

Article of Faith 2
The Scriptures – Defense of the King James Bible

- Article of Faith #2 – The Scriptures, Defense of the King James Bible
 - We believe the Scriptures of the Old and New Testaments, King James Translation, are the Word of God, and the only rule of faith and practice.

- 1. King James Bible
 - A. The Primitive Baptist Church holds that the Authorized King James Translation of the Bible is the only version of the scripture in the English language today that is still preserved to uphold and teach the doctrine and truth of the original autographs that God inspired men to write for the benefit of the church.
 - B. The rejection of other versions of the Bible as acceptable in the church is not simply that they are new, updated versions but rather because most other modern versions have been translated from corrupt manuscripts and no longer accurately resemble the true scriptures that were inspired by God.
 - C. The King James Translation of the Bible is the best and most accurate translation of the word of God in the English language because it was translated from the Textus Receptus or Traditional Text of scripture that still maintains the true doctrine and teaching of the original autographs.

- 2. Two Different Sets of Manuscripts
 - There are essentially two different sets (or families) of manuscripts from which all modern Bibles are translated from: 1) the Traditional Text or 2) the Alexandrian Text
 - A. Traditional Text
 - Alternate names and references to these manuscripts:
 - Traditional Text
 - This text has traditionally been accepted by the church as the authentic representation of the scriptures from the Italic Church, Gallic Church, the Waldensians, and the churches of the Reformation.
 - Majority Text
 - This family of manuscripts is known as the Majority Text because these texts comprise an overwhelming majority of all manuscripts still in existence.
 - Actually 85-90%, or almost 5,500 of about 5,800 remaining manuscripts that are still in existence today are texts from the historical Byzantine region near Syria.
 - Also, the Traditional Text manuscripts agree with each other in 97% of the content.
 - Compare that to the Codex Vaticanus and Codex Sinaiticus that disagree over 3,000 times in the gospels alone. When we note that there are only 3,779 verses in the gospels, it's clear that almost every single verse in the gospels have a discrepancy between these codices.

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2. Two Different Sets of Manuscripts (continued)

A. Traditional Text (continued)

- Alternate names and references to these manuscripts (cont'd):
 - Byzantine or Syrian or Antiochan Text
 - This family of manuscripts originated in the Byzantine Empire in Syria and were copied and maintained over the years by Byzantine monks; therefore, they were termed as the Byzantine Manuscripts or Texts.
 - It's important to note that Antioch of Syria was the center hub of the New Testament church in the Acts of the Apostles (Acts 11:26), so these would have been the manuscripts used by the church in Antioch of Syria.
- Textus Receptus (Received Text)
 - In 1516 AD, Desiderius Erasmus compiled a Greek New Testament from the most reliable manuscripts available at the time; Erasmus' Greek New Testament was compiled entirely from the Traditional or Majority Text manuscripts.
 - The Codex Vaticanus (that was used to create the Westcott-Hort Greek Text) was available to Erasmus, but he completely ignored that manuscript because it was incomplete, unreliable, and corrupted.
 - This Greek New Testament was called "*the text, now received by all, in which nothing corrupt*". The Latin terms for text ("*textum*") and received ("*receptum*") were used to refer to the work as the "Textus Receptus" or the "Received Text".
 - Therefore, the Textus Receptus was a standard compilation of all the Traditional or Majority Text manuscripts into one Greek New Testament volume.
 - The Textus Receptus was edited four times by Erasmus with his final version released in 1535 AD, Robert Stephanus edited the text four times, and Theodore Beza edited the text nine times. It was the 1598 edition of the Textus Receptus Greek New Testament that had been edited by Theodore Beza that was used to translate the King James Bible.
- Masoretic Text
 - The Masoretic Text is the Hebrew version of the Jewish Bible, which we know as the Old Testament.
 - The Jewish Hebrew Bible was maintained by Jewish scribes and Rabbis since its original authorship up until the 6th century AD.
 - Then, from the 7th to 11th centuries the manuscripts of the Jewish Bible (or the Torah) were maintained by a group called the Masoretes – which were a special school of scribes and scholars of the Torah – that took control of the care and copying of the Jewish Bible.

