a decade after the English Revised Version came out. Concerning the opening chapters of Genesis, he said,

"I do not in the least pretend to be able to understand all that is in these chapters. They are full of serious difficulties that perhaps will never be cleared up. In all events, no one as yet has cleared them up, but I think they will do us no harm if we read them in the right spirit" (Hort, *Life of Hort*, Vol. I, p. 78).

Westcott also failed to see how one can possibly, with his eyes open, believe the opening chapters of Genesis to be literally true! (Westcott, *Life of Westcott*, Vol. II, p. 69). This is the hall mark of both evolutionists and modernists. Combine the tincture of these two, and the third principle that follows is *socialism*! Three states of mind are governed by these philosophies:

1. Modernism — in the world of religion.
2. Evolution — in the field of science.
3. Socialism — in the field of politics.

With these, every sphere in which man operates is automatically covered, and is thereby made false!

THE WESTCOTT — HORT CRITICAL THEORY

Westcott and Hort's textual criticism theory was based on presumptions and suppositions, all false, a natural result of subjectivism. Let us examine 5 points which their theory is largely comprised of:

1. Treat the New Testament as any other book. Westcott states,

"The Holy Scriptures, in their literary as well as spiritual aspect, have been isolated from other books. They have been regarded as sudden creations, without ancestry or kindred, removed from the scope of historical criticism, and guarded from the action of those forces which disturb the transmission of secular literature. It is, therefore, not surprising that those who have not been specially led to study the problems of Biblical inquiry should be startled when they are told abruptly how that in many points of contact, in form and substance, our Scriptures have common ground with other writings, how intensely human in their structure and characteristics, how fragmentary they are; how we can see them, as it were, built up of different parts, witnessing to different sources, reflecting natural influences" (Emphasis mine, JAR) (Westcott & Hort, II; "Introduction," pp. 280-281).

Do we realize what Westcott is saying? It is an error to believe the Bible came down to us uncorrupted by men; that, rather, it should be treated in the same category as all other historical books! Further, that since God's Book should be treated as man's book, therefore there is need to continually change and revise it, as if a mere man did actually write it! Westcott and Hort threw out divine authorship and divine preservation of the Word of God, classifying the Bible as "*just another book!*"

2. No deliberate changes in the text. They claim, "*There are no signs of deliberate falsifications of the text for dogmatic or theological purposes*" (Ibid., p. 282). In other words, all of the textual alterations were accidentally or carelessly made!

However, Bruce Metzger quotes Irenaeus, Clement of Alexandria, Tertullian, Eusebius, and many other "*church fathers*" as accusing heretics of corrupting the scriptures to gain support for their special views.

The works of John William Burgon and Wilbur Norman Pickering have shown that when all the smoke screen is disclosed, Aleph and B, the very two manuscripts Westcott and Hort elevated, are seen to be corrupted and changed from the Majority Text for heretical reasons; they are assigned to the middle of the fourth century, the very time heretics were doing their heaviest writing.

3. Westcott and Hort had a Genealogical Time Table of "documents" they allegedly had traced through; but they had absolutely no proof, though they dogmatically stated the time table *did* exist.

Pickering, in quoting Ernest Colwell, observes,

"That Westcott and Hort did not apply this method to the manuscripts of the New Testament is obvious. Where are the charts that start with the majority of late manuscripts and climb back through diminishing generations of ancestors to the Neutral or Western Text? The answer is that they are nowhere" (*The Identity Of The New Testament Text*, p. 44).

Westcott and Hort's theory contends that all manuscripts came in a direct line. They claim they can trace their ancestry, and that Aleph and B are the oldest, that everything came from these two — therefore, they're the best. Pickering again comments, "*Other scholars have agreed that the genealogical method has never been applied to the New Testament, and they state further that it cannot be applied*" (*The Identity Of The New Testament Text*, p. 46). Hort simply devised this "*genealogical method*" in his own brain, never proved it — had no charts. Yet it was *this* invention (or lie) that Colwell exclaims, "*slew the Textus Receptus*." More than any other argument, this was the one that caused the Textus Receptus to be thrown out along with the King James Version which was based on it.

4. Westcott and Hort's "Lucian Recension" theory. Concerning their theory Hort states, "*The authoritative Revision at Antioch...was itself subjected to a second authoritative Revision, carrying out more completely the purposes of the first...the final process was apparently completed by A.D. 350.*" — THE VERY DATE OF ALEPH AND B! (Westcott & Hort, II, Introduction, p. 137). Westcott and Hort's reason for saying that 90% of Greek Texts agree, and form the Received Text on which the King James Version is based, is that Lucian, at some point in history, got everyone together and said, "*Let's change everything and have a recension, or special edition of the Greek text.*" Thus, they claim, from that point onward all Greek New Testament texts were of one kind!

John Burgon well answered their claim, exclaiming,

"Apart however from the gross intrinsic improbability of the supposed Recension, — the utter absence of one particle of evidence traditional or otherwise, that it ever did take place, must be held to be fatal to the hypothesis that it did. It is simply incredible that an incident of such magnitude and interest would leave no trace of itself in history" (*Revision Revised*, p. 293).

In trying hard to explain why 90% of some 5,000 manuscripts agreed against his own, Hort had to create a "*brainchild*" that declared that in about A.D. 350 a special edition of the Greek was put out, with everyone having thrown out all other copies, thus making all of them the same.

Yet, there is not a trace of any such event having occurred, not in all history!

5. Finally, they state, "Before the middle of the third century there is no historical sign of the existence of readings that are marked distinctly Syriac" [i.e., the Majority Text] (F. G. Keynon, *Recent Developments in the Textual Criticism of the Greek Bible*, London: pp. 7, 8). This is yet another falsehood; there is not only proof that Syrian, Byzantine, Majority text readings existed before the age of Chrysostom, but the readings *predominate*, showing there was the original Received or Majority text before 400 A.D.; the assumptions of Westcott and Hort to the contrary notwithstanding!

Pickering quotes Edward Miller, who edited Burgon's works after his death, proving the question of Ante-Nicene testimony. Miller made use of Burgon's massive index of patristic citations, making a thorough examination, with the result that the traditional or Majority Text, on which the K.J.V. is based, stands in the general proportion of three to two against other variations.

John Burgon was a tremendously diligent scholar of the New Testament, who strongly believed in the Traditional/Majority Text. He went to work cataloguing all the "*church fathers*," early Latin and Greek fathers; his catalogue contained 86,489 quotations from these sources. He catalogued and analyzed every quote they made from the Bible. Sixteen huge volumes are presently in the British Museum, containing nothing but quotes from Burgon of scriptures those men used in their writings. Inasmuch as these "*church fathers*" date back to 100-200 A.D., this is of extreme importance in a study of the Greek text. Westcott and Hort insisted that we should go back to Aleph and B, that they are the oldest manuscripts, having come out of the fourth century. However, here we have the "*church fathers*" who ante-date them by TWO HUNDRED YEARS! — men who quoted portions of the Word of God, the original manuscripts, and they deserve to be fully heard!

DEAN JOHN WILLIAM BURGON

John William Burgon, Dean of Chichester, readily recognized the problems that would ensue from the work of not only Westcott and Hort, but of men like them. Following the publication of the English Revised Version in May of 1881, Burgon wrote three articles for the "Quarterly Review" entitled, *The New Greek Text*, *The New English Version* and *Westcott and Hort's new Textual Theory*. These three articles largely make up his book "The Revision Revised" — a 591 page work that was compiled and put together by Burgon in 1883. The book is labeled as "*a hundred-year old answer to the Greek text and theories of Westcott and*

Hort, and all translations based on them." These include the ERV, ASV, NEB, RSV, NASV, NIV, and a score of others.

Burgon made his convictions clear in the preface to *The Revision Revised* when he said, "*The 'Revision' of 1881 must come to be universally regarded as, what it most certainly is, the most astonishing, as well as the most calamitous literary blunder of the Age*" (p. 11). Again,

"that their (so called) 'Theory' is in reality nothing else but a weak effort of the imagination: that the issue which these accomplished scholars have been thirty years in elaborating, proves on inspection to be as flimsy and as worthless as any spider's web" (p. 14).

Burgon continues, "*We made the distressing discovery, that the underlying Greek Text had been completely re-fashioned throughout*" (p. 235). If we begin with that which is patently false, what can be our undeniable conclusion? When a known corrupt basis is used, what else can a translation be? No faithful copy can rise one *iota* above its prototype! To believe otherwise is utter folly!

Burgon, in his third article, most fittingly quotes Job 38:2, "*Who is this that darkeneth counsel by words without knowledge?*" The deeper involved one gets into his writings, the clearer it becomes that this question of old applies to these two men, and others of like persuasion!

Burgon further observes,

"The impurity of the Texts exhibited by Codices B and Aleph is not a matter of opinion, but a matter of fact!" ... "To some extent even the unlearned Reader may easily convince himself of this, by examining the rejected 'alternative' Readings in the margin of the (English) 'Revised Version.' The 'Many' and the 'Some ancient authorities' there spoken of, almost invariably include — sometimes denote — codd. B, Aleph, one or both of them" (p. 315).

If you will, reader, compare any modern version footnotes for verification of this point.

On page 315 Burgon continues, "*These constitute the merest fraction of the entire amount of corrupt readings exhibited by B and Aleph; but they will give English readers some notion of the problem just now under consideration.*"

1. "The piercing of our Savior's side, thrust in after Matthew 27:49.
2. The eclipse of the sun when the moon was full, in Luke 23:45.
3. The monstrous figment concerning Herod's daughter, thrust into Mark 6:22.
4. The precious clauses omitted in Matthew 1:25 and 18:11, in Luke 9:54-56, and in John 3:13.
5. The wretched glosses in Luke 6:48; 10:42; 15:21; John 10:14 and Mark 6:20.

6. The substitution of oionon (for Odos) in Matthew 27:34; of Theos (for uios) in John 1:18; of anthropou (for Theou) in John 9:35; of hou (for ho) in Romans 6:8.
7. The geographical blunder in Mark 7:31, in Luke 4:44.
8. The omission in Matthew 12:47, and of two important verses in Matthew 16:2,3.
9. The two spurious clauses in Mark 3:14, 16. The obvious blunders in John 9:4 and 11.
10. In Acts 12:25; besides the impossible reading in I Corinthians 13:3."

Is it not easy to see how over and over they have touched up the text? The precise way by which we view what Mormons and Jehovah Witnesses have done and are doing to the text, by all means should govern our attitude with reference to what these two men have also done to the New Testament text. This writer is convinced that these new versions are being put out *not* to produce or fortify faith, but to destroy it! Burgon, a century ago, said, "*A hazy mistrust of all Scripture has been insinuated into the hearts and minds of countless millions, who in this way have been forced to become doubters, — yes, doubters in the Truth of Revelation itself*" (p. 237). These modern versions create in our minds the question: **DO WE REALLY HAVE GOD'S WORD?**

Anytime one is preparing to give testimony, he must solemnly promise to tell the *truth*, but not just that, the *whole* truth, and more, *nothing but* the truth; or not a word he says will go into court records. One may say, "*There is some truth in this version,*" or "*There is a lot of good in it,*" or "*A lot of good will come from its use.*" Remember, **MEN HAVE BEEN SAYING THE IDENTICAL THING ABOUT DENOMINATIONS AND EVERY RELIGION TO EXIST!** The point is, we must have truth, **ALL** truth, nothing **BUT** truth concerning God's Word, not fabrication, substitution, or a watered-down "*version*" of it. We must not accept something that has been mishandled by men to the evident purpose of destroying the faith for which the Lord Jesus died.

Whenever we give our child, grandchild, friend, new convert, or whoever, a book with "*Holy Bible*" inscribed on its cover, we are in that action telling them, in effect, that whatever is between its cover is the inspired and inerrant Word of God. We **MUST** be certain it **IS** precisely that, else, we may very well see in our lifetime **ANOTHER GENERATION THAT KNOWS NOT GOD AND HIS WORD** (Judges 1:10).

A MOST PERTINENT OBSERVATION

The history of religion has proven over and over again that man, for the most part, has never truly appreciated the Bible; it has been tampered with from the very earliest days of its inscription, either in writing

or in speeches. Jesus plainly said that His words would not be generally accepted and/or appreciated; furthermore, that his disciples would also be despised by the world.

In the days of the early church, certain characters known as gnostics were denying various parts of the Bible. Another element known as Judaizers were seeking to pervert pure New Testament Christianity by attempting to mix Judaism with the gospel of Christ. Thus came the time when men had little regard, if any, for truth; they continued to ad-mix it with error, and an apostasy set in through the practice of innovations.

Truth, truth alone, saves, and truth will prevail! However, truth saves only *the obedient*, and will prevail only when those who know and love it are willing to stand for it. Nevertheless, a state of indifference prevails, even in the Lord's church. People just seem not to care that the Bible is being taken away from us in a rather "*Romish*" fashion, yet in a far more subtle, underhanded way!

When the Roman hierarchy began to exert an egotistical influence, the essence of illicit power and to exercise authority never God-given, through a man-made system rather than heaven ordained, the confiscation of Bibles from the hands of devotees of Rome was initiated. The purpose was to keep the people in a state of ignorance, thus to bind them in the shackles of spiritual slavery. In this way the Bible was restricted to the control of the priests; if one desired to "*know something*" about the Bible, he necessarily must go to the "*holy father!*" Subsequently, then, we find the millennium of *dark ages*, when the whole of society was thrown into anarchy, into a state that may only be described as the "*Dark Ages.*" When truth is suppressed, only deep darkness will result!

Presently, since entering homes to confiscate Bibles is no longer possible as then, another ingenious method has been initiated, simply to **ALTER WHAT THE BIBLE SAYS!** When truth can be removed from the text, the one result is a perverted gospel, which never did, and never will save one human being, as we find in *Galatians 1:6-9*. **UNDENIABLY, TRUTH HAS BEEN EITHER REMOVED OR PERVERTED IN MODERN VERSIONS!**

WESTCOTT/HORT SPARK SERIES OF DEPARTURES

Westcott and Hort's first presentation of their Greek text was in 1870; however, it was published only after they had inveigled the English Revised Version committee into acceptance of it in 1881. The text was severely abbreviated, and not only was it used to produce the ERV, but was also what the 1901 American Standard Version follow-up constituted. Here is the precise reason the ASV is *not* a revision of the King James Version in the true sense!

The major thrust of Westcott and Hort's Greek text *was* abbreviations, omissions, deletions, i.e., **APPLY THE SCISSORS TO THE TEXT!** Somehow, they conceived the idea of "*the shorter the text, the more accurate it must be.*" Quite naturally the end result is direct opposition to the Majority Text, the background of every English version leading up to and through the King James Version. The Majority is made up of 500 manuscripts, 2,000 copies, 2,500 Uncials and lectionaries, brought together numbering 5,000 or more. This indeed, is a "*majority text!*" An ingathering of all extant manuscripts and copies available, in order that men might peruse them entirely, and reach their conclusions on the basis of absoluteness/objectivity that here is, indeed, text and canon, rather than through subjectivism, naturalism, feelings, experiences, and senses!

On the other hand, neo-orthodoxy is a system of religion born of German Rationalism, which is subjective in its philosophy. This system develops its doctrine on the basis of feelings, emotion, and experiences; therefore, it is naturalistic and humanistic. It is definitely not divine, nor achieved by revelation! In this attitude the textual critic has followed Westcott and Hort's abbreviations, subtractions, alterations — the cutting of the Book, even as in the days of the prophets, when the king would take the pen knife and cut it up page by page, throwing it into the fire; the only difference *today* being that it is done one word at a time, and far more subtly!

There has been over a century of manipulation of the Greek text (1881-1987), and Westcott and Hort formed the capstone with their own text; demonstrating that those men, are willing to take *many years* to accomplish their ends in the deceptive textual criticism route which would alter God's Word. In the same manner that Catholicism is willing to view its own future in spans of centuries rather than days, so it was with the textual critics! Which means, that we also must be patient and long-suffering; we must *know* whereof we speak, and continue to battle this tampering with the Word of God. This warfare surely will not be won overnight, nor will it be an easy task; yet, it must be fought!

A classic example of the tampering and subsequent departure from the Word of God that has taken place is seen in the Revised Standard Version (1946), when it stripped *Mark 16:9-20* from its text, and then put by way of explanation a footnote that "*some of the oldest MSS do not contain verses 9-20.*" The facts are, these twelve verses appear in 498 manuscripts, all 2,000 copies, and all 2,500 Uncials and lectionaries, while missing **ONLY** from Aleph and B, the very two manuscripts Westcott and Hort worshipped! Thus on a basis of 5,000 to 2, the great commission of the Lord Jesus has been removed from the RSV, as well as

questioned in many other moderns, including the 1901 ASV! Thus, putting all their "eggs in one basket," containing Aleph and B, they all adhere to the same pattern, clinging to two manuscripts that were lost for 1,000 years or more, one of them being discovered in a waste paper basket, just ready to be thrown out and burned!

WHY ARE CODICES ALEPH AND B UNRELIABLE?

Codices Aleph and B were written about 350 A.D. by the authority of Constantine, then emperor of Rome, who personally had fifty copies of the Scriptures made under an Arian authority. "Arianism" was the ancient term based on Arius, who developed the false notion that Jesus Christ was not the eternal Son of God, not equal in substance with God. Therefore, Arians did not accede to the deity of Christ, and stripped everything they could from the Greek texts concerning this eternal truth. Here, then, is precisely why all modern versions, beginning with the ERV and ASV, being products of Westcott and Hort's text, which in turn found basis largely on Aleph and B, have a common focal point of attack on the Bible, that is THE DEITY OF THE LORD JESUS CHRIST, THE SON OF GOD!

The following blatant denials of Christ's deity are found either in the actual text or footnotes of the American Standard Version and subsequent modern versions.

1. Matthew 1:25 — "her firstborn" is omitted.
2. Luke 2:22 — "her purification" changed to "their purification."
3. Luke 2:33 — "Joseph and his mother" changed to "his father and his mother."
4. John 9:38 — The footnote reads, "The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator."
5. Acts 8:37 — "The eunuch's confession of Christ as the Son of God reduced to a footnote."
6. I Timothy 3:16 — "God was manifest in the flesh" is altered to "He who," "who," or even in some cases to "which."
7. I John 5:7 — totally eliminated, with no explanation whatsoever!

The American Standard Version committee began deleting and altering far too freely. Goodspeed then followed, in 1923, and although his was a one-man translation, thus not well accepted, he still managed to mess up the text further. He later succeeded in getting himself elected to head, as one of the dominating figures, the Revised Standard Version revision committee — just as Westcott and Hort had done in 1881 to the English Revised Version committee.

The Revised Standard Version came out in 1952, following the publishing of the New Testament in 1946. It adopted not only

Goodspeed's nonsensical work; but, it also made further denials of the Lord's deity, such as *Isaiah 7:14*, along with many other perversions. A few years later, along comes a Nestle's text version — New American Standard Version (1960-1968), followed by the New International Version (1973), each one making more changes, deletions, omissions and subtractions.

THE CONCLUSION OF THE WHOLE MATTER

The modern revision committees are doing, have been doing, to the text what Catholicism, with its papal power, did in gathering up and taking away the Bible from the people. For this reason there is so much sectarianism found in the very text itself. Translators have not been translating, but have followed the faulty, erroneous trail of textual criticism and interpretation. One who truly translates must not "comment," he MUST translate — carry over from one language to the other the meaning of the original terms. There IS a difference between TRANSLATION and INTERPRETATION. One who translates is transposing, as nearly as humanly possible, the precise meaning of that from which he works. The interpreter, instead, is more or less an elucidator — he "explains," many times quite subjectively, the way HE sees a thing!

To tamper with any part of the Bible is to weaken the body of truth. It is not necessary to delete whole portions in order to weaken the text; changing a verse's meaning, to make it teach something other than intended, is far worse. The fact is, most people are so opposed to Christianity initially, and will not subject themselves to it save on the strength of evidence, that if you weaken the body of truth you then have *no appeal* whereby to even convince one of the eternal deity of Jesus Christ.

We must always remember that in dealing with things that are divine in nature that God is deity and man is only mere man. Just as we are not casual with human dignitaries, we certainly do not have the right to be casual with God and His Word. Therefore, contrary to the masses in this world, I do not want my Bible to read like a newspaper or comic book. I want it to read like it came from where it did — God Himself! (I Corinthians 2:13).

There are many good men who are fighting liberalism/modernism as hard as they can; sadly, many of the very same men are fighting those who defend the Bible based on the Majority Text, a thing which constitutes about the most paradoxical, inconsistent battle in which they can possibly engage! On the one hand they confessedly do battle with the liberal element among us while on the other hand they somehow haven't come to realize these textual critics are even more liberal!

When a man manages to preach liberalism while using the King James Version as his text, he does so by falsely interpreting his context. On the other hand, the same person may well take one of the new versions and read *directly* from their pages the identical liberalism he was forced to "*read into*" the K.J.V., which the revisers have put into the modern texts. Yes, there IS a big difference between INTERPRETATION and EXTRAPOLATION!

Remember, a MIND OF FAITH in conjunction with a TRUE TEXT is a necessity in truly translating the true Word of God, i.e., one who genuinely believes he holds in his hand the INSPIRED WORD OF THE LIVING GOD, and who conducts his work in full confidence of that conviction!

ARE ALL VERSIONS OF THE BIBLE EQUALLY ACCEPTABLE?
Dear reader, you have in your grasp sufficient *facts* herewith — YOU MUST BE THE JUDGE!

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PRINCIPLES Of TRANSLATION

Roderick L. Ross

There are certain principles of translation which must be recognized before correct translation can take place. These involve a recognition of the importance of the material to be translated, and a recognition of the definition and duties of translation. Far too often, the attitudes, character and responsibilities of the translator(s) are not taken into account when dealing with the idea of translations. However, we must recognize that the attitudes, character and responsibilities of the translator(s) will greatly affect his(their) work of translation. In fact, if these be "out of kilter," it is almost impossible for the end product to be uncorrupted.

1. The translator must have a correct concept of inspiration and revelation. This is probably the most critical area of the attitude of the translator. His conception of inspiration and revelation determines whether he feels he is dealing with the words of God or the words of men. That is why it is so important to read the Preface and/or Introduction to current translations very carefully.