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2. Two Different Sets of Manuscripts (continued)

A. Traditional Text (continued)

- Masoretic Text (continued)
 - In the 16th century, Daniel Bomberg printed a Rabbinic Bible from the Masoretic Text. In 1525, Jacob ben Hayyim ibn Abdonijah edited that publication from the Masoretic Text for the 2nd Rabbinic Bible, and released his full Hebrew version of the Old Testament along with the updated Rabbinic Bible.
- In 1611 AD, the New Testament of the King James Translation was translated from the 1598 edition of the Textus Receptus Greek New Testament that had been edited by Theodore Beza, and the Old Testament was translated from the 1525 Masoretic Text that had been compiled and edited by Jacob ben Hayyim ibn Abdonijah.

B. Alexandrian Text

- Alternate names and references to these manuscripts:
 - Alexandrian Text
 - This family of manuscripts originated from Alexandria, Egypt, so they were termed as the Alexandrian Manuscripts or Texts.
 - Note that Egypt is almost exclusively condemned in the Bible and is used as a strong type of bondage, sin, and even Satan and the Antichrist.
 - Minority Text
 - This family of manuscripts is also known as the Minority Text because a very small minority (about 5-15%) of all manuscripts that are still in existence today are of the Alexandrian Text origin and composition.
 - Actually only 5-15% of the about 5,800 remaining manuscripts that are still in existence today are actually Alexandrian Text manuscripts.
- In 380 AD, the Latin Vulgate was composed by Jerome (a Catholic monk) at the request of Pope Damasus I, and the Vulgate was translated from the Alexandrian Text manuscripts.
 - The Vulgate has been the basis for all Catholic accepted Bibles and is still the principle text recognized by the Roman Catholic Church.
- In 1886 AD, Brooke Foss Westcott and Fenton John Anthony Hort composed their own New Testament text – entitled the Westcott-Hort Greek Text (also known as the Critical Text) – translated from the Alexandrian texts, primarily from two Alexandrian codexes: 1) the Codex Vaticanus and 2) the Codex Sinaiticus
 1. Codex Vaticanus
 - a. This manuscript was found and submitted to the Vatican Library in 1481 AD.

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2. Two different sets of manuscripts (continued)

B. Alexandrian Text (continued)

- Two Alexandrian Codexes (continued)

- 1. Codex Vaticanus (continued)

- b. The actual manuscript was written on vellum (tanned animal skins) and was determined to date back and to have been actually composed in the 4th century (around 350 AD).

- c. This manuscript omits

- Genesis 1:1 through Genesis 46:28

- Psalms 106-138

- Matthew 16:2-3

- In the gospels, the text leaves out 237 words, 452 clauses and 748 whole sentences (as compared to the Textus Receptus)

- The Pauline Pastoral Epistles (1st Timothy, 2nd Timothy, Titus, and Philemon)

- Hebrews 9:14-13:25

- Revelation

- d. This translation was rejected by Erasmus in his translation of the Greek New Testament; with all of its omissions and errors, it's very obvious why a scholar such as Erasmus totally ignored these manuscripts.

- 2. Codex Sinaiticus

- a. This codex was found in 1844 AD in a trash pile that had been designated to be burned in the Saint Catherine's Monastery near Mount Sinai in the eastern Egyptian Sinai Peninsula.

- b. The actual manuscript was written on vellum and determined to date back and to have been actually composed in the 4th century (around 350 AD).

- c. It contains nearly all of the New Testament but is missing Mark 16:9-20 and John 7:53-8:11. It also contains the "Shepherd of Hermes" and the "Epistle of Barnabas", which have been rejected from the canon of scripture.

- d. Fredrick Henry Scrivener (who edited the Textus Receptus in 1891 AD) reported 15,000 alterations in the text of the Codex Sinaiticus. The New Testament only has 7,956 verses in total.