The Bible is the inspired word of God (*II Timothy 3:16*). It is God-breathed. The very words are the product of the Holy Spirit, not the wisdom of man (*I Corinthians 2:13*). They are the revelation of God (*Galatians 1:11*). This means that every word, word-for-word, is the word of God. The Bible does not contain the word of God, it is the word of God. This is verbal, plenary inspiration.

A companion idea to the correct concept of inspiration and revelation is the idea of inerrancy — no mistakes in the Bible. Inerrancy is the direct result of inspiration and revelation from God.

The Bible is the final revelation of God. Revelation is not continual; and, neither was the composition of each particular book a continual process. God revealed each book as a whole unit, complete. It is "once for all delivered" (*Jude 3*). It is neither to be added to nor subtracted from (*Revelation 22:18-19*).

2. The translator must realize inspiration is not lost in translation.
As R. C. Trench says:

"Inspiration is not limited to the Hebrew and Greek words first communicated to men...it lives in whatever words are faithful representation of these words.... The translation must be a perfectly reproduced adequate counterpart of the original and the copy. When words fall short of this adequacy...when divergence exists between the copy and the original, the copy is less inspired, and to the extent of the divergence, it is not inspired at all" (Bible Revision).

The scriptures which were quoted by Jesus and the apostles in the New Testament, almost without exception, were a Greek translation of the Hebrew scriptures, the Old Testament, called the Septuagint (LXX). Yet, Jesus and the apostles without hesitation declared it to be the word of God inspired by the Holy Spirit (*Mark 12:36; Hebrews 3:7; 9:8; 10:15*). This is divine sanction for the continuation of inspiration in translation. This does not mean the translators are inspired; but, that the message which they are translating is inspired and becomes no less so in being translated into another language. The translator of the holy scriptures must realize this most important idea.

3. The translator must use a correct text from the original languages. The texts of the New Testament in the original languages used for translation may vary as much as the omission of parts and wholes of 1500 verses or more. The more reliable texts including all of the New Testament are the Textus Receptus and the Majority Text. [See the chapter before this one dealing with the text of the New Testament.] A translation of a faulty text can only result in a faulty product. See what text is the basis of the translation.

4. The translator must realize the need for an accurate, word-for-word translation. Realizing that God guided through the Holy Spirit the selection of the very words of the Bible, the translator sees the need for representing each word in the text as accurately as possible in the new language. This means not merely representing the idea or thought, but literally translating the words. Phillip Schaff says, "*Faithful translation consists in the nearest possible equivalent for the words which came from the inspired organs of the Holy Spirit*" (Bible Revision). An idea or thought translation is based in the false doctrine of idea or thought inspiration. Anything less than word-for-word is not translation, but paraphrase and/or commentary.

5. The translator must recognize the need for sensible translation in connection with a literal translation. The entire purpose of translation is to represent as accurately and clearly as possible the words and meaning of one language in another language. Each and every language

has its flow, rhythm, and idioms which when translated into another language are nonsensical. It is necessary for the translator to be fluent enough in both the Biblical and the new language to carry the idiom and its full meaning across in translation. This variation from a most literal translation should be the exception rather than the rule; but, the need for it at times must be recognized. This allows the reader in the new language to read the scriptures in his own tongue and fully understand what is said — the goal of translation.

TRANSLATION PRINCIPLES

Realizing the importance of Biblical translation, and the correct basis for it; let us turn our attention to some of the translating principles of modern translations, such as: Paraphrasing, Common Language Translation, and Dynamic Equivalence.

PARAPHRASING

Paraphrasing, properly, is not translation at all. Yet, one of the largest selling "Bibles" — thought by the majority of the populous to be a translation of the Bible (The Living Bible) — is a paraphrase. In the "Preface" of The Living New Testament are found these words:

"A paraphrase does not attempt to translate word by word, but rather, thought by thought. A good paraphrase is a careful restatement of the author's thoughts. It can communicate more vividly than a good translation. The purpose of this book, then, is to say as exactly as possible what the writers of Scripture would say to us in good conversational English today if they were here among us."

Thus, in a paraphrase, by pure definition, the result becomes nothing more than a commentary. It is how the author thinks the original would better be said in today's language. The paraphrase is a representation of the author's interpretation; but, not necessarily of what the Holy Spirit said. Therefore, a paraphrase, such as The Living Bible, is not acceptable as a translation of the word of God.

COMMON LANGUAGE TRANSLATION

Some modern translations (like Today's English Version) utilize what has been termed Common Language Translation. A great deal of criticism has come upon these translations; and, justly so. In speaking of some questionable treatment of certain passages, C. J. Woogredge in "Good News for Modern Man:" A Critique, says:

"...Dr. Bratchner defends this unwarranted alteration of scripture on three grounds: (1) simplicity; (2) clarity; (3) avoidance of what he terms 'needless difficulties' (see his letter to Mr. Leeson, Paragraph 3). Are these the ultimate criteria in translating the word of God? Is not precise reproduction of the words which the

Holy Spirit inspired men of God to write more important than the translator's opinion of what is simple, or clear, or free of 'needless difficulties?'"

As brother Foy E. Wallace, Jr. pointed out in his book, *A Review of the New Versions*: "...according to W. B. West 'translator Bratchner's American Bible Society board had stated the policy of modern translation: first, to settle the question of their theology, then translate accordingly.'" Common Language Translation is more concerned with simplicity and clarity than accuracy. It, therefore, is an unacceptable principle of translation.

DYNAMIC EQUIVALENCE

Although this term is applied to Today's English Version by Kubo and Specht in their work *So Many Versions?*, and by Jack Lewis in his book *The English Bible/From KJV to NIV*, we are using it to distinguish a more formal translation which is founded upon the same principles. This is the principle used by the New International Version.

The "Preface" to the New International Version, along with the book, *The NIV: The Making of a Contemporary Translation*, edited by Kenneth L. Barker, show the principle of "Dynamic Equivalence" to be the guiding principle behind the NIV.

Herbert M. Wolf in defending a less-than-literal translation states:

"In the Preface of the NIV, the Committee on Bible translation states that sometimes it was necessary to modify sentence structure and to move away from a word-for-word translation in order to be faithful to the thought of the biblical writers and to produce a truly accurate translation. Since its publication, however, a number of observers have criticized the less literal approach of the NIV and have pointed to 'interpretation intrusions' foisted on the text. While it may be true that at times the NIV translators have been guilty of reading something into the text, I would contend that overall this version achieved a high level of accuracy by its philosophy of translation."

Thus, even its defenders must admit that the translation principle allowed the translators to "read something into the text." This dynamic equivalent philosophy allowed for the restatement of what the "translators" thought was the thought of the original, not necessarily a transference of the words of the original as near as possible.

Dynamic Equivalence is the translation tool of the theory of "thought inspiration," an unscriptural and anti-scriptural theory of inspiration. The result of Dynamic Equivalence is interpretation, not translation. It is the "translators" giving the reader what they think the message of the original is, not a translation of the words of the original! Thus, in a very

real sense, any translation using Dynamic Equivalence as a principle of translation is a running commentary claiming to be the word of God.

As was noted before, there are words and phrases in the Hebrew, Aramaic and Greek which need the addition of a word or two in order to make sense in the English language. However, this should be the exception, not the rule. Dynamic Equivalence as a basis of translation is a poor policy; and, in the case of the word of God, a sinful one.

CONCLUSION

A changing or modification of the words of the Bible is condemned. Thus, the Scriptures condemn the modern translations in their perversions. It is time that translators, and those who use and promote the modern translations, realize and regard the admonition of the Lord. *"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).

TRANSLATION PROBLEMS

Roderick L. Ross

The changes in the text of the New Testament along with the principles used in translation have resulted in the intrusion of false doctrine into the text of many English "translations" of the Bible. Some brethren have justly accused such procedures of "placing the creed in the Book."

The changes in the wording of the text of the New Testament in many instances are the introduction into the text of interpretations which have been debated against, and prevailed against by brethren in days gone by. If brethren today were more aware of the basis of many false doctrines, they would more readily recognize the error of translation in

many versions on the market today, and the danger their acceptance presents to the church.

A few sample mistranslations are mentioned in this chapter with a list of some (not all) of the verses mistranslated or omitted or mutilated by many versions. Many more could be cited effecting many more areas. These, however, should be sufficient to warn the reader of the difficulties and dangers of many versions containing damnable doctrine: the doctrine of demons introduced into the text of God's word.

Study well the samples given, and the list of verses at the end. Do not merely look at the single verses (although they are bad enough), look at the accumulative effect of verse after verse.

INSPIRATION CLOUDED AND PERVERTED

There is a danger found in the translation of verses dealing with the inspiration of the Bible. Even the familiar passage of *II Timothy 3:16* ("*All scripture is given by the inspiration of God*") is changed to "*Every scripture inspired of God is*" (ASV) leaving the possibility of some scripture not being inspired. This idea is found in the translations of *I Corinthians 7:12 and 25* ("*But to the rest speak I, not the Lord...I have no commandment of the Lord: yet I give my judgment,...*"); "*Now concerning virgins I have no command of the Lord, but I give an opinion...*" (NASV: 7:25); "*To the others I say (I, myself, not the Lord): ...I do not have a command from the Lord, but I give my opinion...*" (TEV); "*...I have no command of the Lord, but I give my opinion...*" (RSV: 7:25); and, "*Here I want to add some suggestions of my own. These are not direct commands from the Lord, but they seem right to me:... I have no special command for them from the Lord. But the Lord in His kindness has given me wisdom that can be trusted, and I will be glad to tell you what I think*" (LNT). Remember, in the same epistle the apostle wrote these words: "*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord*" (*I Corinthians 14:37*). The judgment of an apostle is more than a mere opinion.

THE DEITY OF CHRIST DENIED OR MINIMIZED

The religious world, even that part of it which claims to be Christian, is not without those who attempt to deny, or at least to greatly minimize the fact that Jesus is God, or Deity. The most infamous of these attempts to remove references to Jesus' Deity is the mistranslation of *John 1:1* ("*In the beginning was the Word, and the Word was with God, and the Word was God*") by the New World Translation: "*In [the] beginning the Word was, and the Word was with God, and the Word was a god.*" Unquestionably theological prejudice has removed a reference to the

divinity of Jesus Christ in this passage. However, as a study of brother Foy E. Wallace, Jr.'s book, *A Review of the New Versions*, reveals; there are more than those of the Watchtower who are attempting to remove the deity of Jesus from the New Testament. Study the theology of the translators, especially of the Revised Standard Version and the New English Bible. Then notice what is done to passages such as *I Timothy 3:16* ("...God was manifest in the flesh..."): "...He was manifested in the flesh..." (RSV); and, "...He appeared in a body..." (NIV). No longer is it "God," but "he" or "he who." A definite difference that effects the deity of Jesus Christ.

THE VIRGIN BIRTH DENIED

No where is the theological liberality of the translators more visible than in the infamous rendering of the Revised Standard translators of the prophecy of *Isaiah (7:14)* of the virgin birth of Jesus of Nazareth. Here the RSV "translated" (?) *almah* "young woman" instead of "virgin" as did *Matthew 1:21*). Yet, the leanings of many other translators can be seen in the footnote which they have supplied at this verse giving "young woman" as an alternative translation, or a "just as good." Thus, when theologically classical liberals claim that no writers other than Matthew and Luke ever refer to a virgin birth, and say that the Greek word (*monogenes*) translated "only begotten" in the KJV means "only" or "unique" and its use has no bearing on the virgin birth; and "translations" of the New Testament begin to translate this word which has for centuries been recognized as referring to the virgin birth with "only" and "unique" instead of "only begotten;" there is reason for concern of attempts to remove the teaching of the virgin birth from the New Testament. It is giving credence to the arguments of the liberals, who have no basis for their argument. Look at *John 3:16*. Is it "only begotten Son" or "only Son?" It does make a difference!

BLOOD OF CHRIST COMPLETELY REMOVED

The "translation" known as Good News for Modern Man or Today's English Version removes the blood of Christ from the Bible in 16 different passages: *Matthew 27:4, 24-25; Acts 5:28; 20:28; Romans 3:25; 5:9; Ephesians 1:7; 2:13; Colossians 1:14, 20; Hebrews 10:19; 13:20; I Peter 1:19; Revelation 1:5; 5:9*. Of 101 times the Greek word for blood appears in the New Testament, it removes the word 36 times. Such is the reverence this translation has for the word of God. Words cannot be removed or substituted without effecting the meaning.

HADEAN WORLD REMOVED

The removal of references to the hadean world (the place of the soul after death) would be expected in translations of the Seventh Day Adventists and the Watchtower advocates who deny its existence; but, there are translations which remove such references which are not associated with these bodies. Thus, in *Acts 2:27, 31*, rather than transliterating the Greek word (*hades*) or translating it (hell in the KJV is an adequate translation — look it up in your dictionary), the New International Version interprets it "grave," destroying the reference to *sheol* or *hades*.

NECESSITY OF OBEDIENCE PHASED OUT

The doctrine of "faith only" has long afflicted the religious world. Various readings of some translations are efforts to write this false doctrine into the New Testament. For example, the removal of the phrase "that ye should not obey the truth" from *Galatians 3:1* ("O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?") strengthens the doctrine of "faith only" and weakens the need to obey. So also does the NIV's translation of *John 3:16* in saying "shall not perish" instead of "should not perish." There is a world of difference between what shall not be, and what should not be! The RSV's inclusion of the word "only" in *Romans 11:20* ("but you stand only through faith" — RSV; instead of "and thou standest by faith") is undefendable. Other passages are also perverted to teach the false doctrine of "faith only."

ABOLITION OF THE LAW OF MOSES DENIED

Several years ago in discussions with the Seventh Day Adventists, in order to show the Law of Moses (the Old Testament) was not done away with in Christ, they went to *Matthew 5:17*. Others, in order to establish the acceptability of their practices and doctrines from the Old Testament, have gone to the same passage. Jesus said, "*Think not I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.*" Many translations, instead of "destroy," have "abolish" (NASB, RSV, NIV). There is a difference between "destroy" and "abolish." Jesus did "abolish" the Old Testament (*Ephesians 2:15*). These translations have Paul contradicting Jesus. They have the Bible contradicting itself.

ORIGINAL AND INHERITED SIN INJECTED

Calvinism, with its doctrines of original and inherited sin, has influenced some translations. For example, the NIV's translation of *Psalms 55:5* having David born a sinner. But, also the NIV interjects this false doctrine in the text in *Romans 7:18; 13:14* and *Galatians 5:13* when it "translates" (?) the Greek word for "flesh" (*sarx*) with the term "sinful nature." This is unquestionably interpretation rather than translation.

PETER PROCLAIMED AS POPE

Catholicism and others, with their concept of a Universal Bishop over the church, have ever gone to *Matthew 16:18* to show that Peter was the first of such a line of bishops: "*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*" The rock here refers to the confession that Peter has just made (*16:16*). However, some translations make this to state that Peter is the rock upon which the church is founded: "*you are Peter, the Rock; and on this rock I will build my church*" (NEB). Others, although they do not include it in their text, make reference to it in their footnotes: "*Peter means rock*" (NIV).

CONCLUSION

If one's aim and purpose in reading the Bible is to get a faithful representation of what God revealed to man through the inspired writers, it makes a difference which "translation" one uses. There are many difficulties to be found, and that should be avoided. With the multiplicity of versions on the market today available to the English reader, one can almost pick a translation that will say whatever you want it to say. However, the only one to pick is one which is a faithful and full representation of what God revealed. Choose carefully. Choose wisely.

ARE MODERN TRANSLATIONS DANGEROUS?

Randy Kea

#1 July 2018

<http://www.seektheoldpaths.com/pdf/top/stop718.pdf>

I am not saying we know everything about everything, but there are some things we cannot be wrong about and be right with God.

For a number of years now, one of the greatest threats to the cause of Christ has been the proliferation of modern versions/translations. Let me say at the outset that I do not hold that all modern translations are in the same category as far as errors are concerned. However, I have not run across one that does not have something critical that should be exposed. I maintain that the best (not perfect) translation in English continues to be the **King James Version** (see my recent articles in *Seek The Old Paths*: January-June, 2018. [seektheoldpaths.com](http://www.seektheoldpaths.com)).

There are four groups of people in the church on this subject:

- 1) Those who believe the truth and understand that modern translations are very dangerous;
- 2) Those who do not believe in verbal inspiration, preservation, and translation, and therefore see nothing wrong with modern-peech translations;
- 3) Those who are indifferent and unconcerned who really don't care to investigate and study the matter;
- 4) Those who have heard the Gospel and believe the Truth but have not informed themselves on this critical issue.

Here are at least four reasons why modern versions/translations should be considered dangerous:

- 1) As a teacher, you cannot teach the Truth if you are using a translation that promotes Calvinism, Pentecostalism, Premillennialism, etc.
- 2) As a student, you cannot learn the Truth through a translation that promotes the

above fatal theological errors.

- 3) How can a young person or a new convert become grounded in the Truth by reading and studying a translation promoting the above theological errors?
- 4) If a person has already embraced these errors promoted by a version, how do you bring them out of the error by using an erroneous version?

A number of years ago when my wife was getting her bachelor's degree, she had a fellow student who was a Calvinist. He was convinced of this by using the NIV. She could not teach him the Truth using this version. When she tried to reason with him, he actually showed her out of the NIV in Romans 8-9 the phrase "sinful nature" which of course is an erroneous translation for the Greek word "flesh." I've heard some of my brethren say, "You can teach someone out of any translation." Yes, you can teach them some Truth, but not all of it! One who would make a statement like this either doesn't know the Truth or doesn't believe the Truth. Should we not be concerned about the "whole counsel" of God, "all truth," the totality of the "doctrine of Christ?"

I am not saying we know everything about everything, but there are some things we cannot be wrong about and be right with God. For example, you must be right about the subject of adultery or you cannot inherit the kingdom of heaven (1 Cor. 6:9-11). Almost all modern-speech translations allow for more reasons for a divorce and remarriage besides "fornication" which of course would result in adultery (Matt. 5:32; 19:9).

Here are some Bible warnings: "ye shall not add unto the word which I command you, neither shall you diminish ought from it" ... "thou shalt not add thereto, nor diminish from it" ... "turn not from it to the right-hand or to the left, that thou mayest prosper whithersoever thou goest" ... "add thou not unto his words, lest he reprove thee and thou be found a liar" ... "all the words that I command thee to speak unto them; diminish not a word" ... "let him speak my word faithfully" ...

"but there be some that trouble you, and would pervert the gospel of Christ" ... "for we are not as many, which corrupt the word of God" ... "if any man shall add unto these things...if any man shall take away from the words of the book..." (Deut. 4:2; 12:32; Josh. 1:7-10; Prov. 30:6; Jer. 23:28; 26:2; Gal. 1:7; 2 Cor. 2:17; Rev. 22:18-19).

A number of years ago when our children were very young, we were advised to make a will (a last will and testament), which is good advice. As time has gone by, we have changed that will to adapt it to changing circumstances in our lives. At the point of our death our will legally cannot be changed. It will be enforced by the power of constituted civil law. We would be very distressed if someone obtained a copy of our will and started adding words or taking away words or modifying it in any way. Just one word can make a huge difference in the probate process of a will.

Please note this passage with reference to Jesus and His will: *"And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth"* (Heb. 9:15-17).

While our Lord was on earth during His earthly ministry, He distributed His blessings as He pleased. But at the time of His death, He repealed the Old Testament and ratified His New Testament. Since that time, blessings can only be obtained from the Lord by complying with the terms of His last will and testament (Matt. 26:28; 2 Cor. 3:6-18; Col. 2:14-16; Heb. 13:20).

If we, as mere humans, would not want anyone to tamper with our last will and testament, not even a word of it, what do you think the Lord feels when men change any of His words in any way? The double curse of Galatians 1:6-9 will be brought to bear on the Day of Judgment upon those who would engage in such a nefarious business (John 12:48).

#2 August 2018

<http://www.seektheoldpaths.com/pdf/stop/stop818.pdf#page=4>

NIV New International Version

In our previous article (June/18) we pointed out that all the words of the Bible should be left intact and unaltered. Deuteronomy 4:2, *"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you."* Proverbs 30:5-6, *"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."* Galatians 1:7, *"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."* We further noted that the New Testament is the last will and testament of Christ, and just as we would not want one single word modified in our personal wills, in like manner the Lord will not hold one guiltless who tampers with His last will and testament.

In this second article on dangers present in modern translations, we will focus on the New International Version. The preface of the NIV is truly enlightening to one who carefully studies modern translations. Here are some points gleaned by reading the preface:

1. The NIV claims to be "a completely new translation of the Holy Bible."
2. The Old Testament Hebrew Masoretic text is altered by using other sources (Dead Sea Scrolls, etc).
3. The New Testament text is based on what they call an "eclectic text" which means they used a text based on the fallacious reasoning of two theologians by the names of Westcott and Hort who lived in the 1800s.
4. The preface indicates that they did not believe in plenary, verbal inspiration — "to achieve clarity the translators sometimes supplied words not in the original texts — have striven for more than a word for word translation." Remember, the Bible specifically condemns those who "add words" (Prov. 30:5-

6; Rev. 22:18-19).

- 5. As translators, they operated on the faulty idea of thought translation — “fidelity to the thought of biblical writers.” This technique of translating would result in nothing more than a paraphrase.

I don't know of anyone who has influenced modern theology more than John Calvin. One of his fundamental tenets was the doctrine of “total hereditary depravity.” This false doctrine asserts that: 1) man is born a sinner from the womb, 2) he has inherited the sin of Adam, 3) his will is not free, it is in bondage to his evil nature, 4) he cannot choose good over evil without the direct power of the Spirit of God. Clearly these concepts are not in harmony with plain Bible teaching, and yet the NIV translates Psalm 51:5: *“Surely I have been a sinner from birth, sinful from the time my mother conceived me.”*

We further note the infamous renditions of the word for “flesh” in Romans chapters 8 and 9 and Galatians 5 as “sinful nature.” Edwin H. Palmer was the executive secretary of the New International Version and the general editor of the NIV Study Bible. He wrote a book entitled “The Five Points of Calvinism” defending and explaining the doctrines of John Calvin. It is not surprising therefore to find the NIV laced with Calvinistic error.