- Both the Codex Vaticanus and the Codex Sinaiticus are presumed to come from the same source

- Since both manuscripts originated in the 4th century, those particular copies were likely composed by Eusebius from 325-350 AD at the request of the Roman Emperor Constantine to prepare a copy of the New Testament for the new churches that Constantine planned to build in Constantinople

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2. Two different sets of manuscripts (continued)

B. Alexandrian Text (continued)

- Both the Codex Vaticanus and Sinaiticus are presumed to come from the same source (continued)
 - Eusebius based his rendition of the New Testament on the “*Hexaphla*” which was composed by Origen around 240 AD. Origen was from Alexandria, Egypt, and he influenced most of the Alexandrian manuscripts. Origen accepted many Gnostic teachings and those Gnostic influences were expressed in his composition of the Hexaphla and Alexandrian texts that deny the literal interpretation of scripture and the deity of Jesus Christ.
 - Even though the Codex Vaticanus and Sinaiticus supposedly were composed from the same original texts, the two manuscripts still disagree over 3,000 times in the gospels alone. When we consider that there are only 3,779 verses in the gospels, it’s clear that almost every single verse in the gospels have a discrepancy between these codices.
- The personal heretical beliefs of Brooke Foss Westcott and Fenton John Anthony Hort were blatantly imposed onto the Greek New Testament that they produced
 - Westcott believed that David was a spiritual figure, not a literal person; he believed the Genesis account was allegorical, not literal; he did not believe in the literal Biblical account of miracles; he did not believe in the physical second coming of Jesus Christ; he did not believe that heaven was a literal place.
 - Hort did not believe in the existence of a devil; he did not believe in a literal, eternal hell; he did believe in the heretical Catholic ideology of “purgatory”; he did not believe in limited atonement of sins by Christ; he did believe in “baptismal regeneration”; he believed in the political ideology of Communism.
 - The heretical false teachings that Westcott and Hort held to are found all throughout their version of the Greek New Testament and their manipulation of the text is very obvious from the blatant errors on foundational doctrines that they rejected.
- The omissions in the Westcott-Hort Greek Text affect many essential Bible doctrines and the deity of Jesus Christ
 - Removes the name “Jesus” 70 times and “Christ” 29 times from the text
 - Removes reference to the virgin birth of Jesus in Luke 2:33
 - Removed reference to the deity of Jesus Christ in 1 Timothy 3:16 and Romans 14:10 & 12
 - Removed reference to the redeeming blood of Jesus Christ in Colossians 1:14
 - Incorrectly attributes the authorship of the book of Malachi to Isaiah in Mark 1:2

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2. Two different sets of manuscripts (continued)

B. Alexandrian Text (continued)

- The Westcott-Hort Greek Text is also known as “The Critical Text”
 - The Critical Text differs from the Textus Receptus text 5,337 times, according to one calculation (there are only 7,956 verses in the New Testament).
 - Compared to the Textus Receptus, the Codex Vaticanus omits 2,877 words in the gospels, and the Codex Sinaiticus omits 3,455 words in the gospels. There are 64,766 words in the gospels. Therefore, the Codex Vaticanus leaves out 4.4% of all the words, and the Codex Sinaiticus leaves out 5.3% of all the words in the gospels.
 - The Westcott-Hort Greek Text (based on Alexandrian manuscripts) and the Textus Receptus (based on Byzantine manuscripts) disagree in so many areas that only one can be the true and correct record the scriptures and the other must be deemed a blatant falsehood.
- While the Alexandrian texts are more ancient that does not mean they are more authentic; older does not equal more accurate
 - The Westcott-Hort Greek Text claims its superiority from being translated from “older manuscripts”. This particular claim is true because the Codex Vaticanus and Sinaiticus are dated back to the 4th century, and the Textus Receptus that was compiled by Erasmus in 1516 was based on Byzantine manuscripts from probably the 10th to the 12th century.
 - However, older does not always mean better. The Codex Vaticanus and Codex Sinaiticus were penned on vellum, so they lasted longer due to their medium, while many of the original autographs and parchments (2 Tim. 4:13) were penned on papyrus that was not made to last the test of time and subsequently deteriorated from perpetual use.
 - Also, the more frequently those manuscripts are actively used, the more quickly they will fade and deteriorate. A book left unused on the shelf will certainly last the test of time because it is not used. Due to the severe deficiencies of the Codex Vaticanus and Codex Sinaiticus, those Alexandrian texts were not actively used by the early church and have remained in good condition for over 1650 years while many of the true, authentic Traditional Text manuscripts had deteriorated from repeated use by the church.
 - It should also not be overlooked that the Codex Sinaiticus was found in a trash pile set to be burned by Byzantine monks who were fluent in Greek and well versed in the authentic Byzantine manuscripts. This should clearly denote how deficient that codex was for the Byzantine monks to render it good for nothing other than kindling of a fire.

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2. Two different sets of manuscripts (continued)

B. Alexandrian Text (continued)

- Essentially every “new, updated” version of the Bible has either been translated from or influenced by the Westcott-Hort Greek Text or a later revision of the text
 - New American Standard Bible (NASB), New International Version (NIV), English Standard Version (ESV), Revised Version (RV), Revised Standard Version (RSV), Holman Christian Standard Bible (HCSB), and almost all other prominent modern-day Bibles have originated from the Alexandrian Text and the Westcott-Hort Text.
 - Essentially, all modern versions have been translated from or influenced by the corrupted Alexandrian Text and Westcott-Hort Greek Text, and therefore must be disregarded in the search for the true scriptures inspired by God.

3. Importance of the individual words, the tense of words, and every letter of the scriptures

A. God promised to preserve every word of His scripture not just general themes

- Ps. 12:6-7 – *“6) The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7) Thou shalt keep them, O LORD, thou shalt preserve them from this generation forever.”*
 - Matt. 24:35, John 10:35, Rev. 22:18-19, Deut. 4:2
- Prov. 30:5 – *“Every word of God is pure: he is a shield unto them that put their trust in him.”*

B. Every single word and letter, even down to the singular or plural usage and the verb tense, contributes to the meaning of each passage. The addition, removal, or changing of even one word can completely change the meaning of the entire passage. These are some specific examples where apparently minute changes to the scriptures profoundly affect the meaning and impact of the text.

i. Adding one letter, changing the word from singular to plural

- Gal. 3:16 – *“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”*
 - Paul here makes the clear distinction that the scripture is referring to Abraham’s “seed” (singular) instead of “seeds” (plural). This was his defense that the fulfillment of the promise to Abraham was speaking of Jesus (“seed” or singular) instead the entire nation of the Israelites (“seeds” or plural). Therefore, the correct interpretation of the text would be altered based on an “s” being added at the end of one word.
 - This verse should emphasize to us how crucial each individual letter is in the scriptures. Even though it might appear to be a minute discrepancy, if even one letter of the divinely inspired autographs is altered in another Bible version, it could totally change the meaning and correct interpretation of any verse.

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3. Importance of the individual words, the tense of words, and every letter of the scriptures (cont'd)

B. The addition, removal, or changing of even one word can completely change the meaning of the entire passage (cont'd)

ii. Altering the tense of a verb, changing from present to past tense

- Mark 12:26-27 – *“26) And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27) He is not the God of the dead, but the God of the living: ye therefore do greatly err.”* (see also Matt. 22:28-32)
 - Jesus uses the present tense description of God “I Am” to certify that God is not the God of the dead (or “I Was”), but he is the God of the living (“I Am”).
 - Again, not interpreting the correct tense of the verb not only changes the meaning of the verse, but it gives us the wrong doctrinal interpretation of the character of God, in contrast to the truth that He is both the living God and God of the living.