Here are some additional critical issues and glaring errors found in the NIV:

- 1. With reference to the marriage and divorce passages, the generic phrase “marital unfaithfulness” is used in place of the specific word “fornication” (Matt. 5:32; 19:9). Also, the last part of Matthew 19:9, *“whoso marrieth her which is put away doth commit adultery,”* is completely omitted.
- 2. Because the translators used the Critical Text (Westcott/Hort basis), entire paragraphs are deleted or relegated to a footnote (Mark 16:9-20; John 7:53-8:11).
- 3. By rewriting the Bible, these translators have essentially inserted modern denominational doctrines into the text of God's Word. For example:
 - a) the NIV has people saved at the point of *hearing* (Eph. 1:13) and *faith only* (Rom. 1:17) without any further acts of

obedience. I'm sure the Calvinists and Methodist preachers love this.

- b) Premillennialism is inserted into the text with the phrase “at the renewal of all things” (Matt. 19:28).
- c) Neo-pentecostalism is promoted in the phrase “but when perfection comes” (1 Cor. 13:10), thus opening the door for the continuation of miraculous powers even unto today.
- d) The NIV omits “only begotten” in John 1:14,18; 3:16,18; 1 John 4:9, undermining the *virgin birth* and *deity of Christ*.

These examples could be multiplied, but these are sufficient for one to discard the NIV as an accurate and reliable translation.

As with essentially all modern translations that have attained any prominence, the problem is two-fold with the NIV.

First, the NIV uses a faulty text base for the New Testament and alters the Old Testament by using spurious sources (these are noted in the preface);

Second, the translators employed the dangerous dynamic equivalence technique in the translation process which allows them to add and delete words and insert theological errors at their whims. The very first thing Satan did was to alter what God said, thus resulting in the deception of Eve and the tragic consequences that followed (Gen. 3:1-6). Our Lord said that the devil would continue to use this method: *“then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved”* (Luke 8:12). We maintain a primary way that our adversary has done this is through the massive production and widespread acceptance of psuedo-translations. John describes Satan as our arch enemy *“which deceiveth the whole world”* (Rev. 12:9).

#3 Sept. 2018

<http://www.seektheoldpaths.com/pdf/stop/stop918.pdf#page=6>

KJV King James Version Issues

In any discussion of the dangers of modern translations, one must acknowledge and deal with criticisms leveled against the King James Version. At this point in our articles on dangers of modern translations I wanted to address the so-called "problems" with the KJV. Let me state at the outset that I maintain that the "issues" concerning the KJV are not in the same category or eternal consequence as "problems" with modern translations. Following are criticisms leveled against the KJV:

1. *The KJV of 1611 is different than the KJV of today.* It is true that the KJV of today is not the same as the KJV of 1611, but the differences have to do with spelling and matters in this category. For example, "wordes" is changed to "words," "amongst" is changed to "among." So don't let anyone ever tell you that we don't have the same King James today. This is much ado about nothing.

2. *People say the KJV cannot be understood today by the average person because of so many archaic words found in it.* The immediate response to this criticism is that the word archaic simply means "old." It does not mean it's not accurate. Some time ago the Trinitarian Bible Society of London, England, put out a list of archaic words found in the KJV and they only noted some 618 words. There are 791,328 words in the KJV. So clearly, the 618 number (0.00078%) is insignificant when compared to the whole Bible. A couple well known examples are "conversation" (Phil. 1:27) which today means "conduct" and "prevent" (1 Thess. 4:15) which today means "precede." Many KJV's update these words in their margin and a good Bible student will get a concordance or a collegiate dictionary to update these archaic words. Remember, an archaism is old; it is not error. I will say more about the readability of the KJV later.

3. *The KJV uses the word "Easter" instead of*

the correct translation "Passover" in Acts 12:4. In this verse, the word "easter" is a seasonal reference only. It is not advocating the observance of the Old Testament Passover festival. R. C. Trench and other scholars, I believe, correctly conclude that it was simply an oversight on the part of the KJV translators who had removed the word "Easter" from every other place it had been in earlier translations and correctly rendered "paska" Passover (*On Bible Revision*, pp.34-35). In either case, it does not teach the observance of Easter or Passover today.

4. *The KJV uses the English word "hell" which is inaccurate.* The old English word hell denotes something that is covered and unseen which would include the *temporary abode of the dead* (*hades* [Strong's #86], found 10 times) and the *everlasting punishment of the wicked* (*gehenna* [Strong's #1067], found 12 times). This can easily be verified by using Strong's concordance. In fact, if you check collegiate dictionaries, both of these concepts are a part of the defined word hell. So after checking the etymology of the English word hell, the so-called error of the KJV disappears. However, this is one of those occasions when one would want to go back to the original Hebrew and Greek word for further word studies.

5. *The KJV tends to be Calvinistic.* This is one of the most absurd of all of the charges against the KJV because Restoration leaders and the great debaters among churches of Christ all used the KJV to annihilate the tenets of Calvinism. I was raised in the Methodist Church. In 1972, the preacher who converted me used the KJV to show me the errors of Calvinism and denominationalism. I have been preaching for 44 years and as many preachers do, I preach on the errors of Calvinism by using only the KJV.

6. *The KJV originally contained the Apocrypha.* Many major translations of the Bible have included the Apocrypha (uninspired writings used to shed light upon the intertestamental period). These writings are never included as a part of the Old Testament or New Testament text or canon. This is another unwarranted criticism.

7. *The KJV is in "Elizabethan English" which*

nobody speaks today. We certainly don't agree with his theology, but textual scholar Edward Hills speaks on the misconception that the English of the KJV is Elizabethan: "The English of the King James Version is not the English of the early 17th century. To be exact, it is not a type of English that was ever spoken anywhere. It is biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version...One need only compare the preface written by the translators with the text of their translation to feel the difference in style...Its style is that of the Hebrew and of the New Testament Greek. Even in their use of thee and thou, the translators were not following 17th century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural you in polite conversation" (*The King James Version Defended*, pp.218). In other words, "thee" and "thou" usage shows how accurate and precise the KJV translators were when translating singular and plural pronouns (see John 3:7, thee, singular; ye, plural). I get very weary when people start talking to me about the "thees" and the "thous" found in the KJV. They are showing their ignorance. These same people would not advocate taking these words out of our songbooks — as an example: *"my faith looks up to Thee, thou Lamb of Calvary."*

I would further comment about the KJV that as far as readability is concerned, when various readability software programs have been applied to the KJV, the results show that it is just as readable and sometimes easier to read than modern translations. I would also point out that in the translation process, accuracy is more important than simplicity. It has been said that it is better to "educate up" than "translate down," and I would agree!

Clearly, there are things that must be addressed and pointed out in connection with the KJV. I emphasize again that the issues that we must deal with when critiquing the KJV are not in the same category as the damnable doctrines that have entered into the modern translations of the Bible.

It's also important to note that not all modern translations are equally egregious or erroneous. When I started this series of articles I said that I recognized that the King James translators were not perfect men or inspired men. I further stated that I recognized that, on occasion, we must go back to the original languages of the Bible for word studies and full meaning and clarification. My position is therefore again stated — the King James Version is superior and best, not perfect.

#4 Oct. 2018

<http://www.seektheoldpaths.com/pdf/top/stopo18.pdf#page=6>

ESV English Standard Version

In my study of the ESV, I have learned it is a "light revision" of the notorious Revised Standard Version. By putting them side by side, one can see the great similarity between the two. In fact, in most places there is no difference at all. I believe this point is generally unknown among many in the Lord's church who have "latched on" to this modern translation. We note here, to their credit, they did change "young woman" to "virgin" in Isaiah 7:14.

As we have emphasized in previous articles, there are two dangerous issues in connection with modern translations generally: (1) Modern translations, as a rule, do not use the text-base used by the KJV. (The KJV uses the Received Text for the New Testament and the Masoretic Hebrew text for the Old Testament.) (2) Modern translations that have attained any notoriety use for their translation technique a "dynamic equivalency" technique instead of a "verbal and formal" technique. See my previous articles for a full discussion of this: www.seektheoldpaths.com/pdf/HowWeGotTheBible.pdf

Although in the preface of the ESV the claim is made that the ESV is in harmony with the "Tyndale-King James legacy," upon close examination this is a claim that cannot be substantiated.

(1) The Textus Receptus (Received Text) was used as the textual basis for translation in the New Testament by the KJV. The text base of the ESV in the New Testament was the modern UBS 4th edition/Nestle-Aland 27th edition Greek Text (this is a faulty text base).

(2) The Hebrew Masoretic Text was used by the KJV for Old Testament translation. The ESV used the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch...and other sources for Old Testament translation purposes. (See the preface of the ESV). They used these spurious sources to modify the Hebrew text which underlies the KJV.

(3) The KJV used italics to indicate when a word was not represented in the original text but was demanded by syntax, grammatical structure, etc. The ESV has no use of italics like this whatsoever.

(4) Here are a few of some other serious issues with the ESV:

a) In John 7:53-8:11 and Mark 16:9-20, brackets are used and footnotes that cast serious doubt on the integrity of these whole sections of the Word of God.

b) "Only begotten" is deleted from these precious passages: John 1:14,18; 3:16-18; 4:9. The original word for only begotten is *monogenes*. The unparalleled linguists of the KJV rendered this word as "only begotten." The ASV (American Standard Version), the NASV (New American Standard Version), and the NKJV (New King James Version) all retain the words "only begotten" as the correct translation of this word. The ESV along with the RSV (Revised Standard Version), TEV (Today's English Version), and the NIV (New International Version) have abandoned "only begotten" as the correct translation. To remove "only begotten" from these passages is an attack on the virgin birth and deity of Christ. One of the best brief summaries of the cumulative evidence through the centuries concerning the truth of this matter that I've run across is found in a lecture by brother Robert Taylor entitled "Jesus, The Only Begotten Son" (Sixth Annual Firm Foundation Lectureship on John, 1989, pp 81-91).

c) Clearly, changing "regeneration" to "in the new world" has a premillennial slant in Matthew

19:28. The word "regeneration" is also found in Titus 3:5 where it refers to the period of the new birth which is the New Testament or Gospel period under which we now live.

d) Matthew 19:9. Changing the specific word "fornication" to "sexual immorality" which is generic and too inclusive and also leaving out the last phrase of Matthew 19:9 has far-reaching implications. The last phrase says, "*and whoso marrieth her which is put away doth commit adultery.*" Lasciviousness is a type of sexual immorality but it is not fornication. In other words, all fornication is sexual immorality, but not all sexual immorality is fornication.

e) By cross examining Matthew 5:17 and Ephesians 2:15, the ESV has Jesus and Paul contradicting each other with reference to the "abolishing" of the Old Testament Mosaical Law. The ESV says: "Do not think that I have come to *abolish* the Law or the Prophets; *I have not come to abolish* them but to fulfill them." The KJV says: "Think not that I am come to *destroy* the law, or the prophets: *I am not come to destroy*, but to fulfil." Now, consider also Ephesians 2:15: ESV: "by *abolishing* the law of commandments expressed in ordinances..." KJV: "Having *abolished* in his flesh the enmity, even the law of commandments..." The ESV has Jesus contradicting Paul in these passages (Matt. 5:17; Eph. 2:15) on the termination of the Mosaical system at the cross. One of the reasons Jesus came into the world was to "abolish" the Law of Moses. He did not come to "destroy" it, we still have it. We learn from it (Rom. 15:4). But Jesus did "abolish" it. He took it out of the way "*nailing it to his cross*" (Col. 2:14).

Other errors could be noted but these are enough to demonstrate that the ESV is not trustworthy.

We conclude by saying the ESV has the wrong text base in both testaments and translation issues with doctrinal consequences. We continue to urge all to stay with the accurate and reliable KJV.

A review of the ESV by Robert R. Taylor, Jr. is available at:
<http://seektheoldpaths.com/pdf/ESV-Taylor.pdf>

#5 Nov. 2018

<http://www.seektheoldpaths.com/pdf/stop/stopn18.pdf#page=7>

NKJV New King James Version

The NKJV is widely used among churches of Christ. I know some younger preachers who have done all their memory work from this modern translation. Let me say at the outset in this article that the NKJV is certainly not dangerous in the sense that the NIV is dangerous. Another preliminary matter is the fact that not all editions of the NKJV are the same. They differ from year to year and from country to country. So not all editions through the years will have the same issues that we will emphasize in this article.

One of the first passages I check when reviewing a translation is the Marriage-Divorce-Remarriage passages (Matt. 5:32; 19:9, etc.). Unfortunately, the NKJV joins other pseudo-translations in not translating the 'one' and 'only one' reason for divorce and remarriage, i.e. "fornication." It uses the broad phrase "sexual immorality." This is too inclusive and would allow for multiple reasons for divorce and remarriage. For example: Ephesians 4:19 and Jude 4 speaks of "lasciviousness," defined as "unbridled lust, indecent bodily movements, the unchaste handling of males and females." All of these activities are sexually immoral and can lead to fornication, but they are not fornication. The modern dance is sexually immoral but is not fornication. In a world where people marry and divorce at will, and even in the church where many brethren persist in their error concerning M-D-R, we certainly don't want a "Bible" that opens the gate for more reasons than the Scripture gives for divorce and remarriage. This is a doctrinal issue. One cannot teach a doctrine that promotes adultery or leaves people in an

adulterous state and please the Lord.

Let's consider some (not all) textual issues. The NKJV purports to be in line with the KJV history and tradition by their claim to use the Hebrew Masoretic text in the Old Testament (which underlies the KJV) and the Textus Receptus in the New Testament (which underlies the KJV). It is true that they use these two texts as their basis; however, in some editions of the NKJV there are numerous marginal notes in both the Old Testament and the New Testament that indicate clearly that they give equal credence and authority to various spurious sources in both testaments. Here are some of the abbreviations you will see: 1) the Old Testament — DSS (Dead Sea Scrolls); Tg (targum, an Aramaic paraphrase of the Old Testament); LXX (Septuagint, an ancient translation of the Old Testament into Greek); 2) the New Testament — NU (Nestle-Aland Greek New Testament and in the third edition of the United Bible Societies' Greek New Testament); M (Majority Text).

The claim in the preface that the NKJV is following in the steps of the KJV history is not in harmony with what they practice by using these above faulty sources which cast doubt upon the integrity of the textual basis of the KJV. If you have an edition of the NKJV that uses these marginal notes, you can check Mark 16:9-20, John 7:53-8:11, Acts 8:37, and 1 Timothy 3:16 and see that the Critical Text (NU) is given equal standing alongside the Textus Receptus. (Remember the Critical Text changes the Textus Receptus in some 5,600 places involving almost 10,000 words in the Greek New Testament).

We have maintained from the beginning that the Hebrew Masoretic Text should be exclusively used for translating the Old Testament and the Textus Receptus should be exclusively used for translating the New Testament. (See my previous articles in "Seek The Old Paths" for internal and external evidence for this position.)

Another area of concern is that there are examples that can be noted that show there is a touch of dynamic equivalence in the NKJV although the claim in the preface is for complete equivalence in translation technique. For

example, it can be shown in numerous places where pronouns have been used in place of nouns and nouns have been used in place of pronouns. For example: in Job 40:7 "loins" (noun, KJV) is changed to "yourself" (pronoun, NKJV). In Numbers 5:21 "priest" (KJV) is changed to "he" (NKJV). In Leviticus 8:15 "he" (KJV) is changed to "Moses" (NKJV).

Further, it has been pointed out by conservative textual scholarship that the NKJV omits the subjunctive mood in the translation process. The English language, along with other world languages such as Spanish, French, and so on, have three moods, *indicative*, *imperative* and *subjunctive*. The *indicative mood* is used to make factual statements. The *imperative mood* is used to express a request or command. The *subjunctive mood*, although comparatively rare, is still used in proper English to denote an action or a state as "conceived" (and 'not' as a 'fact') and therefore used to express a "wish, command, exhortation, or a contingent, hypothetical, or prospective event" ...(Oxford English Dictionary, Vol 11). Here are some examples: John 3:2, "except God be with him" (KJV), "unless God is with him" (NKJV). John 3:5, "except a man be born..." (KJV), "unless one is born..." (NKJV). This change runs through the whole New Testament repeatedly.

If God uses a noun in His inspired word, does anyone have a right to change it to a pronoun? If He uses a pronoun, does anyone have the right to change it to a noun? When God uses a grammar mood, does man have the right to change a grammar mood? Remember, the Bible claims that "every word" therein is from God (Matt. 4:4; 1 Cor. 2:13; Matt. 24:35). If the NKJV takes such liberties with nouns, pronouns and moods, where else does it take liberty to change what the inspired record says? Do we want what the Holy Spirit revealed or alterations of it?

Finally, the preface of the NKJV makes the rather braggadocios claim that it will "unlock the spiritual treasures found uniquely in the King James Version." We do not need any of the new translations to "unlock" anything found in the accurate, reliable, and faithful-to-the-text King James translation. If we encounter a word that we do not know in the KJV, we can get a

dictionary and look it up while still having the confidence that it is the correct word used in the translation.

#6 Dec. 2018
<http://www.seektheoldpaths.com/pdf/top/stopd18.pdf#page=8>

NASV New American Standard Version

This translation is not to be confused with the American Standard Version (ASV) of 1901. The NASV was completed in 1971. It was a production of the Lockman Foundation (California) which prior to that had produced the so-called Amplified Version. As with all translations there are two concerns: 1) What are the texts underlying the translation? 2) Are there translational problems that result in doctrinal error?

The texts underlying the NASV in the Old and New Testaments are faulty. Concerning the Old Testament, they did not use exclusively the Masoretic text. You will see in marginal notes DSS (Dead Sea Scrolls) and GK (Septuagint — LXX). These sources are used in addition to the Hebrew Masoretic text. Because of this you will see those distressing marginal notes that cast doubt on the verbal preservation of the Old Testament text. Remember as we have emphasized in previous articles, Jesus only used the Hebrew text and claimed that it was verbally preserved (Matt. 5:17-18; 23:35; Luke 16:17; 24:44). I am aware of the popular line of thinking that takes the position that Jesus did not use exclusively the Hebrew Masoretic text (even in the Lord's church). However, we maintain that internal evidence such as the above Scripture references is inspired evidence and therefore conclusive for anyone who believes in the verbal inspiration and preservation of the Bible.

Concerning the text underlying the New Testament, as with essentially all modern translations, the NASV uses the Critical Text (Nestle/Aland); therefore you will see brackets in

parts of the New Testament and footnotes — again casting doubt on the integrity of the passage under consideration. For example, see Mark 16:9-20 and John 7:53-8:11. Remember the Nestle/Aland text is shorter than the Received Text (King James Version) by 2,886 words. This would be equivalent to dropping out entirely the books of First and Second Peter. How can anyone say it does not make any difference which text base one uses to produce a Bible?

The NASV is much better than the NIV. However, it does have problems in several passages. Here are some doctrinal issues with the NASV:

1. It has errors on the subject of marriage, divorce, and remarriage. It allows divorce for "unchastity" in Matthew 5:32 and "immorality" in Matthew 19:9. Both of these words allow divorce for more reasons than "fornication." As previously noted, dirty jokes and lust would be immoral, but they are not grounds for divorce and remarriage.

2. The NASV has Paul expressing his "opinion" in 1 Corinthians 7:25,40. This would be error concerning the Biblical doctrine of *inspiration*. Paul was giving an inspired apostolic judgment (1 Cor. 14:37), not merely expressing his personal, human opinion.

3. The NASV lends credence to premillennial errors. The Greek present tense participle "receiving" is translated *receive* (future kingdom error). Re-phrasing Revelation 20:4-5 lends support to the "rapture" error. The NASV has "the rest of the dead did not come to life" rather than "the rest of the dead lived not..."

4. The NASV has Jesus contradicting Paul. In Matthew 5:17 it has Jesus saying, "Do not think that I came to abolish the law;" then in Ephesians 2:15 it has Paul saying, "by abolishing in his flesh the enmity, which is the law of commandments..."

5. The NASV has salvation at the point of *confession* (Rom. 10:10). They change the key word "unto," to "resulting in."

Here are some final considerations. In the introductory notes of the NASV, they have these format policies listed:

1. Paragraphs are designated by bold-faced numbers or letters.

2. Quotation marks are used in the text in accordance with modern English usage.

3. "Thou, thy, and thee" are changed to "you" except in the language of prayer when addressing deity.

4. Personal pronouns are capitalized when pertaining to deity.

5. Small caps in the New Testament are used in the text to indicate Old Testament quotes.

Here are a few comments about these policies. In the first place, there are no paragraphs or quotation marks in the Greek text. To this extent, this would be an interpretive procedure, not purely a translational procedure on their part. Changing the singular forms "thou, thy and thee" to "you" (singular or plural) can lead to erroneous conclusions by the English reader (See Luke 22:31-32). Finally, concerning using caps for direct quotations from the Old in the New Testament, would have Jesus misquoting the Old Testament. For example, in Luke 4:18-19, Jesus does not quote verbatim the Isaiah passages (Isa. 61:1-2; 58:6), but adds the clause "to set at liberty them that are bruised." He therefore paraphrased, or targumed this Old Testament passage. I know this is technical but it shows their erroneous policy.

Because of the above facts, we cannot endorse the NASV as reliable, accurate or trustworthy as a translation.

#7 Jan. 2019

http://www.seektheoldpaths.com/pdf/s_top/stop119.pdf#page=5

RSV Revised Standard Version

Before I specify some erroneous translations of the RSV, it is a good place to note two important (often overlooked) points about modern translations.

1. *Transmission of the text (preservation).* Modern translations are corrupt because of faulty presuppositions of textual critics. Modern textual critics treat the Bible as any other book. They don't believe in *verbal inspiration* and they

certainly don't believe in *verbal preservation*. In other words, they don't hold to what the Bible claims for itself. Bible words are *inspired* (1 Cor. 2:13). Bible words are *preserved* (Matt. 24:35). Westcott and Hort (two heretics from the church of England in 1881 who published a Greek text rejecting the Textus Receptus) did not believe in *verbal inspiration* or *verbal preservation*; therefore had no problem in changing the text (Textus Receptus — King James Version) in over 5,600 places involving almost 10,000 words. The modern Nestle/Aland Greek Text is essentially the Westcott/Hort text (this is the Greek text that underlies modern translations). Dr. Kurt Aland was the principal editor of the Nestle/Aland Greek text. It can be demonstrated from books he wrote that he denies the verbal plenary inspiration of Scripture. Textual critics who do not believe in *verbal inspiration* or *verbal preservation* will have no problem in tampering with the text (cf. Deut. 4:2; 12:32; Prov. 30:5-6; Rev. 22:18-19).

2. *Translation of the Text*. Modern Translations are corrupt also because of faulty pre-suppositions of the translators. By surveying the views of modern translators concerning *verbal inspiration* and *verbal preservation* one is not surprised that they would produce translations saturated with doctrinal error. For example, Harry Orlinsky, an unbelieving Jew who does not believe that Jesus is the Christ, is a prominent translator of the RSV (see Isaiah 7:14, "young woman" instead of "virgin"). Another example, Edward Palmer (a rank Calvinist), was the executive secretary of the NIV translating team (consider the repeated mistranslation "sinful nature" instead of "flesh"). No wonder the RSV and the NIV are so corrupt.

"New translations are no better than the new theology of the translators" (Foy E. Wallace, Jr., *A Review of the New Versions*, p.298). Brother Wallace, I believe, foresaw the immensity and pervasiveness of the modern translation issues among churches of Christ.

Let us now point out several attacks on the deity, sonship, and virgin birth of Christ by the Revised Standard Version (RSV).

- 1) By removing "firstborn" from Matthew 1:25.
- 2) By removing "God" from First Timothy 3:16.

- 3) By changing "only begotten" to "only son" in John 1:14, 3:16, etc.
- 4) By changing "Joseph and his mother" to "his father and his mother" in Luke 2:33.
- 5) By changing Mary's statement "I know not a man" to "I have no husband" in Luke 1:34.
- 6) And perhaps the most infamous, by changing "virgin" to "young woman" in Isaiah 7:14.

To further demonstrate the loose, liberal, and irreverent handling of the text of the Bible, I have in my possession a copy of the Revised Standard Version (copyright 1946) that at the end of Mark's account of the Gospel takes the last 12 verses of Mark 16 (vs.9-20) and relegates them to a mere footnote, and then in a later edition puts them back into the text with only a marginal note comment. Well, should they be in the text of the Bible or not?! It would seem these so-called translators can't make up their mind. The ending of Mark has been vindicated as scripture by a legion of competent Bible-believing scholars and critics.

In addition, please consider carefully (once again, as in so many other modern versions) the Revised Standard Version, in Matthew 5:17 and Ephesians 2:15, make Paul and Jesus contradict each other. Also, note the phrase "new world" as a translation of "regeneration" making a pre-millennial slant in Matthew 19:28.

Finally, we list First Corinthians 2:14 which says in the RSV, "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them." The KJV says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." Paul, by inspiration, is contrasting "inspired men" with "uninspired men," not Christians and non-Christians. Also, there is a big difference between knowing something and understanding something. We do not naturally know the "things of God;" they must be revealed to us through inspired men. See verses 9-13.

8 Feb. 2019

<http://www.seektheoldpaths.com/pdf/top/stop219.pdf#page=4>

Dangers Of Modern Translations

In this article instead of reviewing a particular modern speech version, I want to: 1) clarify again my KJV position; 2) answer a few (not all) objections and criticisms I have received and 3) emphasize again the unsurpassed linguistic scholarship of the King James translators.

First, let me clarify again my position about the KJV. If the readers of *Seek The Old Paths* would read all of my articles written in this series (beginning in Jan/2018) they would see clearly that I do not advocate a "KJV onlyism" position as some have concluded. Here are some excerpts from my 2018 articles in STOP (archived at seektheoldpaths.com/stop2018.htm): "I am not affirming the KJV is an absolutely perfect translation (1/18)," "I am not affirming that the KJV translators were perfect or inspired men (1/18)," "I am not saying it is a sin to own or ever read and check what other translations say (1/18)," "The King James Version is superior to all other English translations (5/18)," "There are no inspired translators (6/18)," "The King James Bible is trustworthy, reliable, and accurate...the superior English translation...it is the best English yet today..." (6/18). I have received emails, letters, and phone calls highly commending my articles for which I am thankful, but I have also received communications which falsely accuse me of holding a "KJV only" position. I believe the above excerpts will answer my critics on this point.

Secondly, in various emails we've received, some have made numerous unwarranted attacks on the King James Version. It is beyond the scope of this series to address each one that has been noted. However, I would like to consider a few and respond to the charges. I would like to point out here that before someone levels an accusation against the KJV translators they should consider the credentials of the men they are criticizing and make sure they've done their

homework. There is no other version that has the scholarship behind it as does the KJV.

SUPPOSED ERRORS IN THE KJV

1. Supposed error in Matthew 27:44 – "*Cast the same in his teeth.*" The idiom "cast in teeth" means "to revile." It is not a translation error to use an English idiom that uses a word referring to an anatomical part (teeth).
2. Supposed error in Matthew 23:24. The KJV reads, "*strain at a gnat.*" The NKJV reads, "*strain out a gnat.*" "Strain at" is found in previous translations to the KJV and was regarded as accurate and reliable. Technically, there is no preposition "out" in the Greek text. Neither is there a preposition "at" in the original. The Greek is literally "*straining the gnat.*" So either preposition could be used to convey the sense of the sentence, i.e. the extremism of the religious leaders of the day.
3. Supposed error in Romans 6:2. The KJV has "*God forbid.*" The NKJV has "*certainly not.*" Critics of the KJV charge that the word "God" is not in the Greek text. It is true that the Greek text literally says, "*Become not.*" Weighty scholarship has repeatedly pointed out that the verb in the optive mood expresses a strong negative wish in the strongest terms, even invoking "a prayer." The idiom of Hebrew origin (not English) is first seen in 1 Samuel 24:6, "*the Lord forbid.*" Even the extremely verbally literal ASV (American Standard Version) renders this verse in Romans 6:2 as "*God forbid.*" This idiom brings the point into English in the strongest terms possible, which the original conveys.

These sophomoric criticisms are characteristic of the numerous "supposed" errors leveled against the KJV that have been sent to me throughout this series. These petty charges are not in the same category as the egregious and doctrinal errors found in modern-speech translations. Yes, archaisms and obsolete words need to be updated and defined, but an archaic word is not error — it's simply old. Where have the days gone when we did not whine about not

knowing the meaning of a word, but rather sought out its meaning in serious study!?

Further, in the face of these unsubstantiated criticisms by those who don't have the qualifications to be making such attacks, let us give ear to what actual eminent scholars say about the reliability, beauty and accuracy of the King James Version:

1. "The conscientious task is to take the actual word of the original and transplant it unchanged" (Richard Trench) ...and that is exactly what occurred with the KJV.
2. "The merits of the King James Version in point of fidelity to the original are universally acknowledged...no other version ancient or modern surpasses it...it conveys the mind of the Spirit with great exactness." (Talbot W. Chambers)
3. "That it is the imperative duty of translators, with solemn warning, to give the Bible unadulterated form...and absolutely astonishing to find how large extent this grand old version (KJV) must be confessed to be still the most adequate and accurate translation." (William Henry Green)
4. "There is no reason to doubt the qualifications of the KJV translators...in the nature of all differences, the KJV stands the test." (George E. Day)
5. "When our Shakespeare was packing up for Stratford, there came out another priceless thing: a correct translation of the Bible, of importance unspeakable." (Carlyle)

These above assessments and praises come from those qualified to make such an evaluation, unlike some of the prating critics today.

#9 March 2019

<http://www.seektheoldpaths.com/pdf/top/stop319.pdf#page=7>

Dangers Of Modern Translations

In our further study of dangers of modern translations, by way of summary I want to place before you a comparison and contrast between the King James Version and modern translations:

1. KJV — The translators were multi-linguistic. (An example: Lancelot Andrews was conversant in 15 languages. He wrote private daily devotionals for himself in the New Testament Greek language. Another example: John Bois was a child prodigy who at the age of 5 had read the Old Testament in Hebrew. For further study, it would be worth your time if you could find these books: *Translators Revived* by Alexander McClure and also, *The Men Behind the King James Version* by Gustavus S. Paine).

Modern Translations — These translators are not in the same category as KJV translators when it comes to credentials and acumen.

2. KJV — They translated and cross-checked multiple times as individuals and groups. No less than 14 different times the translation for each book was gone over from beginning to end.

Modern Translations — Nowhere near this type of scrutiny before or since has been given to any modern translation.

3. KJV — They used a verbal (words) and formal (parts of speech) technique.

Modern Translations — Dynamic equivalence (adding and taking away words and modifying sentence structure) is widely used in modern translations (see the preface of the NIV).

4. KJV — These translators believed in verbal inspiration (1 Cor. 2:13) and verbal preservation (Matt. 24:35) and therefore produced a verbal translation.

Modern Translations — These translators either have a low view of inspiration and preservation or don't believe in them at all.

5. KJV — The *Traditional Received Text* was used for the New Testament and the *Masoretic Text* for the Old Testament.

Modern Translations — Faulty Greek texts

are used. (Based on the works of *Westcott and Hort* for the New Testament. Various other documents are used to "correct or modify" the *Hebrew Masoretic* text. See prefaces.)

6. KJV — There are 140,521 Greek words in the Traditional Received Text which underlies the King James Version.

Modern Translations — Modern Greek texts have deleted enough Greek words that would equal the books of First and Second Peter in total.

In this article I want to place before you for your consideration a host of examples where these deletions have occurred when compared with the KJV. You can take the time and do this for yourself. Take the NIV which is based on the UBSGNT text (which grows out of the Westcott and Hort Greek text) and look up the passages below and compare to the KJV. Space prohibits typing out or listing every example of how modern Greek texts have eliminated various Greek New Testament words and phrases. In some cases *entire sections* have been removed, sometimes *whole sentences* and sometimes *individual words and phrases*. Here are enough samples to prove my point and therefore alarm all who believe in verbal inspiration and preservation:

1. Whole passages questioned — Mark 16:9-20; John 7:53-8:11 (consider the comments in the marginal notes: "most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20" and "the earliest and most reliable and other ancient witnesses do not have John 7:53-8:11.") These marginal notes are misleading and cast doubt on the integrity and verbal preservation of the text.

2. Entire verses omitted — the NIV omits Matt. 17:21; 18:11; 23:14; Mark 7:16; 9:44,46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4; Acts 8:37; 15:34; 24:7; 28:29; Rom. 16:24; 1 John 5:7.

3. Parts of verses deleted or modified (because of space, I will only note a few in Matthew) — "without a cause" (5:22); "by them of old time" (5:27); "for thine is the kingdom and the power and the glory for ever. Amen" (6:13); "to repentance" (9:13); "among the people" (9:35); "Lebbaeus, whose surname was" (10:3); "of the heart" (12:35); "Jesus saith unto them" (13:51);

"draweth nigh unto me with their mouth" (15:8); "at his feet" (18:29); "from my youth" (19:20); "for many be called but few chosen" (20:16); "and to be baptized with the baptism that I am baptized with" (20:22-23); "take him away, and" (22:13); "observe" (23:3); "wherein the Son of man cometh" (25:13); "false witnesses" (26:60b); "that it might be fulfilled which was spoken by the prophet: they parted my garments among them, and upon my vesture did they cast lots" (27:35). Deletions like this run throughout the New Testament.

4. At the end of the day, if you go through the entire New Testament, modern translations, such as the NASV (New American Standard Version), NIV (New International Version), ASV (American Standard Version), and others, have shortened the Greek New Testament by basing their work on faulty Greek texts such as Nestle-Aland, thus depriving their readers of all of God's Word.

5. Any time you see in the preface or notes in a modern translation references made to which Greek text is used for the translation and they refer to United Bible Society texts, Nestle-Aland editions, eclectic texts, or the critical text, you will know that a faulty text base is being used with hundreds of words and phrases missing from the Bible.

All the "uproar" about the archaic words in the King James Bible pales into insignificance when compared to the above mutilation of God's Holy Word.

Heed the warnings: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. 12:32); "For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor. 2:17); "but there be some that trouble you, and would pervert the gospel of Christ" (Gal 1:7).

HOW WE GOT THE BIBLE

by Randy Kea

<http://www.seektheoldpaths.com/pdf/HowWeGotTheBible.pdf>

CHANGING THE WAY OF GOD by Randy Kea

God's Way is Different Than Man's

God through the Old Testament prophet Isaiah makes the following declaration to his people: *"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."* (Isa 55:7-8) Man does not think like God thinks. The only way man can know what God thinks about a matter is if God reveals His will. God has revealed His will in the pages of the Bible. Therefore, man can know the Divine will on all essential matters. (Deut 29:29; 1 Cor 2:9-13; Amos 3:7; Eph 3:3-5)

Things That Will Not Change

1. The Nature of God—"The prophet said, For I am the Lord, I change not" (Mal 3:6). The Psalmist says, "but thou art the same, and thy years shall have no end." (102:27) There is no "shadow of turning" with God (Jas 1:17).
2. The Desire of Jesus to Save—Jesus "tasted death for every man" (Heb 2:9) and "gave himself a ransom for all" (1 Tim 2:6). He invites all to be saved (Matt 11:28-30).
3. Our Needs will Never Change—Man needs salvation from sin-Rom 3:23; guidance-Jer 10:23; purpose-Eccl 12:13-14; hope-Rom 8:24.
4. God's Word does not change--God's word was given by direct revelation and inspiration of the Holy Spirit through Bible writers and has been providentially preserved in the Scriptures (2 Tim 3:16; 2 Pet 1:21; 1 Pet 1:24-25). This holy and divine production does not allow for additions, subtractions, or alterations of any kind. (Deut 4:2; 12:32; Prov 30:5-6; Rev 22:18-19). One day we will be judged by the standard of God's word, and those who tamper with it will perish under the curse. (John 12:48; Gal 1:6-9)
5. Man's accountability has not changed. (Ezek 18:20; Rom 14:12; 2:6)

God's Way Today is the New Testament

Today we live and serve under the authority of the New Testament. Jesus is the author and mediator of this new covenant (Heb 1:1-3; 9:15-17; 13:20). The details

of the Old Testament are no longer binding (Col 2:14-16; Eph 2:14-16; Gal 3:19-28). People need to see this distinction and “rightly divide” God’s word (2 Tim 2:15).

Man Has Changed God’s Way Throughout Time

1. Cain changed the sacrifice that he was to offer God (Gen 4:1-7; Heb 11:4).
2. Nadab and Abihu changed the kind of fire they were to use (Lev 10:1-3).
3. Moses changed God’s instructions from “speak ye unto the rock” to “he smote the rock” (Num 20:1-12).
4. Saul changed God’s revealed plan for offering sacrifices (1 Sam 13:1-14).
5. Saul again changed God’s instructions to suit himself (1 Sam 15).
6. Jeroboam changed the system of worship and service that God had revealed to His people through Moses (1 Kings 12:26-33).
7. The Pharisees and scribes were told by Jesus that they had changed God’s law by “making the word of God of none effect through your tradition” (Mk 7:13).

Note: In each of these examples God rejected those who rejected His revealed way. Severe consequences came upon those who changed God’s way.

8. Catholicism has changed and keeps changing God’s way in the New Testament. (auricular confession, the Pope, purgatory, etc)
9. Denominationalism has changed God’s way. Every essential feature of the New Testament church has been altered and changed in some way. Worship: instrumental music, choirs, women preachers, etc. Organization: one pastor, conferences, synods, etc. New Testament worship, name, and organization have been changed to please the desires of men. Man-made names are substituted for divine designations. Even the simple gospel plan of salvation has been perverted (Phil 1:1; John 4:24; Rom 16:16; Mk 16:16; Acts 2:38).
10. Now, even those within the Lord’s church are (and have been for a good while) pushing to change God’s revealed way for the church. Drama groups, handclapping, females taking authoritative and leading roles over men, choirs, solos, children’s church, dedicating babies, open fellowship with denominations and even God’s law on marriage-divorce-and remarriage are

just some of the ways many are changing the Lord's church into something unknown in the Scriptures.

The Authority Issue and Change

Proper respect for the authority of God's word (the Bible) would stop the unscriptural changes taking place today in the Lord's church. The ones causing "trouble" today in the body of Christ are those introducing practices that have no New Testament authority whatsoever (Gal 1:6-9). Have you ever heard a false teacher ask the basic question, "Where is the Bible authority for doing this?" If they were asking this question, there would be no basis for the changes they are advocating! We must have Bible authority for what we believe, preach, and practice in order to please God (John 12:48; Col 3:17; Matt 15:9; 2 John 9-11).

Things That Should Be Changed

We have considered the fact that God has always had a revealed way for man. We have noted that man has always attempted to change that way. However, there are some things that need to be changed today as always.

A closed mind on our part needs to be changed. *"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."* (Matt. 13:15) We should always have an honest and good heart. Luke 8:15

Secondly, a heart of unbelief needs to be changed to obedient faith (Rom 1:5; Heb 5:9) by examining all the evidence that God has provided us for His existence, the deity of Christ, and the inspiration of the Bible. This evidence is cumulative, compelling, and conclusive, and man is without excuse. (Rom 1:20)

Next, our stubborn will should be changed. Jesus said, *"and you will not come to me that ye might have life."* (John 5:40)

And finally, we should continue in on-going spiritual growth and development (2 Peter 1:5-11; 3:18).

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Why I Use and Defend the King James Version As the Best English Translation of God's Word

Introduction

Has the Bible been accurately preserved? Has the word of God been reliably translated into English? Are there spiritually fatal errors in modern translations of the Bible? Which Bible is the most accurate and reliable translation in English today? The following series of articles will attempt to deal with these vital questions.

The Bible has been miraculously delivered and providentially preserved. The Bible claims to be the inspired word of God (II Pet. 1:20-21; II Tim. 3:16-17). Repeatedly Bible writers claim to be speaking and writing the very words of God (II Sam. 23:2; I Cor. 14:37; Gal. 1:10-11; I Cor. 2:13). The Bible not only makes this claim but possesses attributes and characteristics that prove it to be the inspired word of God (supernatural unity, clear prophecies and their detailed fulfillment, remarkable scientific foreknowledge, etc.).

The Bible not only establishes itself conclusively to be the inspired word of God, it also affirms its own preservation:

1. "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89).
2. "The words of the Lord are pure words...thou shalt preserve them from this generation forever" (Psa. 12:6-7).
3. "My words shall not pass away" (Matt. 24:35).
4. "The word of the Lord endureth forever" (I Pet. 1:23-25).

The above Bible affirmations teach verbal inspiration (the very words are inspired) and Biblical preservation.

The Three Basic Reasons

I use and defend the King James Version of the Bible as the best English translations basically for the following three reasons:

- Reason #1: The King James Version is based upon the best original language texts:
- a. The Traditional Masoretic Hebrew Old Testament text
 - b. The Traditional Text or Rextus Receptus (Received Text) of the New Testament.
- Reason #2: The King James Version translators have never been surpassed in their linguistic qualifications and scholarship as translators. (John Bois for example could write in Hebrew at the age of six!)
- Reason #3: The King James Version is a verbal (word) and formal (nouns translated as nouns, verbs as verbs, etc.) translation of God's word.

All three of these will be dealt with in more detail in this material.

What I am not Affirming

As is true with any issue one should be specific and define precisely what is under consideration. I want to be very clear that I am not affirming the following points:

1. I am not saying that the King James Version of the Bible is a perfect translation.
2. I am not objecting to any present day attempt to translate the Bible.
3. I am not saying that the King James translators were perfect men.
4. I am not saying it is wrong to have or refer in study to other translations of the Bible.

5. I am not saying that 17th Century English has some special divine sanction.

What I am Affirming

I am affirming that the King James Version of the Bible is the best translation of God's word in English today.

The Two Basis Issues

There are really two issues which need to be addressed in any discussion of Bible translation:

1. Are the translators using the best original language texts?
2. Are the translators using a Verbal Equivalence and Formal Equivalence technique of translating? (Are they rendering the very words of the Hebrew and Greek as closely as possible into the English?)

To have the best English translation the answer to both of these questions must be yes. Modern translations use a faulty text base (we will show this to be the case in a later article) in the translating process. Modern translations use what is called the Dynamic Equivalence technique (Dynamic meaning change or movement, thus not verbal and formal).

The King James Version Old Testament Text Base

The Old testament of the K.J.V. is translated from what is called the Traditional Masoretic Hebrew Old Testament text. The word "*Masoretic*" means "*to hand down*". The Masoretes were Hebrew scholars whose job in life was to safeguard the Old Testament text. The Jews followed strict rules in copying and preserving the Old Testament text. (Even to the point of counting all the words and letters on every page.) The A.S.V., N.A.S.V., N.K.J.V., and the N.I.V. have all departed from the Old Testament text used by the K.J.V. These modern versions justify these changes and departures from the traditional Masoretic text by using faulty and spurious criteria such as the Septuagint (Greek translation of the Old Testament) and the Dead Sea Scrolls (you can read about this in the preface of each translation). Note here that in Luke 24:44 Jesus endorsed the entire Masoretic Hebrew Old Testament by referring to the Law, the Prophets and the Psalms. This was not the Septuagint version of the Old Testament which has a completely different book order. Also in Matthew 5:17-18 the Lord's reference to the "jot" and "tittle" indicates he was endorsing only the Hebrew Text and not the Septuagint or any other version.

The King James Version New Testament Text Base

The New Testament of the K.J.V. is translated from the Traditional Text or Textus Receptus (or Received Text). There are four kinds of Greek manuscripts: A] *Papyrus Fragment Manuscripts* (small pieces of papyrus - 88 in number) B] *Uncial Manuscripts* (manuscripts written in capital letters which run together - 267 in number) C] *Cursive Manuscripts* (manuscripts written in long hand which flow together like our long hand today - 2,764 in number) D] *Lectionary Manuscripts* (portions of scripture in the Greek and Latin Bibles which were read in churches on certain days - 2,143 in number). It is simply false to say the newer versions are better because they are based on better Greek manuscripts.

Of these four kinds of Greek manuscripts 99% plus have the Received Text base. Here is the evidence:

- A. Papyrus Fragment Manuscripts (85% agree with the Received Text)
- B. Uncial Manuscripts (97% agree with the Received Text)
- C. Cursive Manuscripts (99% agree with the Received Text)
- D. Lectionary Manuscripts (100% agree with the Received Text)

Since 5,210 of the 5,255 (99% plus) extant New Testament manuscripts all use the Received Text, why would anyone knowingly criticize the King James Version for its Greek textual base?