iii. Changing the orders of words, and thereby changing the form of the sentence

- Gen. 3:1 – *“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?”*
 - Satan creates doubt in God's commandment, making Eve question God by simply changing the order of words.
 - By just flipping two words “hath God said” versus “God hath said” totally changes the context of the verse and changes it from a command to a question. “Yea, God hath said, Ye shall not eat of every tree of the garden” would have been a true statement because God had implemented a restriction that forbid them from eating of every tree without exception.
 - However, by switching two words, Satan changes the entire sentence into a question, “Yea, hath God said...?”, making her question if God is restricting something from her.

iv. Adding one additional word

- Gen. 3:4 – *“And the serpent said unto the woman, Ye shall not surely die.”*
 - Satan changes a true statement into a false statement by adding one word.
 - The command from God was that Adam would die if he ate of the forbidden fruit (Gen. 2:17). If Satan said, “Ye shall surely die” that would have been exactly correct.
 - But by adding one word, the positive command is changed to a negative lie – “Ye shall not surely die” – changing the entire meaning of God's commandment.

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3. Importance of the individual words, the tense of words, and every letter of the scriptures (cont'd)

B. The addition, removal, or changing of even one word can completely change the meaning of the entire passage (cont'd)

v. Leaving out verses in the context

- Matt. 4:6 – *“And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”*
 - Satan quotes scripture to Jesus but leaves out the verse foretelling his own future destruction.
 - Satan begins to quote from Ps. 91:11-12, *“He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone”*, but he stops there.
 - The next verse in context in Ps. 91:13 condemns Satan himself but he conveniently leaves that out, *“Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet.”*

vi. Adding information when scripture is silent

- Heb. 7:14 – *“For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood.”*
 - Paul uses the silence of scripture as proof of a restriction (i.e. the regulative principle)
 - The law of Moses only allowed for descendants of the tribe of Levi to be a priest, so how could Jesus act, legally, in the office of a priest since he was of the tribe of Judah, instead of Levi? Paul states that the law spoke nothing about the tribe of Judah, being qualified for the priesthood, so therefore Jesus should have been prohibited from being a priest. Therefore, once the specific commandment that a priest could only be a Levite was given, there was also given an implied specific commandment that a priest could not legally come from the other 11 tribes. So in essence, everything was prohibited except what was explicitly allowed.
 - Therefore, we may use the silence of scripture to prove that something is excluded or prohibited by God because if only one thing is explicitly stated as allowed in scripture, by implication everything else is excluded or prohibited. If anyone then adds something to the scripture that was purposefully excluded in its original divine inspiration, they have changed the entire nature of that teaching simply by adding possibly one additional thing.

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4. Significant omissions and changes of the new, modern versions
- A. The new Bible versions that are based on the Alexandrian Text and the Westcott-Hort Critical Greek Text consistently omit many verses and significant portions of scripture, although some versions do put a footnote declaring that those verses are not included in the earliest manuscripts.
- B. These are certain verses that are entirely omitted or footnoted by at least 10 of the new versions. Major doctrines that are affected by corrupting these verses are noted in each case. Compare the doctrines that are affected by these corrupt versions to the heretical beliefs of Westcott and Hort noted earlier and the Gnostic influence of the Alexandrian Text. It is very obvious that those men systematically corrupted their Critical Text to attempt to impose their heretical beliefs on their New Testament Greek Text.
- Matt. 17:21 – Necessity of prayer and fasting in powerful faith
 - Matt. 18:11 – Humanity of Jesus Christ and the purpose of salvation in His death – *“For the Son of man is come to save that which was lost.”*
 - Matt. 23:14 – Condemnation of the Pharisees and the greater damnation of hell
 - Mark 7:16 – Necessity of the new birth to understand spiritual things – *“If any man have ears to hear, let him hear.”*
 - Mark 9:44 & 46 – The unquenched fire and punishment of hell
 - Mark 11:26 – Believer’s responsibility to forgive the sins and trespasses of others
 - Mark 15:28 – Fulfillment of Old Testament prophecy in Jesus’ condemnation and death as a transgressor
 - Mark 16:9-20 – Resurrection and Ascension of Christ, and the Great Commission
 - Many of the Alexandrian Text manuscripts leave the portion at the end of Mark’s gospel blank where the scriptures should have been, instead of condensing the text, denoting it was blatantly omitted from the codices.
 - Luke 17:36 – Judgment during the destruction of Jerusalem
 - Luke 22:43-44 – Humanity of Jesus Christ and the existence and aid of angels
 - John 5:4 – Existence of angels that troubled the water in this account
 - John 7:53–8:11 – Omits the account of Jesus’ forgiveness of the adulterer and the teaching of the man’s depravity that all men are condemned sinners
 - Acts 8:37 – Necessity of belief in Jesus Christ as the Son of God for baptism
 - Acts 15:34 & 24:7 & 28:29 – Certain historical events in the early church are omitted
 - Rom. 16:24 – Grace of the Lord Jesus Christ
- C. Verses that certain portions of a verse are left out
- 1 John 5:7 – The KJV declares the Trinity, one God in three persons: the Father, the Word, and the Holy Ghost. Essentially all other versions remove the last half of the verse that affirms the Trinity.
 - *“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”* (KJV)
 - *“For there are three that testify.”* (NIV, ESV, NASB, HCSB)