Faulty Greek Text of Modern Versions

The modern versions (even including the American Standard Version) are based upon a faulty Greek text. The Nestle/Aland Greek Text (or one like it) is the basic text that underlies the modern versions. The Nestle/Aland Greek Text basically follows the Westcott and Hort Greek text of 1881. Westcott was a bishop of the Anglican church and Hort was a teacher at Cambridge University. These men did not believe in the verbal inspiration of the Bible. Westcott and Hort were determined to reject and eliminate the Received Text (the basis of the K.J.V.). According to textual scholar D. A. Waite the Westcott and Hort Text changes the Textus Receptus in over 5,600 places involving some 9,970 Greek words (7% of the Greek words in the N.T. or 15.4 Greek words per page). This is why you see those distressing "marginal notes" in the modern versions which cast doubt upon the integrity of some passages.

A classic example of this would be the ending of the book of Mark (Mark 16:9-20). Dean John William Burgon wrote a book in 1871 defending the integrity of the ending of this passage in the book of Mark. Burgon conclusively demonstrates that this passage should be in the Bible. Burgon was a scholar who defended the Traditional Text. In his prolific writings he clearly exposed the false theories and heresies of Westcott and Hort. Burgon's material stands as the unanswerable evidence in defense of the Received Text which underlies the King James Version. Anyone who discusses or writes about textual matters and does not take into consideration the work of Burgon is not scholarly.

It should be noted here that although the American Standard Version is a verbal and formal translation, it is based upon a faulty Greek text. A faulty Greek Text produces a faulty Bible translation.

The Incomparable Translators of the K.J.V.

The translators of the K.J.V. have never been surpassed in their linguistic qualifications and scholarship as Bible translators.

Those who advocate and defend modern translations presume that modern translators possess some kind of "superior scholarship" over the K.J.V. translators. This is a false assumption.

Consider the following examples:

1. **Lancelot Andrews** - This K.J.V. translator prepared himself daily private devotions. The remarkable thing is these devotions were prepared in the Greek language.
2. **William Bedwell** - This man was so well known for his Arabic learning that other scholars would come to him for assistance.
3. **Miles Smith** - There were the so called "church Fathers" who wrote extensively from about 100 A.D. - 600 A.D. As an example of his linguistic ability Smith read through these writings in Greek and Latin and then wrote his own comments on each. He was regarded as an expert in Chaldee, Syriac, and Arabic.
4. **John Bois** - At the age of five he had read the Bible in Hebrew. It is difficult to write

Hebrew letters and yet at the age of six Bois could even write in Hebrew!

5. **John Overall** - He received his doctors degree from Cambridge University. He could actually speak in Latin as well as he could English.
6. **Francis Dellingham** - This man actually took part in debates carried on in the Greek language.

These examples touch only the "hem of the garment" when it comes to the linguistic qualifications of the KJV translators.

There were originally 54 chosen. Of these some died and some withdrew before the translation process started. In the end, the final list numbered 47 men.

The translation of the KJV was a team effort. Waite in his book "Defending the King James Bible" describes the process as follows:

It was a team effort. So there were the seven original individual translations, one time as a group, five more times by the other groups. Then, at the end of the work, two men from each of the six groups got together and made a final revision as to what wording should stand. No less than fourteen different times the translation for each book was gone over "from stem to stern" (as we say in the Navy). This is an unusual, and so far as we know, a never before and never afterward team technique that was used. (pg. 89)

People speak from ignorance who argue that modern translators are "more qualified" to produce a translation that the KJV translators.

In the material we have covered so far we have seen: 1] The KJV translators use the best original language texts, and 2] the KJV translators were and are unsurpassed in their linguistic qualifications as translators. There is yet a third reason why the KJV is the best English translation of the Bible.

Verbal and Formal Translation Technique

The Bible claims verbal (words) inspiration:

"The Spirit of the Lord spake by me, And His word was in my tongue." II Sam. 23:2

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" I Cor. 2:13

The issue before us is: Do modern translations respect the very words of the text in the translation process? The answer is - THEY CERTAINLY DO NOT!

Take the time to read the following passages that emphasize the importance of the very words of the Bible: Ex. 4:28; 19:6; Num. 11:24; Deut. 4:10; 4:36; 27:8; Josh. 3:9; 8:34; II Kings 22:13; II Chron. 34:30; Ezra 9:4; Neh. 8:13; Psa. 12:6; 119:130; Prov. 30:5-6; Jer. 1:9; Eze. 2:7; Amos 8:11; Matt. 24:35; Mk. 8:38; Jn. 6:63; 12:48; 15:7; 17:8; I Cor. 2:13; I Thess. 4:18; I Tim. 6:3; II Tim. 1:13; Jude 17; Rev. 1:3; 22:18-19. Many, many more could be cited. Translators who respect the words of God will use a verbal and formal technique of translation.

Dynamic Equivalence Technique

The translation philosophy of modern translators is best summarized in the preface of the NIV (New International Version). The preface says of its translators: "they have striven for more than a word-for-word translation". Later the preface says: "To achieve clarity the translators sometimes supplied words not in the original texts..."

This translation technique is known as the Dynamic Equivalence. The word dynamic means "change" or "movement". Do we want translators to change and move away from the very words of God, or do we want them to stay as close as possible to a word-for-word process?

We certainly know how God feels about the matter. The Bible teaches that we are not to "add unto", "take away from", or "pervert" in any way his words (Gal. 1:6-9; Rev. 22:18-19; Rev. 30:5-6; Deut. 4:2; 12:32).

The Revised Standard Version, the New American Standard Version, the New International Version, and the New King James Version, all use (to one degree or another) the Dynamic Equivalence technique in the translation process. Although the NKJV is certainly not as bad as the NIV, it does have its problems.

Why would anyone who claims to respect the Bible use or promote in any way translations which are not verbal and formal in their translation technique?

Three basic reasons have now been set forth for defending the KJV as the best translation in English today. (See last five newsletters.) Let us now consider some examples of fatal error found in modern versions: (Abbreviations: ASV - American Standard Version; NASV - New American Standard Version; NIV - New International Version; NKJV - New King James Version; RSV - Revised Standard Version)

Fatal Error in Modern Versions

1. The NASV uses the general terms "unchastity", and "immorality" instead of the specific "fornication" in Matt. 5:32 and Matt. 19:9. By definition this would allow divorce for other reasons than what the Lord said.
2. The NKJV uses the general term "sexual immorality" in Matt. 5:32 and 19:9. This is still too general. Lasciviousness is sexual immorality, but not a scriptural reason for divorce.
3. The NIV teaches the false doctrine of faith only in Rom. 1:17.
4. The RSV teaches the false doctrine of faith only in Rom. 11:20. The word "only" is not in the text at all in this passage, but was inserted by the RSV translators.
5. The RSV attacks the deity, sonship, and virgin birth of Christ. The translators changed "virgin" to "young woman" in Isa. 7:14. They change "only begotten" to "only son" in Jn. 1:14; 3:16, etc. They change Mary's statement, "I know not a man" to "I have no husband".
6. The ASV, NIV, NASV, and RSV all omit "firstborn" in Matt. 1:25 which refers to the virgin birth of Christ.
7. The ASV, NIV, NASV, and RSV all omit the word "God" in I Tim. 3:16 again attacking the deity and virgin birth of Jesus.
8. The NIV has Timothy "testifying". Timothy could not testify because he was not an eye witness. In II Tim. 1:8 the NIV translators changed the wording to justify the modern pentacostal denominational notion of people giving their "testimony for Christ".
9. The Calvinistic doctrine of inherited sin is written right into the text of the Bible in Ps. 51:5; Rom. 8:3, 4, 5, 6, 8, 9, 12, 13 by the translators of the NIV. Man is not born with a sinful nature.
10. The ASV, NIV, NASV, and RSV all cast doubt upon the integrity of Mark 16:9-20 by setting this section apart with brackets or by some comments in the marginal notes.

Would You Want Your Will Changed?

The New Testament is the last will and testament of Jesus Christ

And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (Heb. 9:15-17)

Would you want someone tampering with your last will? Would you be concerned if they put words in that you did not write? What about if they left words out that you had written. Would you be distressed if someone took your will and changed some nouns to pronouns, changed some nouns to verbs, and changed some nouns to adjectives? What about if they added some prepositional phrases - would this upset you? Check the NKJV and note the above changes in these verses: John 16:13; Mark 2:15; Luke 2:36; Acts 16:17; Mark 6:54; Acts 7:5; Rom. 13:9; Matt. 15:5; I Cor. 9:5; I Cor. 3:3; Acts 16:33; I Cor. 7:2; Lk. 4:29; Mark 9:18; Acts 12:20. I know these changes are small but they still constitute paraphrasing in the NKJV and not verbal and formal translating.

Summary Analysis of Popular Modern Translations

(List from best to worst)

1. ASV - Although a verbal and formal translation it is based upon a faulty text base (Example: the confession of the Eunuch is left out in Acts 8:37).
2. NKJV - Has more dynamic equivalency than many of my brethren think.
3. RSV - A dynamic equivalent translation with clear attacks upon the virgin birth - Isa. 7:14; Luke 1:34.
4. NASV - Not as bad as the NIV but has some major problems - Matt. 5:32; 19:9.
5. NIV - More of a paraphrase than a translation - filled with Calvinism and denominational error.

These five have been selected because of their popularity. There are hundreds more which do not have the wide circulation that these do.

EXAGGERATED "ERRORS" OF THE KING JAMES VERSION

Attacks upon the KJV of the Bible continue. Most people who criticize the KJV do not know what they are talking about. In most cases they are repeating what they have heard others say. Following is a response to some of the charges made against the KJV.

What about the word "Easter" in Acts 12:4?

The word "Easter" in versions previous to the KJV was used to translate the word "paska" (passover). Evidently the word was used to denote the "springtime of the year" in these earlier versions. However, the KJV translators eliminated the word "Easter" and translated the word "paska" as "passover" in every instance but in Acts 12:4. Why did they leave it as "Easter" only in this one place? R.C. Trench has no doubt correctly assessed this so called problem:

"They plainly felt that 'Easter,' which had designated first a heathen, and then a Christian festival, was not happily used to set forth a Jewish Feast, even though that might occupy the same place in the Jewish calendar which Easter occupies

in the Christian, and they therefore removed 'Easter' from places out of number, where in earlier versions it had stood as the rendering of *paska*, substituting 'passover' in its room. With all this they have suffered 'Easter' to remain in this single passage - sometimes, I am sure, to the perplexity of the English reader, 'Jewry' in like manner (Luke 23:5; John 7:1), which has been replaced by Judea almost everywhere, has yet been allowed, I must needs believe by the same oversight, twice to remain" (*On Bible Revision*, pp. 34-35).

Even though the "oversight" remains in the KJV, there is nothing in the text that teaches the observance of "Easter" by Christians. No essential problem is created by this minor oversight.

Allegations concerning Calvinism

The man who taught me the truth in 1972 which led me out of denominationalism and Calvinistic theology used the KJV. I've been preaching for 27 years against the tenets of Calvinism using the King James Version of the Bible. Sound brethren for decades have taken the King James Version of the Bible in public debates and have defeated Calvinistic doctrine time and time again. Calvinism is streaming into the Lord's church today through those who use the NIV not the KJV!

Archaic Words in the KJV

Another exaggerated charge made against the KJV is that it is filled with unfamiliar and out-of-date words. No one denies that there are unfamiliar (archaic) words in the KJV. Since its translation in 1611 some words are out-of-date or have changed in meaning. Please note the following points:

1. The KJV has 791,328 words.
2. The "Trinitarian Bible Society" has published a booklet listing some 618 words as being out-of-date (archaic) in the KJV.
3. Using these figures the percentage of words in the KJV considered unfamiliar and out-of-date is roughly .00079%! (Clearly this is not as much of a problem as critics would have us think.)
4. Remember an archaic word is not a mistranslation or inaccurate - it is just old.
5. Since any good dictionary will define these words, this should not be a problem to any serious Bible student.

Conclusion

The KJV is based upon the best original language texts. The KJV was translated by men who have never been surpassed in their linguistic scholarship and who used a verbal (and formal) translation technique. Popular modern translations are based upon a faulty text base and for the most part use a translation technique known as "dynamic equivalence". By using this technique the translators have added to and taken away from God's words at will. If you read these versions, you read fatal error. If you believe what you read, you believe fatal error. The KJV is still the best translation of God's word in English today. It should be defended as such.

Randy Kea

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The King James Version

Roderick L. Ross

Since the year 1644, about 13 years after its appearance on the market, the King James Version has been the most popular translation of the Bible into the English. It continues to outsell all other translations into the English each year. Although originally published in 1611, the King James Version has been revised in 1629, 1638, 1762 and 1769. This version, above and beyond all others, is what each English speaking person in the world thinks of when the word Bible is mentioned.

COMMENDATIONS OF OTHERS

In addition to the testimony cited in our *History of the English Bible*, listen to the commendation of the King James Version by these renowned men.

Philip Schaff —

"The style of the Authorized Version is universally admired, and secures to it the first rank among English classics. ...The English Bible hails from the Golden Age of English literature. It coincides in time with the greatest and almost inspired poet of human nature in all its phases, but rises above Shakespeare as grace rises above nature, and religion above poetry. ...The Bible is beautiful in any language, but it is pre-eminently beautiful in the English, the most cosmopolitan of all languages. ...It is as true to the genius of the English as to the genius of the Hebrew and Greek. ...No version has such a halo of glory around it, none is the child of so many prayers, none has passed through severer trials, none so deeply rooted in the affections of the people that use it, and none has exerted so great an influence upon the progress of the Christian religion and true civilization at home and abroad. It is interwoven with all that is most precious in the history and literature of two mighty nations which have sprung from the Saxon stock. It is used day by day and hour by hour in five continents, and carries to every mission station in heathen lands the unspeakable blessings of the gospel of peace" (*Companion to the Greek Testament and the English Version*, pp. 340-345).

Krauth —

The excellence of the Authorized Version: England lost many of her children, but they took their mother's Bible with them. The King James Version's faults have been hardly more than the foils of its beauties.... Revision we may have, but a substitute not now and it may be never.... A new version will need little new English. That version is now, and unchanged in essence will be, perhaps to the

end of time, the mightiest bond — intellectual, social, and religious — of that vast body of nations which girdles the earth, and spreads far toward the poles, the nations to whom the English is the language of their hearts, and the English Bible the matchless standard of that language. So long as Christianity remains to them the light out of God, the English Bible (i.e. Authorized King James Version) will be cherished by millions as the dearest conservator of pure faith, the greatest power of holy life in the world" (*Bible Revision*, pp. 34-36).

Dr. F. William Faber —

It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the covert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gently, and pure, and penitent, and good speaks to him for ever out of his English Bible" (*The Men Behind the King James Version*, Gustavus S. Paine, pp. vii-viii).

H. L. Mencken —

"It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world. Many attempts have been made to purge it of its errors and obscurities. An English Revised Version was published in 1885 and an American Revised Version in 1901, and since then many learned but misguided men have sought to produce translations that should be mathematically accurate, and in the plain speech of everyday. But the Authorized Version has never yielded to any of them, for it is palpably and overwhelmingly better than they are, just as it is better than the Greek New Testament, or the Vulgate, or the Septuagint. Its English is extraordinarily simple, pure, eloquent, and lovely: It is a mine of lordly and incomparable poetry, at once the most stirring and the most touching ever heard of" (*Ibid.*, p. viii.)

THE NEED FOR INTELLIGIBLE TRANSLATION

Even though glowing endorsements of the King James Version, or Authorized Version, can be cited for pages upon end, there are also many critics of this version in our present society, as there have been since the publication of the King James Version. They claim that the Authorized Version may have been an adequate translation in its day (though many even deny this), they claim that it is unintelligible.

The Bible is God's Word, his message to mankind in all nations throughout all ages (*I Thessalonians 2:13; Matthew 28:19-20; Jude 3*). The Bible, therefore, was written to be understood, and must be translated into an intelligible style (*Ephesians 3:3-4*). However, what many seem to fail to understand is that although the Bible must be intelligible to the modern reader, that does not mean that it will be easy to understand in all that it says, but that it is *able to be understood*. Peter plainly states that parts of the New Testament are not easily to be understood (*II Peter 3:15-16*).

It is interesting to note that the greatest complaint upon being able to understand the Authorized Version comes from those who have obtained the greater education. A generation ago, when many had not even obtained high school diplomas, they were much better able to comprehend the language of the King James Version. A greater knowledge of the English translations.

However, it would be amiss not to acknowledge and recognize the fact that there is the appearance of archaic words in the King James Version which render portions of its text more difficult to understand. An updating of this language would be a service to the church of Christ. But, this is not an admission that the archaisms make the Authorized Version as difficult to understand as the critics would state. Improvements could be made on the King James Version, but its archaisms are not the great difficulty to understanding the word of God that many would make them out to be.

AN ERRONEOUS TRANSLATION?

As was stated earlier, some (if not all) of those who are critical of the King James Version charge it not only with outdated language, but also with incorrect translation based upon inadequate textual bases. However, as R. C. Trench says,

"Nothing is gained on the one hand by vague and general charges of inaccuracy brought against our version (the King James Version); they require to be supported by detailed proofs. Nothing, on the other hand, by charges and insinuations against those who urge a revision as though they desired to undermine the foundations of the religious life and faith of England. [And, may we add, the English speaking world — rlr]" (*On Bible Revision*; p. 10).

If there are to be accusations of erroneous translation, let them be named specifically, and dealt with specifically. That, we intend to do.

ERRONEOUS TRANSLATIONS?

The King James Version has been attacked as an erroneous translation by its critics. The critics of the KJV have charged that there are up to 75,000 places the KJV is not true to the original languages. Usually, the number of errors cited is much less than 75,000; but, there is a

general feeling among many that the KJV is not accurate in its translation. Listen, however, to the testimony of these scholars in reference to the King James Version.

R. C. Trench —

"He who passes judgment on the English of our version [the Authorized King James Version], he above all who finds fault with it, should be fairly acquainted with the English of that age in which this version appeared. Else he may be very unjust to that which he is judging, and charge it with inexactness of rendering, where indeed it was perfectly exact according to the English of the time, and has only ceased to be so now through subsequent changes or modification of words ...certainly, where I once thought our translators had been wanting in precision of rendering, I now perceive that, according to the English of their own day, their version is exempt from the faintest shadow of blame..." (*On Bible Revision*, pp. 23-24).

"Through three centuries without question, the King James Bible has maintained paramountcy. But now 'with every man's humor there is no end of translations' — by the time one is memorized enough to quote, another out-modes it. But the claims of the King James Bible hold the primacy, marked by regard for it; it is attested by honesty; it repeats in the finest English what had been said in Hebrew and Greek by its first authors; and no higher tribute can be paid to it than the fact that three hundred years later revisers could find only lesser alterations to make" (*Ibid*, p. 10).

Chambers —

"The merits of the authorized version in point of fidelity to the original are universally acknowledged. No other version, ancient or modern, surpasses it. It is the highest existing standard of our noble tongue ...even Shakespeare has verbal quibbles, but the authors of our Bible [the King James Version] seem to have been preserved from this error by a sort of providence ...The character of the authors had much to do with the perfection of their work" (*On Bible Revision*, pp. 37-38).

William Henry Green —

"It is absolutely astonishing to find to how large an extent this grand old version [the King James Version] must be confessed to be still the most adequate translation ...and how vast a proportion of its renderings can be subjected to the most rigorous tests that modern learning can apply without the detection of a single flaw" (*Bible Revision*, pp. 60, 70-71).

Prof. O. T. Allis of Princeton —

"The result is the introduction of many innovations which are quite unnecessary and even dangerous because not seldom they alter not merely the diction and phrasing but also the meaning of familiar precious passages of scriptures. There is a great difference

in the accurate rendering of what the Greek says and an attempt to give the meaning of what the Greek says in another language. The one is translation, the other paraphrase or interpretation. The main reason for the enduring popularity of the authorized version lies in the fact that it is primarily and pervasively an accurate translation of the original Greek."

Philip Schaff — commenting upon the alleged hundreds of mistakes in the King James Versions says:

"Upon examination, however, the importance of the alterations falls far below their number. They do not unsettle a single article of the Christian faith or precept of Christian duty. They will hardly be observed by the majority of readers. Very few affect the sense materially. They may be compared to the 150,000 variations in the textual sources and critical editions of the Greek Testament which do not affect the integrity of the book, and only increase the facility and stimulate the zeal for ascertaining the original text. But, nevertheless, in the word of God even the 'jots' and the 'tittles' are important, and every effort to bring the English Bible nearer the original is thankworthy. In this respect the revisers [for the American Standard Version] are not behind their predecessors" (*Companion to the Greek Testament and the English Version*; pp. 418-419).

The errors of the King James Version have been greatly exaggerated by its critics. The American Standard Version did make 5,000 changes in its translation of the original language; but, most of these were delegated to the arena of the omission of the archaic endings of verbs.

Let us note a couple of the "errors" of the King James Version which are changed.

First, the translation of Acts 12:4 which contains the word "Easter." On this translation, R. C. Trench says:

"On another occasion our translators have failed to carry out to the full the substitution of a more appropriate phrase, or other than more or less misleading; I allude to Acts 12:4; '*intending after Easter to bring him forth to the people.*' They plainly felt that 'Easter,' which had designated first a heathen, and then a Christian festival, was not happily used to set forth a Jewish Feast, even though that might occupy the same place in the Jewish calendar which Easter occupies in the Christian; and they therefore removed 'Easter' from places out of number, where in earlier versions it had stood as the rendering of *paska*, substituting 'passover' in its room. With all this they have suffered 'Easter' to remain in this single passage — sometimes, I am sure, to the perplexity of the English reader. 'Jewry' in like manner (Luke 23:5; John 7:1), which has been replaced by Judea almost everywhere, has yet been allowed, I must needs believe by the same oversight, twice to remain" (*On Bible Revision*, pp. 34-35).

The appearance of "Easter" in Acts 12:4 is at worst an oversight of the King James translators. However, there is nothing in the appearance of "Easter" in this verse which by any means teaches the observance of "Easter" as a "holy day" in Christianity, since the context clearly shows this to be a Jewish festival. The word does, however, give the English reader a sense of the *time of season* involved since he is rarely familiar with the time of Jewish festivals, but is quite familiar with "Easter." Thus, the error to be found in Acts 12:4 must be compared with prior translation and its association to the English reader to give its full implications. It is regrettable; but, it is not the major blunder which critics like to make it.

Second, the translation of the Greek word *hades* by the English word *hell*. It is alleged by the critics that this is an incorrect translation of the concept of *hades*, for it speaks of the nether world of the souls after death, not the lake of fire and brimstone. However, look at the definition of the English word *hell* in *Webster's Seventh New Collegiate Dictionary*: "HELL 1a (1): a nether world in which the dead continue to exist: HADES (2): the nether realm of the devil and the demons in which the damned suffer everlasting punishment." Now, after looking at the definition of *hell* in the English language, is the translation of *hades* by *hell* an error? The objection is like many other supposed errors — they are based upon the ignorance of the critic of the English language, not the incorrectness of the English translation.

It is this misunderstanding of the English language, as well as a misunderstanding of the Greek, which has led many brethren to charge that the King James Version is prejudicial in its translation toward Calvinism, why has it been such an effective weapon in the fight against the false tenets of this manmade philosophy? Why have so many, in reading the pages of the King James Version, without any instruction by anyone else, realized the errors of Calvinism and rejected it as false doctrine? The record does not bear out the allegation.

Another allegation put forth against the King James Version is that it originally contained the Apocrypha. Most, if not all, of the major translations of the world have or do contain the Apocrypha. It has always been considered as an interesting collection which can shed light upon the intertestamental period and the Jewish thought of Jesus' day. Many Bibles contain dictionaries, concordances, indices, etc. These are not considered an error because they are not included as a part of the text or canon of the Bible. The same is true with the Apocrypha. It has been included in most major translations in the same manner that they have included notes and cross-references; not as a part of the canon of Scripture, but as a record of interest and possible help in more fully understanding the word of God.

CONCLUSION

Much criticism has been leveled against the King James Version; but, it continues to be the most respected, honored and used English translation by the people. From 1644 on it has maintained the position of prominence. Although published in 1611, the revisions of 1629, 1638, 1762 and 1769 have allowed it to continue to be intelligible to English readers all over the world. Its accuracy of translation and eloquency of English make it the translation which comes to the mind of those who speak English when the word Bible is mentioned. It lives in the hearts, minds and souls of English speaking people. It has imperfections, and could use a new revision to update the language; but, the attacks brought upon it by its critics are many times vastly exaggerated. It is an eminently sound translation.

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NKJV — Another wile of Satan

Allen Rupert, Sr.

Satan has always used divers manners at sundry times to interfere with the Holy word of God. Through the subtly of the serpent, Satan had his way with the first two human beings by only adding the one word "not" (Gen. 2: & 3:). By the partaking of the forbidden fruit mankind was given the ability to discern between good and evil (Gen. 3: & Heb. 5:14). Some time after the first two were lied to, Satan worked on Cain (Gen. 4:). Mankind, in general, were all turning from obedience to God and they were destroyed by the universal flood (Gen. 7:23). God does not put up with disobedience as everyone will find out at Judgment Day. However, there was a remnant that obeyed and Noah was a preacher of righteousness (2 Pet. 2:5).

Satan used the pride of life with the ones who decided to build a tower (Gen. 11:4). Satan worked on those men of Sodom and Gomorrah and they fell to his ways to which God destroyed all the inhabitants; save Lot, his wife and their two unmarried daughters. Upon leaving, these four were told not to look back (Gen. 19:17). Lot's wife looked back because she had married daughters back there and possibly even grandchildren, but because of her disobedience God turned her into a pillar of salt (Gen. 19:26). Jesus while on the face of the earth told humans to "Remember Lot's wife" (Luk. 17:32). Of the many examples of not obeying God's Word I believe this one of a Mother, really stands out, and because of what Jesus said it surely must. Satan influenced Abraham to convince Sarah that a half truth was O.K. (Gen. 20:)

With Job, Satan used "family and friends" to try to get Job to forsake God. Forsaking God is doing something contrary to what mankind is suppose to do, or in other words, disobeying God's commands. Satan could not get Job to disobey God, even with all of this grief Job still maintained his righteousness and never blamed God.

To the selected group of Hebrews, the great grandchildren of Abraham, in the Law given them; they were told not to add to or even diminish from this sacred Law (Deut. 4:). God told the children of Israel to go in and take the "promised land" and they decided to send in twelve spies to see if it would be possible. These spies searched the land for some forty days and ten of them said they would not be able (Deut. 1:). Because of this their leader Moses (verse 37) and none of men of that evil generation except Caleb and Joshua were allowed to enter the "promised land" (verse 35). They diminished God's Word! The sons of Aaron, Nadab and Abihu, decided to do what God said, but in a different way then they were instructed. (Lev. 10:). More than three centuries after the command was given for handling the "Ark of the Covenant" we find Uzzah, concerned and worried that the Ark was going to fall off of the new cart it was on and laid his hand on it to stabilize it and as a result lost his life for disobedience (Exo. 25: ; 2 Sam. 6:). Please keep in mind that those of old did not have a Bible in their hands like we have today. How will God handle us on Judgment Day when we disobey? Then we have the account of Jesus being tempted by Satan. Here Satan took scriptures out of context and Jesus set him straight by quoting scriptures in their proper context (Matt. 4:). Scriptures out of context are pretext!

**God has warned mankind
about tampering with His Word:**

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

Deut. 12:32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Prov. 30:6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

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

Gal. 1:6. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7.

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Rev. 22:18. 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: 19. 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.

Both in the original Hebrew Language and the Greek Language the singular and plural second person pronouns were used to properly convey God's message from Heaven. In the Old English language both second person singular and second person

plural were still in use. Man has changed languages through the years. We need to remember what the scriptures say about the difference between what man says and what God says (Acts 5:29 " ... We ought to obey God rather than men." We, Christians, have failed to properly teach the usage of these pronouns that are used to properly convey Heaven's message. A very easy way to identify the difference in these pronouns is this: Singular begins with "t": "thee", "thou", "thy" and "thine" Plural begins with "y": "ye", "you" and "your". However in our modern English language these pronouns have been dropped. In our English language we can generally identify singular and plural only by the immediate context but this can often fail. Some use the term "you all" for singular and "all you all" for plural. Others say "you" for singular and "you guys" for plural. Others say "you" for singular and "youse" for plural. These terms are not recognized in 'today's language standard' as proper, however they do convey the message properly.

The Nelson Publishing Company produced what is known as the American Standard Version at the turn of the twentieth century which still maintained the second person plural ("ye" etc.) but was translated out of the Wescott-Hort text which dropped some verses and had some different wording in the text. Through the twentieth century there was one version after another translated from the Westcott-Hort text but all these versions failed to identify the second person plural. It would not be a stretch to say that probably 99 and 44 percent of all modern translation eliminate a distinctive means of identifying the second person plural in God's Holy Word. In Nelson's publication of the KJV * NKJV Parallel Reference Bible we read in the introduction : [ISBN 0-8407-1124-7 The

King James Version preserves for the Parallel Reference Bible the majestic language of great literary craftsman of the Elizabethan era. The use of singular and plural in the second person pronouns, as in the original Hebrew and Greek, is a distinguishing mark of the KJV which uses "thou/thee" for singular and "ye/You" for plural.] They further present a half truth in their preface [ISBN 0-7180-0230-X "Readers of the Authorized Version will immediately be struck by the absence of several pronouns: *thee*, *thou*, and *ye* are replaced by the simple you ... However reverence for God in the present work is preserved by capitalizing pronouns, including *You*, *Your*, and *Yours*, which refer to Him. Additionally, capitalization of these pronouns benefit the reader by clearly distinguishing divine and human persons referred to in a passage. ... In addition to the pronoun usage of the seventeenth century, the *eth* and *est* verb endings so familiar in the earlier King James editions are now obsolete."] This publisher does not distinctly say they eliminated the second person plural probably because God said not to SUBTRACT or even DIMINISH the Word from Heaven. They removed the continuous action endings "*eth*" and "*est*", which the reader can easily identify the words from both Hebrew and Greek because our modern English only uses present, past and future tenses. They are commentating the Holy Scriptures for the reader by the capitalization of what they distinguish as Deity, often in textual error. We need to keep in mind that the publishers are in the business of money-making. New things attract customers. Translations are worded by the publishers to convey their beliefs through the changing of the syntax in the language. In the NKJV preface we read [ISBN 0-7180-0230-X In closing, let

readers be encouraged to approach the Bible "not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe" (1 Thess. 2:13). The same Holy Spirit who originated the Scriptures must also make them clear to the reader, for the truths they contain "are spiritually discerned" (1 Cor. 2:14). It is through the work of the Spirit of life that the Word of life accomplishes its purpose in human hearts and minds. May God teach us His life-giving truth as we submit to Him, that He alone may be glorified.] This publisher displays their belief of the "Charismatic Philosophy" by capitalization of some words and syntax changing (2 Tim. 2:15; Jam. 4:5; check this out in their "extreme Teen Bible"; a modern day "Schofield Bible").

HOW DOES THIS AFFECT CHRISTIANS? We as a society have become very tolerant; corrective discipline has been eliminated for the most part, therefore, the jails are full. Children do not respect their parents or others. Congregations do not respect the Word of God. Sin is watered-down and overlooked. We as Christians must keep in mind not to add to, subtract from or even diminish God's Holy Word. Some will convey the message that we do not have the original manuscripts but copies of copies which we all know is true. Through the "Providence of God" since 1611 we have these manuscripts translated into an English Language that we who speak English can learn from, thus making the statement of Jesus accurate (Mat. 24:35). When the KJV is compared to the Hebrew and Greek manuscripts it is the most accurate of versions. The KJV is not as easy to read as the newspaper but keep in mind it is a message from Heaven guiding us into eternity in Heaven **IF** we obey its

commands. Please reread the first columns and keep in mind the "Loving God of Heaven" and the results of disobedience (Mat. 7:21; Joh. 3:16; Rom. 11:22; Jam. 2:10; 1 Pet. 4:17-19; 2 Pet. 3:9).

Now as we read in 2 Cor. 13:5 Examine yourselves, whether ye be in the faith; prove your own selves..." - Mat. 15:14 "... And if the blind lead the blind, both shall fall into the ditch." Because some whom we place great confidence in use the NKJV does not make it right or should it take away our personal responsibility to rightly divide the TRUTH:

Now, with the use of " t " for singular and " y " for plural as found in the KJV rightly divide these passages and then try to cipher them with the NKJV and you will easily see the wile of Satan at work:

(Exo. 16:28 - Was it Moses or the Children of Israel who were not keeping the commandments?). (Joh. 3:1-12 - In verse 7 was it Nicodemus only or is it everyone that needs to be born again?). (Acts 8:5-24 In verse 24 who did Simon say he wanted to pray for him and who did he say warned him of this iniquity?). (1 Cor. 3:16,17 - This epistle was written to the Church of Christ at Corinth - Is it the congregation or the individual that is the temple of God?). (1 Cor. 6:15-20 - definitely without the second person plural one would draw the wrong conclusion here because the text switches from singular to plural - in harmony with chapter 3:16,17 - Is it the individual or the congregation that is the temple of the Holy Ghost?). The NKJV in order to further their charismatic philosophy really rip apart the text of James chapter 4. The text here deals with the spirit of individuals, however the NKJV commentary this verse in connection with their false view of the Holy Ghost being incarnate in individuals. Read verses 1

through 4 and then look at what they do to verse 5. They capitalize the word spirit because they capitalize deity. Then they also change the meaning of the verse by placing the word "who" instead of "that".

Here are a few verses for you to examine, please note how their "charismatic philosophy" commentaries these: John 6:63; Romans 2:29; 8:1,4,5,11; 1 Corinthians 2:12; 2 Corinthians 3:6; 5:5; Philippians 3:3; 1 Peter 1:11; Jude 19. Satan will continue to throw many wiles before humans while time goes on. Satan will work harder on the faithful than on any others because the others are already his. Satan also plays on humans by convincing them that if certain individuals, certain congregations, certain schools and certain training schools of preacher use something that there can be no wrong with it. Keep in mind - that Catholicism and Denominationalism are apostate groups from the Church of Christ; which Jesus purchased with His blood. Remember God will hold each of us accountable at Judgment (2 Cor. 5:10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.).

There are those who say we must have unity in diversity or we have the right to disagree (Amos 3:3). This is only right in matters of opinion but God's New Testament tells us in doctrine we are to be of the SAME rule (Phi. 3:16); the SAME judgment (1 Cor. 1:10); ONE mind (Rom. 15:6; 2 Cor. 13:11; Phi. 1:27, 2:2; 1 Pet. 3:8); and this mind is to be "the mind of Christ" (1 Cor. 2:16) to be pleasing to God. We are also to judge one another and rebuke where there is error (John 7:24; 1 Cor. 5:12; Eph. 5:11; 1 Tim. 5:20)

John 12:48 1 Thes. 5:21 Prove all things; hold fast that which is good.

WE NEVER LEARNED THAT!

Allen Rupert, Sr.

Years ago our English Language made a distinction between the SINGULAR second person pronoun which begins with the letter “T”; thee, thou, thy and thine; and the PLURAL of the second person pronoun which begins with the letter “Y”; ye, you and your. This distinction was held until about the end of the nineteenth century or the beginning of the twentieth century when the English Language began using the generic “YOU” for both singular and plural. Today some text is misunderstood because that distinction is missing.

Because this distinction is no longer used in our modern speech hearing the “Ye” and “Thee” sound strange to us.

Through the twentieth century “Hollywood” has made fun of the distinction of the second person pronouns by associating them with a man-made denomination; usually referred to as the “Quakers” group.

For years our government associated these pronouns as ‘legal language’ and in just a very few cases it is still used, mainly in a court setting; “Hear Ye”, “Hear Ye”! referring to everyone in hearing distance to listen to what is about to be said.

Our modern English language has completely taken away this distinction between the singular and plural of the second person pronouns in our every day use.

However, in the “religious realm” a good number of psalms, hymns and spiritual songs still maintain this [distinction; however few if any who sing realize the “in depth” meaning of these second person pronouns; mainly because they are not a part of our everyday usage.

The Hebrew and Koine Greek manuscripts make a positive distinction in the singular and the plural of second person pronouns.

Most Hebrew Language Students and Koine Greek Language Students realize that there is a noted distinction in singular and plural of the second person pronouns in these languages; but this is quickly overlooked.

Maintaining this distinction is so important so that readers can precisely learn the word of God as properly translated from the original languages.

Being added to the Church by the Lord Jesus over a half century ago from man made religious groups and then teaching Bible Classes, Debating and preaching the “Gospel of Christ” full time for over half of that time I have encountered only one person who actually knew the distinction of the singular and plural of the second person pronouns. He told me his “Pre-Teen Bible teacher” taught them that It took me fifteen years in the Church through personal study to learn the distinction for myself and how important it is to keep this distinction so one can completely understand the text being studied.

Reader, The old reliable English translation (of over 400 years), translated the manuscript and made the distinction by using the “thee” and the “ye” so readers can rightly understand the Biblical accounts given.

Let us look at a very few examples:

Context: God speaking to Adam before Eve came into existence - Genesis 2:15-17

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die.

Later Satan speaks to Eve about the ‘tree of knowledge of good and evil’. Genesis 3:1-3 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it neither shall ye touch it, lest ye die.

Because our society has not learned the distinction of the singular and plural of the second person I heard it asked by a student in Bible Class why the words “touch if was added by Eve.

Readers please note that with the proper distinction of the singular and plural second person pronouns - God had earlier spoken to Adam when He was alone with him — and both Satan and Eve inform us that later God spoke to Adam and Eve about this matter and told them not even to touch it.

Context: Jesus speaking to Nicodemus - John 3:1-7 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no

man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

Readers please note that by maintaining the distinction of the second person pronouns it does not take a 'Rocket Scientist to understand that in a private setting between Nicodemus and Jesus that Nicodemus was told that 'ye' (everybody) MUST be born of the water and the Spirit

Context: Peter speaking directly to Simon - Acts 8:13-24 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. **But Peter said unto him**, Thy money perish with thee, because thou, hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. **Then answered Simon**, and said, **Pray ye** to the Lord for me, that none of these things which ye have spoken come upon me.

Readers please note some important information we can gain in this Biblical account

(1) I here are some who say that the Baptism in Acts chapter 2 refers to Baptism of the Holy Ghost.

Readers please note God is NO "respector of persons" and we see that those of Samaria received spiritual gifts ONLY after the laying on of the Apostles hands. The nine spiritual gifts (1 Corinthians chapter 12) were ONLY given to some Christians by

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the "Laying on of the Apostles Hands". All ~~the~~ Apostles are no longer on earth therefore there is no one to give these Divine Gifts today; they were needed in the first century "confirming the word". (Mark 16:20)

(2) The account here also tells us that Simon saw the Apostles laying hands on Christians and he offered them money to purchase the 'Divine Power' that only the Apostles had.

(3) We are not told whether or not Peter immediately confronted Simon but we do know that more than Peter and Simon were together when Peter spoke out to Simon "***But Peter said unto him***, - please note the distinction of the second person - "**Then answered Simon**, and said, **Pray ye** to the Lord for me, that none of these things which **ye** have spoken come upon me."

Readers please note The fact that Simon begins with "Pray ye" teaches us there were more than Peter and him present when Peter rebuked him.

(4) From this account we also see 'Church Discipline' here in progress - "that none of these things which **ye** have spoken come upon me." The "ye" refers to the Christians there at Samaria.

Readers please note This harmonizes with what we read in scriptures about "Church Discipline":

1 Corinthians 5:11.12 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat For what have I to do to judge them also that are without? do not ye judge them that are within?

Galatians 6:1 Brethren, if a man be overtaken in a fault, **ye** which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, (since this epistle is addressed to the churches of Galatia(1:2) the 'ye' refers to all members everywhere.

2 Thessalonians 3:6. Now we command **you**, brethren, in the name of our Lord Jesus Christ that **ye** withdraw **yourselves** from every brother that walketh disorderly, and not after the tradition which he received of us. The plural second person refers to all the members.

Titus 3:10 A man that is an heretick after the first and second admonition reject;

James 5:16. 19.20 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Ephesians 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

John 12:48 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.

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

We must not add, subtract or diminish God's Word (Deut 4:2; 12:32; Prov. 30:6; Mat. 24:35; Gal. 1:6-9; Rev. 22:18,19)

Romans 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

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“THROWING OUT THE BABY WITH THE BATHWATER”

It would be wonderful if we had a ‘modern worded Bible translation’ as accurate to the Old Bible languages as the old reliable King James Version -but so far we do not

Our language has changed over the past four hundred years; some words have changed meanings in our daily communications, some have been replaced with less defined meanings, the continuous action words have been eliminated and some words are even eliminated in our modern diction (called archaic).

Since the Bible has been on the ‘top of the selling list’ we find one version after another coming out of publishing companies to make a profit. We need to realize this IS their industry.

I came out of the ‘denominational world’ over a half century ago after spending more than twenty two year in it. In my early life before I became a living part of the Church of the Bible (the one, the only one of the Bible; the Church of Christ) I was taught one church (referring to all religious groups), was as good as another and so I have in my first 2 decades of life attended many of the man-made religious groups. Most of my early life was in the ‘Pentecostal / Holiness Persuasion’; therefore, I had to retrain myself in the actual meaning of individual scriptures, holding them in their immediate context and in harmony with the whole Bible context, so there would be no contradiction - the man made religious groups justify their ‘pseudo belief that scriptures are the work of the individual writer’s thoughts and therefore we have differences.

As a novice and being misled by an eldership (to which I repented and had the brethren pray for my forgiveness) I bought and passed out several cartons of the small paperback books (called the Holy Bible) “Good News for Modern Man” thinking this was a good way to spread the Gospel because these elders of another congregation were doing so, therefore to a novice like I was, it must be okay.

With this past background I now examine the modern versions used in the Brotherhood very closely.

Like thousands, possibly millions, of people for the last four hundred years (some with little education at all) I personally have no problems understanding the King James Version; I just read verses slowly and look up word in a good dictionary, if the word(s) is / are strange to our modern day syntax and I am not familiar with them. My education in the Koine Greek Language has proven over and over that the KJV is very accurate; thus, superseding, all other versions. Modern versions are pulling people toward their erroneous religious beliefs.

I learned one thing upfront - read the preface because within it is where the translators are headed; the brotherhood emphatically emphasized this with the NIV - its preface saying it was an ‘transdenominational version’.

However, with the NKJV my Brethren are not encouraging people to closely read the preface. Bible students, - the examination of the preface is for the readers own satisfaction to cipher whether they are genuine in translating the Word of God or teaching their doctrine throughout by the syntax and wording of the verses.

We understand the title (throwing out the baby with the bathwater) in our every day life; understanding that the bathwater is just the means of accomplishing the task of bathing the precious baby.

The modern versions do indeed *‘throw out the precious baby with the bathwater’* by their wording and syntax (structure) of their translations.

Common to all modern versions, they remove (the distinction between the singular and plural of the second person pronouns) They replace the second person singular starting with the letter “T” (thee, thou, thy, thine) with ‘you’ or ‘your’ and replace the second person plural (those words starting with “Y”) with the same word as the singular; thus, distorting the ancient meaning of the God given instructions (a sin according to God’s warnings in Deut. 4:2; 12:32; Prov. 30:6; Gal. 1:6-9; Rev. 22:18, 19; and others).

Here is how important this second person distinction is: I heard a recent graduate of a ‘Preaching School’ in

Bible Class state that he could not answer the question ~~why~~ Eve's statement to the Serpent had the addition to what the Bible teaches earlier (Genesis chapters 2 and 3). With the wording of the second person singular "THOU" we know what God spoke to Adam before Eve was even brought forth from his rib (2:15-17). Then both the Serpent and Eve knew God had again told both Adam and Eve second person plural "YE" not to eat or even touch the tree of "the knowledge of good and evil" (3:1-3); but with modern versions it does miss this point confusing the reader.

A decade ago in a brotherhood weekly periodical a false answer was given to one asking a question about their 'wayward son' returning to the congregation and NOT making his repentance known before the whole congregation. This person was told by the writer that only Peter and Simon were present when Peter addressed the repentance of a sinning Christian - (the account of Simon the user of sorcery). I am of the persuasion the writer of this periodical reads from a modern version which uses "YOU" for both the singular and plural of the second person. This particular periodical lists many of the modern translations as "reliable".