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4. Significant omissions and changes of the new, modern versions (continued)

C. Verses that certain portions of a verse are left out (continued)

- Matt. 6:13 – The KJV affirms the sovereignty of God and His kingdom, power, and glory at the closing of Jesus' model prayer. That phrase is entirely left off in the ESV (and in the NIV and multiple other versions).
 - *“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”* (KJV)
 - *“And lead us not into temptation, but deliver us from evil.”* (ESV)
- Col. 1:14 – The NIV and essentially all other modern versions remove the reference the blood of Christ as the means of our redemption and forgiveness
 - *“In whom we have redemption through his blood, even the forgiveness of sins:”* (KJV)
 - *“In whom we have redemption, the forgiveness of sins.”* (NIV)
- 1 Cor. 11:24 – The NASB and essentially all other modern versions omit the word “broken”, but the sentence doesn't actually make sense in those versions because they have left out that correct word.
 - *“And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.”* (KJV)
 - *“And when He had given thanks, He broke it and said, “This is My body, which is for you; do this in remembrance of Me.”* (NASB)

D. Verses where changes in the wording of the new versions severely undermines many crucial scriptural doctrines

- 1 Tim. 3:16 – The NIV places the divinity of Jesus Christ into question by replacing the definitive statement in the KJV that Jesus was God manifest in the flesh to a generalized statement that He simply appeared in the flesh.
 - *“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”* (KJV)
 - *“Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.”* (NIV)
- John 1:18 – The KJV declares Jesus as the only begotten Son of God. The NIV denotes Jesus as the only Son of God despite that fact that God has many sons (Heb. 2:10). The NASB implies that Jesus was a created God, the only begotten God in contradiction to the eternal divinity of Jesus Christ.
 - *“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”* (KJV)
 - *“No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.”* (NASB)

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4. Significant omissions and changes of the new, modern versions (continued)

D. Verses that changes in the wording in the new versions severely undermines many crucial scriptural doctrines (continued)