Please note two distinct errors are present with the writer's use of the modern versions which eliminate the distinction of singular and plural - In the Koine Greek this distinction is made in the very wording of these scriptures and properly translated in the KJV — Acts 8:20. But Peter said unto him, Thy money perish with thee, because **thou** hast thought that the gift of God may be purchased with money. 21. **Thou** hast neither part nor lot in this matter: for **thy** heart is not right in the sight of God. 22. Repent therefore of this **thy** wickedness, and pray God, if perhaps the thought of **thine** heart may be forgiven **thee**. 23. For I perceive that **thou** art in the gall of bitterness, and in the bond of iniquity. 24. Then answered Simon, and said, Pray **ye** to the Lord for me, that none of these things which **ye** have spoken come upon me.

Please again note the PLURAL coming from Simon which prove two thing - Simon wanted ALL the CHRISTIANS (the 'ye') to pray for him (remember the Church is NOT the building) — we also note the 'Church Discipline' because ALL the CHRISTIANS (the ye) had rebuked him of his sinful mindset on desiring APOSTALIC POWERS with the offer of purchasing them with money.

Through my half century in the Church of Christ I have read many articles of even some well know brethren which miss the distinction of the second person when it comes to the indwelling of the Holy Ghost.

I am sure glad that I went to the scriptures instead of following their persuasion in this matter. In First Corinthians chapter 3:16, 17 and 6:15-20 - many brethren miss the distinction of singular and plural and falsely teach that a Christian's individual body is the Temple of God, the Temple of the Holy Ghost. Both these passage inform us that the WHOLE CHURCH ("ye" plural) is this Temple (singular) and Christians together make up this Temple / Body / Church. **These passages DO NOT teach of a literal indwelling of the Holy Ghost in individuals and neither do any other passages.** Some even hold that the literal indwelling was a first century work of God - and when I take them to Acts chapter 8 and ask what happened with the Samaritan Christians they look awestricken but still no repentance and they continue to hold to their erroneous persuasion - Brethren, God is not a 'respector of persons' with the obedient (Acts 10:34,35).

Let us look at the preface of the version that has rampantly flooded the Brotherhood to the point that most modern writers use this version (in order to be 'Politically Correct' with others and remaining in the 'Fraternal Order1) thus, making it difficult for us Faithful Christians to use their materials:

In the NKJV preface we read: (Please note this is often not printed in some of their newer additions).

But this is in the copyright of this and other editions [ISBN 0 7180 0230-X In closing, let readers be encouraged to approach the Bible "not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe (1 These 2 13) The same Holy Spirit who originated the Scriptures must also make them clear to the reader, for the truths they contain "are spiritually discerned" (1 Cor. 2:14) it is through the singular work of the Spirit of life that the Word of life accomplishes its purpose in human hearts and minds. May God teach us His life giving truth as we submit to Him, that He alone may be glorified."

This publisher displays their belief in the "Charismatic Philosophy / Holy Ghost Literal Indwelling" by their

capitalization of some words, replacing (that and which with “who”), often times replacing the word “the” with “a” and much syntax changing; to propagate their doctrinal belief.

Because of the ‘smooooooth’ reading and modernization of a few words (some even unpopular) it has become a popular version in the Brotherhood; however in their using this modern version they are, **“throwing out the baby (BIBLICAL TRUTH) with the bathwater** (wording)”.

Therefore, Brethren are giving up Biblical Truths for the easy reading. Many of the modern day ‘version changes’ violated many passages of God’s Instructions for humans and cause confusion in the Brotherhood.

In Closing I ask: “How can a Novice (a babe in Christ) learn true Biblical Truths when the versions are pulling them into man-made denominational beliefs?”

3/31/13 *Allen Rupert, Sr.*

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END NOTES:

Jesus Said:

11 And I say unto you, that many shall come from the east and west, and shall sit down with A'bra-ham, and I'saac, and Ja'cob, in the Kingdom of Heaven,
12 But the children of the Kingdom shall be **cast out** into outer darkness: There shall be weeping and gnashing of teeth.

Matthew 8:11, 12

Reminder:

13 Enter ye in at the straight gate: For wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

Matthew 7:13

Will you be one of the MANY?

24 Because straight is the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Matthew 7:14

Or Will You Be One of the FEW?

28 But he (Christ) said, Yea rather, **blessed** *are* they that **hear** the word of GOD and **keep** it.

THE END

Nothing else needs to be said!

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HOW WE GOT THE BIBLE #1

Randy Kea

God has always disclosed His will to man. Without divine revelation, man would not know right from wrong or what God's will is for our life.

This lesson begins a series of articles on how we got the Bible, a process which can be broken down into six areas of study: 1) Revelation, 2) Inspiration, 3) Confirmation, 4) Dissemination, 5) Preservation, 6) Translation. The purpose of this study is to fortify our faith and increase our knowledge of how we have come to have God's Word in English today.

Here are some questions these articles will examine in detail:

- Is the Bible inspired?
- What is the nature of inspiration?
- How do we know the Bible is inspired?
- Has God's Word been accurately preserved down through the centuries to the present time?
- Has the Bible been reliably translated into English?
- Are there spiritually fatal dangers in modern versions?
- Which is the best version today in English?

If we do not demonstrate and maintain *verbal preservation* and *verbal translation*, then the Bible is essentially meaningless to us today. Let me say at the outset of these articles that:

- I am not affirming the **King James Version** is an absolutely perfect translation. I recognize that on occasion we must check the original language with the KJV for clarity and completeness of meaning.
- I am not opposed to the idea of a present-day attempt to translate the Bible.
- I am not affirming the KJV translators were perfect or inspired men.
- I am not saying it is a sin to own or even read and check what other translations say.

My long held studied view is that the Bible has been *miraculously given, providentially preserved, and accurately translated* into English. These articles will demonstrate that the King

James Version is **STILL THE BEST IN ENGLISH** today. Therefore, in this series of articles all quotations will be from the KJV.

REVELATION

God has always disclosed His will to man. The New Testament word translated "revelation" (*apokalupsis*) means "to uncover, unveil" (Vine's). Without divine revelation, man would not know right from wrong or what God's will is for our life. There has never been a time that man has not had revelation from God. The following examples show that revelation from God is clear and understandable, and that God always holds man accountable to His word:

Adam and Eve. God created the original pair, placed them in the garden, gave them everything they needed, including divine law. "*And the Lord God commanded the man...*" (Gen. 2:16-17). This is primitive verbal revelation.

Cain and Abel. After the fall, God continued to give verbal revelation to man. The example of Cain and Abel in Genesis 4:1-8 indicates that worship has always been regulated by God. The fact that Abel offered "by faith" (as Hebrews 11:4 states) indicates that divine revelation was present and available because one cannot have faith in the absence of God's Word (Rom. 10:17).

Enoch. In Genesis 5:19-24, we have the brief account of Enoch who walked with God. Remarkably, the book of Jude (v.14) notes that he was a prophet (an inspired spokesman for God) and was the seventh from Adam. Jude verse 15 further shows that his prophetic utterances included warnings of the great Judgment Day.

Noah. Second Peter 2:5 declares that Noah was a preacher of righteousness. No doubt the striving of the Holy Spirit through this inspired man was an exhibition of God's longsuffering while the ark was being prepared (Gen. 6:1-3; 1 Peter 3:18-22).

Patriarchs. Abraham knew and kept "the way of the Lord" (Gen. 18:19). He could not have

known and kept something that was not known and made available to him. Abraham was a "prophet" and so were the other patriarchs (Gen. 20:7; Psa. 105:15).

The Gentile World Before Christ. Romans 1:18-32 is a discussion of the Gentile world before Christ all the way back to creation. It is a clear indication that divine revelation has been available to man from the beginning. Please note these phrases: "the wrath of God is *revealed* from heaven" (v.18), "...hold (hold down or hinder) the *truth*" (v.18), "...God hath *showed it* unto them" (v.19), "...when they *knew* God" (v.21), "...who *changed the truth* of God into a lie" (v.25), "...who *knowing the judgment* (ordinance) of God" (v.32). These phrases denote the availability of verbal revelation all the way back to the creation of man. Note also the long list of sins itemized in Romans 1:29-32. Clearly the Gentile world before Christ was accountable to divine law that condemned all these sins. Remember the great Bible principle: "*for where no law is, there is no transgression*" (Rom. 4:15). This patriarchal system of revelation, which started at creation, continued up until the household of Cornelius at which time the Gentile world became amenable to the New Testament law of Christ (Acts 10, 11).

Mosaical Period. The first written covenant or law from God was given to Old Testament Israel through the lawgiver and mediator (Moses) at the time of their deliverance from Egyptian bondage. (We recognize the book of Job was an inspired document predating the Mosaical dispensation.) This written revelation continued through the Old Testament period through various prophets (Isaiah, Daniel, Jeremiah, etc). The Old Testament Hebrew canon was the Bible Jesus used and quoted as the written Word of God (Matt. 4:1-11; 5:17-18; Luke 24:44). This Old Testament system of revelation was binding only upon the nation of Israel from Mt. Sinai until Jesus died on the cross and repealed it in order to establish His New Testament (Rom. 7:4; 2 Cor. 3:1-18; Eph. 2:14-6; Col. 2:14-16; Gal. 3:16-28; Heb. 10:9-10).

New Testament Period. Today, all people (Jews and Gentiles) are amenable to the New Testament revelation of Christ (Matt. 28:18-20; Heb. 9:15-17). The New Testament of Christ was revealed through four apostles (Matthew, John,

Peter, Paul) and four prophets (Mark, Luke, James, Jude). "*How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby when ye read, ye may understand my knowledge in the mystery of Christ). Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit...*" (Eph. 3:3-5).

It's important to remember that from the beginning, God has always revealed His will to man, but that the New Testament of Christ is the final, complete, and exclusive disclosure from God (Heb. 1:1-2; Jude 3; John 16:13). There is no further revelation from God after the close of the New Testament revelation. "*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed*" (Gal. 1:6-9). This passage strikes down any possibility or claim for latter-day or present-day revelation from God (e.g. the Pope, the cults, Pentecostal preachers, etc). It indicates the New Testament Gospel, delivered in the apostolic period and placed in permanent written form in the books of the New Testament, is the full, complete, and final word from God.

On the Judgment Day, all humanity will be judged by the Word of God (Rev. 20:11-15; John 12:48; Psa. 96:13). However, people will be judged by the system of revelation under which they lived. All who have lived on this side of the cross will be judged by the Gospel. Old Testament Israel will be judged by the Law of Moses. The Gentiles who were outside of Israel, going all the way back to creation, will be judged by the light and revelation of God they had from Him.

Paul declares, "*we are sure that the judgment of God is according to truth...*" (Rom. 2:2).

[For the next few months, this series will continue the study of "How We Got The Bible." Lessons will include: The Inspir-

ation of the Bible, the Confirmation of the Bible, the Dissemination of the Bible, the Preservation of the Bible and the Translation of the Bible. This is an interesting and needed study on the subject because we are dealing with the Eternal Word of God. —Editor]

How We Got The Bible #2

INSPIRATION

The second major point in this study is **Biblical inspiration**. God has not only revealed His will, but inspired those who spoke it and wrote it. Three primary passages relate directly to the Bible's claim for inspiration. Perhaps the most familiar is 2 Timothy 3:16-17: *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."*

The phrase "inspiration of God" in this verse combines the Greek word *theos* (God) and *pneo* (to breathe), thus declaring that all scripture is "the breath of God." Therefore, every word in the Bible has been in-breathed by God.

The second passage to consider here is 2 Peter 1:20-21: *"Knowing this first, that no prophecy of scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."* The context is a reference to the Old Testament canon but would apply to the Bible as a whole (in principle). The same Holy Spirit that inspired the Old Testament inspired the New Testament Gospel (1 Peter 1:12). The word "moved" translates from a Greek word which means "to bear or carry along." We see in this claim that the Scripture is not the product of the mind of man, but holy men spoke and wrote words as they were guided by the Holy Spirit.

A third passage (sometimes overlooked in this connection) is 1 Corinthians 2:9-16. Without citing the whole passage, we make these notations. Some ten times in this reference, the word "things" appears in the KJV. The "things of God"

are placed in contrast with the "things of man." The phrase "things of God" refers to the mind of God. In verse 9 we cannot naturally know (eye, ear, heart) the things of God (the mind of God). Verse 10 states God has revealed these things, i.e. His mind. Verse 13 is arguably the clearest claim for verbal (words) inspiration in the entire Bible — *"words...which the Holy Ghost teacheth."* In verses 14-16 there is a contrast, not between a lost person and a saved person, but between an inspired man (spiritual) and an uninspired man (natural). A careful analysis here shows: 1) man cannot know the mind of God through natural means; 2) man can only know the mind of God, and therefore the will of God, by divine revelation; 3) God has given this revelation through Paul and the other inspired writers of the Bible; and 4) this revelation is verbal in nature — words which the Spirit teaches.

When one surveys the Bible, he sees prolific claims for revelation and inspiration throughout:

- The Old Testament claims for itself to be inspired of God (Exodus 24:4; Jer. 1:9; Neh. 9:20,30; 2 Sam. 23:2),
- The New Testament claims for itself to be inspired of God (1 Cor. 14:37; Gal. 1:10-12; 1 Thess. 2:13; 2 Peter 3:15-16),
- The New Testament claims for Old Testament (2 Peter 1:20-21; 2 Tim. 3:15-17),
- The Old Testament pre-authenticated the New Testament (Jer. 31:31-34),
- Christ's claims for the Old Testament (John 5:39; Luke 24:44; Matt. 23:35 (note: Jesus viewed the Old Testament as the voice of God — Matt. 19:4-6),
- Christ pre-authenticated the New Testament (John 14:26; 16:13).

These points clearly indicate that no matter where you go in the Bible, it is overflowing with claims for its own inspiration.

To further develop this, it is important that we understand this claim for inspiration extends to the very "words" of the Bible. The Bible does not claim "concept" or "thought" inspiration; it claims **verbal inspiration (words)**. Let me itemize some examples to consider:

- "And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do" (Exod. 4:15);

- "I will write upon these tables the words" (Exod. 34:1);
- "Write thou these words" (Exod. 34:27);
- "These are the words which the Lord hath commanded" (Exod. 35:1);
- "Moses went out, and told the people the words of the Lord" (Num. 11:24);
- "These be the words which Moses spake unto all Israel" (Deut. 1:1);
- "that we may do all the words of this law" (Deut 29:29);
- "he read all the words of the law" (Josh 8:34);
- "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground" (1 Sam. 3:19);
- "to perform the words of this covenant" (2 Kings 23:3);
- "they obeyed the words of the Lord" (2 Chron. 11:4);
- "he read in their ears all the words of the book of the covenant" (2 Chron. 34:30);
- "then were assembled unto me every one that trembled at the words of the God of Israel" (Ezra 9:4);
- "I have esteemed the words of his mouth more than my necessary food" (Job 23:12);
- "the words of the Lord are pure words" (Psalm 12:6);
- "the entrance of thy words giveth light" (Psalm 119:130);
- "I have put my words in thy mouth" (Isa. 1:16);
- "I have put my words in thy mouth" (Jer. 1:9);
- "Thou shalt speak my words unto them" (Ezek. 2:7);
- "My words shall not pass away" (Matt. 24:35);
- "they remembered his words" (Luke 24:8);
- "He whom God hath sent speaketh the words of God" (John 3:34);
- "The words that I speak unto you, they are spirit, and they are life" (John 6:63);
- "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:13);
- "nourished up in the words of faith and of good doctrine" (1 Tim. 4:6);
- "Hold fast the form of sound words" (2 Tim. 1:13);

- "be mindful of the words which were spoken before by the holy prophets" (2 Peter 3:2).

The above citations are nowhere near all that could have been noted. A profitable study by using a concordance would be to note the term "words" and read all of the verses that emphasize verbal inspiration. This point is crucial as we go through this study because the Bible not only claims *verbal inspiration*, as we will later see, it claims *verbal preservation*, thus necessitating a verbal and formal translation.

There are various **false theories of inspiration**. We will briefly note them here:

- 1) *Literary Inspiration*. This is the notion that the Bible is only inspired in the same sense as Milton, Keats or Shakespeare were inspired. The Bible would be mere human genius and carry no authoritative weight.
- 2) *Mechanical Dictation*. Some have suggested that the Bible writers took dictation. This method does not take into account the individuality of the writers. The words of the Bible are inspired as we have demonstrated above; however, the Holy Spirit guided, carried along, superintended, the writers within the framework of their individual vocabulary and style.
- 3) *Universal Inspiration*. This is the claim that all Christians are inspired by God. This would exclude special chosen agents of revelation such as the apostles and prophets and would effectively remove the necessity of the Bible since every Christian could write his own Bible.
- 4) *Thought or Concept Inspiration*. Some maintain that God merely gave Bible writers an inspired thought and left them to chose words of their own discretion. The preface of the NIV (New International Version) advocates this theory of inspiration in their translation process, thus denying that the NIV is a verbal translation. A word is the sign of a thought or idea. How can we trust that the writers of the Bible selected the correct words without divine guidance?
- 5) *Partial Inspiration*. This idea says that portions of the Bible are from the mind of God but other parts are from man, therefore subject to errors and discrepancies. Again, the Bible claims plenary (full) inspiration which negates this theory.

None of these five points is the position the Bible takes for itself. The Bible, as we have previously stated, claims to be a verbally (all the words) and plenary (all the parts) written revelation from God.

Something else to consider on this major point of inspiration is the word "prophet." In our modern vernacular, the word "prophet" is used to identify one who predicts the future; however, the Bible usage of the term "prophet" is broader in definition. The word "prophet" in the Bible is used to describe an inspired spokesman for God, whether the subject is the past, present, or future. Only a casual reading of the prophets (Isaiah through Malachi) will demonstrate that they constantly addressed contemporary matters, not just future events. If you cross examine Exodus 4:10-17 with Exodus 7:1, the Bible itself defines the word "prophet" as one who speaks the "words" of God, thus God's mouthpiece. According to this biblical definition, the entire Bible is a verbally inspired utterance from God.

Note a few more verses on inspiration:

- "It shall be given you in that same hour what ye shall speak" (Matt. 10:19);
- "For it is not ye that speak, but the Holy Ghost" (Mark 13:11);
- "The Holy Ghost by the mouth of David spake" (Acts 1:16);
- "And began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4);
- "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2).

Inspiration is God communicating through men to men verbally.

The Bible not only claims to be inspired repeatedly, it possesses objective qualities and attributes which prove it to be what it claims to be:

- 1) predictive prophecies, dealing with Christ, His kingdom, the nation of Israel, and world dominions centuries in advance of their minute fulfillment;
- 2) scientific precision in a time that pre-dated the existence of the science under consideration;
- 3) supernatural unity which can only be explained if one Mind is guiding all the writers of the Bible.

These evidences and more demonstrate that the

Bible is of divine origin. The Catholic catechism, the Koran, the book of Mormon, etc. possess no such qualities. The Bible is in a category all by itself. It is the only book from heaven above.

By way of summary, so far we have seen that God has always revealed His will to man and held him accountable to it. This revelation has always been given through inspired words that man can hear, believe, and obey.

The next consideration in this series of articles will be CONFIRMATION. God not only 1) revealed His Word and 2) inspired it, He miraculously 3) authenticated it (confirmed it).

How We Got The Bible #3

CONFIRMATION

God not only *revealed* and *inspired* His Word, but He *authenticated* it with miraculous confirmation. Some try to make the Bible simply a book of wonders and miracles. Although there are many accounts of divine miraculous manifestations in the Bible, they essentially cluster around four critical and transitional periods of recorded Bible history: 1) the miracles connected to the Exodus; 2) during a period of apostasy in Israel – the miracles connected with the prophets Elijah and Elisha; 3) the miracles during Captivity (Daniel, Shadrach, Meshach, Abed-nego) and 4) the miracles of Christ and the apostles.

When one considers the Bible covers many centuries of sacred history, it is clear that miracles are special, not general or common. They had a specific and divine purpose. The word translated "confirming" in Mark 16:20 means, "*to make firm, establish, make secure... stable, fast, firm*" (Vine's). When God performs a miracle, He establishes His Word to be true.

There are many examples in the Bible of God providing His inspired spokesmen with miraculous credentials which would certify them to be the mouthpiece of God. One example is the mediator and lawgiver, Moses. The Lord commissioned Moses to go to pharaoh and demand that he release his people (the children of Israel) out of Egyptian bondage. Moses would not only have to convince pharaoh, but also the children

of Israel, that he was sent by God to deliver them. How would this be demonstrated and authenticated? The Lord spoke to Moses and said, "and thou shalt take this rod in thine hand, wherewith thou shalt do signs" (Exodus 4:17; signs are miracles, Num. 14:22; Deut. 11:3). As the events of the Exodus unfold, notice the repetition of the purpose of these signs: "that thou mayest know there is none like unto the Lord our God" (Exodus 8:10); "to the end thou mayest know that I am the Lord in the midst of the earth" (Exodus 8:22); "that thou mayest know how that the earth is the Lord's" (Exodus 9:29); "what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord" (Exodus 10:2). These statements clearly show they could "know" (not guess or speculate) that Moses represented the one true God and His word.

Another Old Testament example demonstrating the same principle is the great prophet Elijah. God sends Elijah to Zarephath to dwell there. He tells Elijah that He has commanded a widow woman there to sustain him. While abiding with the woman, her son falls sick and dies. Elijah prays to the Lord. The child is raised from the dead. At the end of this account, please note the recorded statement of the woman: "And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth" (1 Kings 17:24). Signs, wonders and miracles have always testified to the authenticity of God's inspired spokesmen.

Moving to the New Testament, these same principles would apply to the wide range of miracles that Jesus the Son of God performed. The various miracles Jesus performed certified/verified His deity. Note here what the Lord Himself said about the purpose of His miracles: "...whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house" (Mark 2:9-11). Since only God can forgive sins, Jesus confirms His divine nature by a miracle, thus proving He has power (authority) to forgive sins. Consider also the correct conclusion Nicodemus draws from the

miraculous evidence presented by Jesus: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:1-2).

The apostle Peter, in the first recorded Gospel sermon on the day the church began, recognizes the same evidence as Nicodemus concerning Jesus: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts 2:22).

In connection with Jesus, miraculous manifestation certified him as deity (John 20:30-31). However, the purpose of miracles with reference to the apostles and other inspired men of the New Testament was to provide them with credentials, confirming they were speaking God's Word and not their own. We here itemize a few verses: "And they went forth, and preached everywhere, the Lord working with them, confirming the Word with signs following" (Mark 16:20); "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:3-4); "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12:12); "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4); "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1:5).

Many claim miraculous abilities today. However, all of these charlatans are in the same category. The Pope claims that he is the voice of God, Joseph Smith of Mormonism claimed additional revelation from God, and modern denominational preachers assert that God is speaking through them. These all come to us "in word only" and with no power at all. They contradict each other and the Bible. In spite of their erroneous and deceptive claims, no one

today can perform miracles like Jesus, the apostles, and the other inspired men of the New Testament. These gifts, having served their purpose to reveal and confirm the New Testament Gospel, ceased and passed away (Eph. 4:7-15; 1 Cor. 13:8-13). They are no longer needed. The inspired word has been confirmed.

I will elaborate on the canon (39 books) of the Old Testament and its confirmation under the topic of "Preservation" later in this series of articles. At this point, however, let us consider the canon (27 books) of the New Testament.

The idea that the canon of the New Testament was established over a lengthy period of time is a false concept and does not fit Bible claims for authentication. Further, the notion that some group of men (council) who lived after the apostolic period convened and determined which books should be included in the New Testament canon is also erroneous and not in harmony with the Bible position on canonicity. Even in the Lord's church, some have not held to the Bible view of canonicity. F. W. Mattox in his book on church history entitled *The Eternal Kingdom* (in the chapter on the canon of the New Testament), makes two or three statements that are simply not in harmony with New Testament affirmations. On pages 102-103 he writes, "There is no historical evidence in regard to the distribution of inspired letters...all the church could do was to apply tests to ascertain whether or not a letter was from God...the churches faced a real problem, however, in determining just what letters were inspired." These statements are incorrect. Through the years I have rarely heard this subject addressed from the pulpit or in classes. There is a great deal of misinformation or lack of information on the subject of canonicity among the Lord's people. If we are going to deal with unbelievers, we must arm ourselves with the truth on this matter of confirmation and canonicity (1 Peter 3:15).

There is inspired evidence concerning canonicity and the distribution of New Testament books. Consider the following Scriptures: "*And when this epistle is read among you (the church at Colosse), cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea*" (Col. 4:16); "*I charge you by the Lord that this epistle be read unto all the holy brethren*" (1 Thess. 5:27).

Further, the book of Revelation was specifically addressed to seven churches in Asia (Rev. 1:4). The book of Galatians was addressed to all the churches throughout the region (Gal. 1:2). These inspired books were to be distributed among all the churches everywhere. Paul made the point of inspiration very clear when he wrote: "*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord*" (1 Cor. 14:37).

Upon careful study, the Bible position on canonicity (which books are Scripture) is clear. The books of the New Testament were authenticated by miraculous gifts of the first-century church. Congregations of the Lord's people possessed miraculous gifts distributed to them by the apostles (Acts 8:14-18; Rom. 1:11). These inspired men, possessing the gifts of "prophecy" and "discerning of spirits" (1 Cor. 12:8-10) were miraculously endowed to detect true/false prophets and true/false doctrine. Many passages indicate this. "*Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world*" (1 John 4:1). "*I know they works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars*" (Rev. 2:2). "*When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe*" (1 Thess. 2:13). "*Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. ... And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed*" (2 Thess. 2:15; 3:14). So, if a letter was received by a church of Christ, it could be immediately and miraculously authenticated. There would be no problem in doing this. There would be no waiting. There would be no subjective tests applied. It would be miraculously and immediately confirmed and accepted as Scripture. All twenty-seven books of the New Testament canon were revealed, inspired, and confirmed miraculously by the end of the apostolic period through four apostles (Matthew, John, Paul, Peter) and four prophets (Mark Luke, James,

Jude). Paul wrote, "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ). Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:3-5).

The Bible is self-authenticating, based on the internal qualities it possesses – predictive prophecy, supernatural unity, scientific foreknowledge, etc. – and needs no further confirmation. These objective qualities establish it to be what it claims to be. We need to constantly emphasize that mere human productions (the Koran, the Book of Mormon, Watchtower writings, etc.) possess no such qualities and thus are not in the same category as the Bible.

God commands us to believe His Word but has always provided the conclusive proof and evidence needed to create and undergird the faith He requires.

In this series so far, on the question of How We Got the Bible, we have established: 1) God has always revealed His will in words that man can understand; 2) God has always inspired the words His prophets spoke and/or wrote; 3) God has always miraculously confirmed His will so as to remove all doubt concerning its divine origin.

In our next installment we will consider the universal dissemination of the New Testament message in the first century.

How We Got The Bible #4

DISSEMINATION

In this fourth installment of our series of articles, we will demonstrate how God not only *confirmed* His inspired word but saw to it that it was universally *disseminated* (spread everywhere). This being the case, by the end of the miraculous period, every church of Christ had a copy of the New Testament canon – all 27 books – in its entirety in written form.

Initially, and for a few years, the New Testament Gospel was revealed and made available through inspired or gifted men (apostles, prophets, evangelists, Eph. 3:3-5; 4:7-15). In the

absence of a complete written New Testament, it was essential for the Lord's church to have inspired men making the truth available to each congregation. Since I take the early date for the writings of John, including the Book of Revelation, I maintain that the entire New Testament Gospel was placed in permanent written form, confirmed, and universally disseminated between A.D. 33 (church established, Acts 2) and A.D. 70 (the destruction of Jerusalem). However, even if one took the late date position on the Apostle John's writings, we would still maintain a written authenticated New Testament canon by the end of the first century was available to all churches of Christ.

The inspired men produced the inspired book. What originally was in oral form would then be in written form. The wide array of miraculous gifts present during this time (A.D. 33-70), having served their purpose, ceased and passed away (1 Cor. 13:8-13; Eph. 4:7-13). Let us remember that the Old Testament canon had already been revealed, confirmed, and preserved at this time. Remember that Jesus endorsed, as the Word of God, the entire Hebrew Old Testament text (not Septuagint, Matt. 4:4; 5:17-18; 23:35; Luke 24:44; Rom. 3:1-2). I will expand on this further in an upcoming article on *Biblical Preservation*.

The miraculous period from A.D. 33-70 therefore, can be divided into three parts as it pertains to the New Testament canon: *First period* – all New Testament truth was in oral form through inspired men (Acts 2:4); *Second period* – truth in both oral and written form while the New Testament was being written (2 Thess. 2:15); *Third period* – "all truth" in written form having been "once and for all delivered" (John 16:13; Jude 3).

The earliest portions penned were: 1) the letter sent to the Gentiles at the conclusion of the Jerusalem conference, kept intact by the inspired historian Luke in Acts 15; 2) the book of James; and 3) the book of First Thessalonians. These were written a number of years after the establishment of the church. This would mean the Lord's church functioned and did the work of the Lord for several years without one line of a "written" New Testament. The church was able to "continue steadfastly in the apostles' doctrine" (Acts 2:42) because of the miraculously gifted

men present in the churches.

The *internal evidence* is clear and conclusive that the entire New Testament revealed, confirmed, proclaimed, and ultimately written was universally disseminated in the first century. In fact, my position is between A.D. 33 and A.D. 70. Here's the evidence:

1. Mark 16:20 – *“And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.”* Every where means every where!
2. Acts 2:5 – *“And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.”* This indicates the Jews who obeyed the Gospel on the day of Pentecost would have received spiritual gifts through the laying on of the hands of the apostles (Acts 8:14-18) and would have taken the inspired Gospel back with them to the various nations from which they came.
3. Romans 10:17-18 – *“So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.”* If you wanted to say that the Gospel was universally disseminated by the time Paul wrote Romans, how else would you have said it?
4. Romans 16:26 – *“But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.”* Again note the phrase “all nations.”
5. Colossians 1:5-6,23 – *“...The gospel which is come unto you, as it is in all the world...the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven....”* Paul declares universal dissemination (at least in oral form) even as he is writing this epistle.
6. And now for good measure, we note that even Jesus expressly said that His Gospel would be preached “in all the world” before the destruction of Jerusalem. Remember that Matthew 24:1-35 refers to the signs the Lord gave preceding the destruction of Jerusalem so that His disciples could escape. *“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”* (Matt. 24:14) In this

context, clearly the “end” refers to Jerusalem’s destruction in A.D. 70.

7. Summary: “All nations,” “every creature,” “all the earth,” “ends of the world” – the internal evidence is conclusive in the fact that the Gospel was taken around the world by A.D. 70.

As we conclude this article, consider that Jesus said that He would send forth inspired men, but also inspired scribes – *“Wherefore, behold, I send unto you prophets, wise men, and scribes...”* (Matt. 23:34). The scribes in this text are not Old Testament scribes for they are listed with gifted and inspired men that would be sent forth under the New Testament period which was at that time yet future. Both Paul and Peter had inspired scribes (Rom. 16:22; 1 Peter 5:12) to assist them. This would mean that the New Testament canon could be reproduced profusely and infallibly by these inspired scribes in written form.

By the end of the first century, all churches of Christ had all 27 books of the New Testament canon in perfect written form. Again, we emphasize that the New Testament canon was not voted on or developed years later by uninspired men on some council of men, but was revealed, written and confirmed by the miraculous gifts present in the first century church.

There yet remains two more articles in this series – *providential verbal preservation* and *verbal translation* before we get to our accurate and reliable King James Version of the Bible.

How We Got The Bible #5

**PROVIDENTIAL
PRESERVATION**

So far in our study we have considered the **Revelation, Inspiration, Confirmation and Dissemination** of God’s Word. In this installment we will consider **Preservation**.

If God has the power to speak the universe into existence and verbally inspire all 66 books of the Bible, He certainly has the power (in His providential care) to preserve His words down through time. Preservation is essential for every generation to be able to obey God’s will. Jesus

said, *"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"* (Matt 4:4). How can a person live by all the words of God if all of the words are not preserved? We emphasize again that *verbal (words) preservation* is just as essential as *verbal inspiration*. Otherwise, the Bible would be useless for us today.

The Bible is prolific in its claim and promise for verbal preservation. Consider the following points:

1) **Old Testament claims.** *"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever"* (Psalm 12:6-7). *"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law"* (Deut. 29:29). *"He hath remembered his covenant for ever, the word which he commanded to a thousand generations"* (Psalm 105:8). *"For ever, O Lord, thy word is settled in heaven"* (Psalm 119:89). *"Thy testimonies have I taken as an heritage for ever"* (Psalm 119:111). *"Concerning thy testimonies, I have known of old that thou hast founded them for ever"* (Psalm 119:152). *"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever"* (Psalm 119:160).

The Old Testament record from Genesis to Malachi bears out these claims of verbal preservation. God's written law given at Mt. Sinai is recorded in the Pentateuch written by Moses. Just prior to his death, it is recorded concerning Moses and the charge he gave to the Levites to preserve the written law: *"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee"* (Deut. 31:24-26). This law was preserved during the days of Joshua (Josh. 1:7-10; 8:32-34). This law was available during the days of the judges (Judges 1:20; 2:17; 3:4). This written law was still preserved in 1 Kings 2:3 and also during the days of Jehu in 2 Kings 10:31. Other references of this written law in 2

Kings are 14:6, 17:37, 21:8, 22:8,11, 23:24.

The record of 1 and 2 Chronicles demonstrates that the law had been preserved until that point in Old Testament history. Because of space, I will just give the references: 1 Chronicles 16:17,40, 22:12, 2 Chronicles 12:1, 17:9. After the captivity, the law was still intact and preserved (Ezra 3:2; 6:18; 7:6), and for good measure, the last thing you read in the Old Testament is *"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with statutes and judgments"* (Malachi 4:4). Don't forget that Moses to Malachi spans roughly a thousand years of verbal preservation. It should also be emphasized that neither Malachi nor any other prophet or king down through the centuries ever corrected or amended the Law of Moses.

2) **Jesus affirmed Old Testament preservation.** *"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"* (Matt. 5:18). *"And it is easier for heaven and earth to pass, than one tittle of the law to fail"* (Luke 16:17). 'Jots' and 'tittles' were the smallest particles of the Hebrew alphabet and language. So, the Lord is saying that even the smallest parts of the Old Testament would be preserved. *"...The scripture cannot be broken"* (John 10:35). The word "broken" in this verse means "loosened, broken up, destroyed, dissolved, melted." Clearly, Jesus taught verbal preservation. When Jesus cited the Old Testament He used the formula "it is written" numerous times. The verb tense for "written" in this formula in the Greek is in the 'perfect tense' which denotes action in the past with results continuing down to the present (*Interlinear Grammar of the Greek New Testament*). Every time Jesus used this statement, He was asserting Old Testament preservation. He never corrected Moses and the prophets but maintained verbal preservation, even down to the 'jots' and 'tittles.' (Note: In Matt. 5:21-48, Jesus is not saying that Moses is wrong when He uses the phrase *"ye have heard that it was said by them of old time..."* He was actually correcting Jewish misapplications and misinterpretations.)

3) **New Testament claims.** *"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). "For the truth's sake, which dwelleth in us, and shall be with us for ever" (2 John 2).

4) Jesus affirmed New Testament preservation. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35; Mark 13:31; Luke 21:33). Further, Jesus said, "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 12:48). Jesus says that His spoken words would be preserved all the way down to the Judgment Day. Clearly, the Lord is teaching that His words would be revealed and confirmed and verbally preserved and opened to judge the world on that last great day. Keep in mind when the Lord said this, the New Testament had not yet been written.

5) Another point sometimes overlooked is the internal (scriptural) evidence that Jesus only used the Hebrew text safeguarded by divine providential preservation down through the centuries until His time. One verse already considered that I simply note here again is Matthew 5:18 where the terms "jot and tittle" are used by Jesus clearly showing that He was using the Hebrew text and not the Septuagint or some other text. Another passage that with clarity shows this is Matthew 23:35: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." We need to remember that the Jewish arrangement of Old Testament books differs from our modern arrangement in English Bibles. The Hebrew Old Testament Jesus used started with Genesis and ended with Chronicles; so from Abel to the death of Zacharias shows conclusively that Jesus is talking about from the beginning to the end of the Hebrew Old Testament. Today, we would say from Genesis to Malachi.

Let me emphasize that our Old Testament today as far as the material is concerned is the exact Old Testament that Jesus had and quoted

from throughout His earthly ministry. The only difference would be arrangement and grouping. The Jews combined certain books. For example, 1 and 2 Samuel into one book, 1 and 2 Kings into one book, and 1 and 2 Chronicles into one book, etc.

A third verse to prove Jesus used the Hebrew Old Testament exclusively is Luke 24:44: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." The three divisions of the Hebrew Old Testament that Jesus used are: 1) the law, 2) the prophets, and 3) the writings (the Hagiographa). Jesus used the Psalms to represent this entire third category of the Jewish arrangement of Old Testament books (the writings). Once again, it is clearly seen by this text that Jesus is using exclusively the Hebrew Old Testament canon and not the Septuagint (which has an entirely different book order), some scribal tradition, or any other document.

Number six in this series will consider the TRANSLATION issue. The King James Version is based upon the *Hebrew Masoretic Text* and the traditional *Received Text*. Modern translations have changed the text base in both Old and New Testaments. More about this vital study next time.

How We Got The Bible #6

TRANSLATION

The number of people who would be able to read and speak fluently Old Testament Hebrew and New Testament Greek is minute. Essentially, all people depend upon a translation to read and understand God's Word. The fundamental point of all of the articles in this series is that the very *words* of the Bible are *inspired* and thus are *authoritative*. To have God's Word today we must have: 1) Verbal Inspiration, 2) Verbal Preservation and 3) Verbal Translation. God miraculously gave and confirmed His words and God providentially preserved His *words*. Why would anyone, therefore, want to use any translation that is not a

FORMAL (parts of speech left intact) VERBAL (each word accurately translated) translation? This article in this series will maintain that the *King James Version* is superior to all other English translations. Here are the reasons we maintain and defend this position:

1. *The KJV is based on the correct text base for the Old Testament* – the traditional Masoretic Hebrew text, between 500-1000 A.D. – standardized by the Masoretes (whose job in life was to copy the Hebrew text with astonishingly strict rules – counting letters and words, etc.). Remember Jesus used the Hebrew Old Testament text, not the Septuagint or the Dead Sea Scrolls or other spurious sources (Luke 24:44; Matt. 23:35; 5:17-18; Rom. 3:1-2). These passages are internal inspired evidence, not conjecture from so-called textual critics. Remember Jesus never corrected the Hebrew text when He cited it.

2. *The KJV is based on the correct text base for the New Testament* – the traditional Greek text (or Received Text) underlies the New Testament in the King James Bible. Although there were 30 editions of the Received Text made over the years with slight inconsequential differences such as spelling, accents and breathing marks, word order, etc, they are essentially the same. KJV translators had all this evidence before them. In 1881, Westcott and Hort, two liberal and modernistic theologians of the Anglican church, rejected and decided to modify the traditional Greek New Testament text. They changed the Textus Receptus in over 5,600 places involving almost 10,000 words. This is why modern versions have those distressing marginal notes that cast doubt on the integrity of certain passages (as an example, the last twelve verses of Mark and the confession of the eunuch in Acts 8:37). Clearly, they had no regard for the verbal inspiration and preservation of the Bible, and yet, modern translations use a text type that is basically the same as the Westcott and Hort text for the New Testament – i.e. the Nestle-Aland Greek text or Critical Text. If you defend the critical text, you must abandon the belief in verbal preservation.

3. *The KJV is the result of the translating work of the greatest and most qualified linguists ever assembled, before or since.* The KJV translators are incomparable and unsurpassed even

today in linguistic scholarship. I simply do not have time or space to adequately give examples of their superior qualifications. This is a study within itself which I urge all of our readers to investigate. Sometimes I hear people say, even in the church, Bible translators today are more “scholarly” than the KJV translators. Anyone who would make such a statement speaks from ignorance on this matter and is probably just repeating what they have heard someone else say. Let me mention two out of multiple examples. Lancelot Andrews was conversant in fifteen languages. It would be interesting to look for some modern translator who was so qualified. John Bois, by the time he was six years old, could write Hebrew legibly and had read the Old Testament through in Hebrew. Some 54 translators started out the process (some died before the completion of the translation). This left 47 by the end. All of these men had similar remarkable qualifications and capabilities.

4. *The KJV used a verbal and formal equivalence method of translating.* By verbal, of course, we mean each word in the original was considered and translated as reliably and accurately as possible into English. By formal is meant that the part of speech was retained in the translating process as closely as possible (nouns translated as nouns, adjectives as adjectives, prepositions as prepositions, etc). Modern speech translations to one degree or another are based on the “dynamic equivalence” method of translation. Dynamic equivalency is best summarized in the preface of the NIV (New International Version). The preface says of its own translators: “They have striven for more than a word-for-word translation.” Later the preface says: “To achieve clarity the translators sometimes supplied words not in the original texts...” The word dynamic means “change” or “movement.” Do we want translators to change and move away from the very words of God, or do we want them to stay as close as possible to a verbal process? We certainly know how God feels about the matter. The Bible teaches that we are not to “add unto,” “take away from,” or “pervert” in any way His words (Gal. 1:6-9; Rev. 22:18-19; Prov. 30:5-6; Deut. 4:2; 12:32). Again, why would anyone who claims to respect the Bible use or promote in any way translations which are not verbal and formal in their translation technique?

5. *The KJV translation process was unique and meticulous.* Textual scholar D. A. Waite describes this process: "It was a team effort. So there were the seven original individual translations, one time as a group, five more times by the other groups. Then, at the end of the work, two men from each of the six groups got together and made a final revision as to what wording should stand. No less than fourteen different times the translation for each book was gone over... This is an unusual, and so far as we know, a never before and never afterward team technique that was used." There are no inspired translators; however, when a translator brings the Hebrew or Greek word that has been in-breathed by God (2 Tim. 3:16) over into English accurately and reliably, it is just as much the Word of God in English as it is in the original language.

6. *There is fatal error in modern translations.* This is the type of error that has eternal consequences if taught and believed. Here is a sampling (many more could be noted) from some of the more prominent and well-known translations:

The NIV (New International Version) teaches the false doctrine of "faith only" in Romans 1:17. The Calvinistic doctrine of inherited sin is written right into the text (Psalm 51; Rom. 8). Man is not born with a sinful nature.

The RSV (Revised Standard Version) teaches the false doctrine of "faith only" (Rom. 11:20). The word "only" is not in the text at all in this passage, but was inserted by the RSV translators. It attacks the deity, sonship, and virgin birth of Christ. The translators changed "virgin" to "young woman" in Isaiah 7:14. They changed "only begotten" to "only son" in John 1:17, 3:16, etc. They changed Mary's statement, "I know not a man" to "I have no husband."

The ESV (English Standard Version), according to the preface, is adapted from the RSV. It is based on a faulty text type (Nestle-Aland). John 7:53-8:11 and Mark 16:9-20 are placed in brackets, casting doubt on the integrity of these passages. Matthew 5:32 and 19:9 change "fornication" to "sexual immorality" which is too broad and inclusive.

The ASV (American Standard Version), NIV, NASV, and RSV all omit "firstborn" in

Matthew 1:25 which refers to the virgin birth of Christ. They do this because they use the Critical Text instead of the traditional Received Text.

The NASV (New American Standard Version) uses the general terms "unchastity" and "immorality" instead of the specific word "fornication" in Matt. 5:32 and Matt. 19:9. By definition, this would allow divorce for other reasons than what the Lord said.

The NKJV (New King James Version) uses the general term "sexual immorality" in Matt. 5:32 and 19:9. This is still too general. Lasciviousness is sexual immorality, but not a scriptural reason for divorce.

The ASV, NIV, NASV, and RSV all omit the word "God" in First Timothy 3:16, again attacking the deity and virgin birth of Jesus. The Critical Text is used, not the Received Text.

Because they use the Critical Text, the ASV, NIV, NASV, and RSV all cast doubt upon the integrity of Mark 16:9-20 by setting this section apart with brackets or by some comments in the marginal notes.

CONCLUSION

The King James Bible is trustworthy, reliable, and accurate. It continues to be, in spite of its critics, the superior English translation for the above reasons and more. We recognize that on occasion we must go back to the original language for clarification and full meaning with difficult passages. Nevertheless, it is the best in English yet today.

Modern translations from the ASV forward are based on a faulty text type, significantly different from the text of the KJV, plus they use the deadly and dangerous dynamic equivalence technique in the translation process. We sometimes hear people say, "All translations have errors." May I kindly point out that the issues with the King James Bible (archaic words, etc) are not in the same category as the error found in modern translations. An archaic word is not error - it's old. The textual foundation and verbal accuracy of the KJV stands solid and stable.