- John 3:16 – The KJV declares Jesus as the only begotten Son of God. The NIV denotes Jesus as the one and only Son of God, despite that fact that God has many sons (Heb. 2:10). Same change of wording issue in John 1:18 in NIV.
 - *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”* (KJV)
 - *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”* (NIV)
- Luke 2:33 – The KJV introduces Joseph (the husband of Mary) by name, but the NASB calls Joseph the father of Jesus Christ – “His father” – placing doubt on the virgin birth of Jesus Christ.
 - *“And Joseph and his mother marvelled at those things which were spoken of him.”* (KJV)
 - *“And His father and mother were amazed at the things which were being said about Him.”* (NASB)
- Acts 2:47 – The NIV and essentially all other modern versions remove reference to the church and implies a progressional means of eternal salvation by belief.
 - *“Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”* (KJV)
 - *“Praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”* (NIV)
- 1 Cor. 1:18 – The ESV and essentially all other modern versions imply that the actions of men are affecting their eternal state of perishing or being saved, instead of the KJV that correctly portrays those who believe “are [already] saved”, presenting belief as an evidence not a cause of salvation
 - *“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”* (KJV)
 - *“For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.”* (ESV)
- Mark 1:2 – The NIV and essentially all other modern versions incorrectly attribute authorship of the book of Malachi to Isaiah
 - *“As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”* (KJV)
 - *“As it is written in Isaiah the prophet: I will send my messenger ahead of you, who will prepare your way.”* (NIV)

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5. What about the New King James Version (NKJV)?
- A. The New King James Version was released in 1982 AD and was supposed to be translated from the Textus Receptus, but there are significant deficiencies in that translation as well.
- NJKV departs from the Textus Receptus Greek in the New Testament over 1,200 times (again consider that there are only 7,956 verses in the New Testament)
 - NJKV removes the word “Lord” 66 times from the text
 - NJKV removes the word “God” 51 times from the text
 - NJKV removes the word “heaven” 50 times from the text
 - NJKV removes the word “repent” 44 times from the text
 - NJKV removes the word “blood” 23 times from the text
 - NJKV removes the word “hell” 22 times from the text
 - NJKV completely removes the word “JEHOVAH” from the text
 - NJKV completely removes the phrase “new testament” from the text
 - NJKV completely removes the word “damnation” from the text
 - NJKV completely removes the word “devils” from the text
 - NJKV demotes Jesus from “Lord” to “Sir” in Luke 13:8
 - NJKV demotes Jesus from “Lord” to “Master” in Matthew 18:26
 - NJKV demotes Jesus from “the Son” to “a son” in John 8:35, and removes other references to the Sonship of Jesus in Acts 3:13, 3:26, 4:27, 4:30, and Colossians 1:15
 - NJKV removes the references to the name of “Jesus” in Mark 2:15
- B. Similar scriptural problems could be provided for other modern Bible versions that claim to have been translated from manuscripts of the Majority Text (although no other Bibles were translated from the 1598 edition of the Textus Receptus as the 1611 King James Bible was), such as the King James 2000 Bible (KJV 2000), Modern English Version (MEV), along with the New King James Version (NKJV).
- C. These scriptural variances in the NKJV and other versions emphasize that the Authorized King James Version of 1611 is the most accurate and scripturally precise of all other translations of the Textus Receptus, and is still the preferred translation of the Bible for the English language over and beyond the other versions who claim the Textus Receptus as their source text. These other Textus Receptus versions are not an acceptable alternative to the KJV 1611.
6. Superiority of the King James Bible
- A. Scholarship
- In 1604, King James I of England commissioned 54 of the best Greek and Hebrew scholars living at the time to translate the Bible into English. The work was completed in 1611, with 47 of the original men finishing the work.

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6. Superiority of the King James Bible (continued)

A. Scholarship (continued)

- The men that were chosen for the translation were exceptionally knowledgeable of the underlying original languages of Greek, Hebrew, and some Aramaic. They all had formal doctrinal and linguistic training in the leading religious universities of the day, primarily Oxford or Cambridge University in England. A comparable group with the comprehensive knowledge of the original languages would be very difficult, if not impossible, to reproduce, even in the current day. All of the KJV translators were believers in Jesus Christ and believers in the divine inspiration, preservation, and inerrancy of the scriptures. In contrast, many contributors to the modern Bible translations are Jewish or secular academics, who neither believe in Jesus Christ nor believe in the divine inspiration and inerrancy of the scriptures.
- The translators worked in six committees, with each committee translating a specific section of scripture. The KJV was translated with a “formal equivalence” which promotes a word for word translation to keep the same words and grammatical structure of the original text, as opposed to “dynamic equivalence” which leads to paraphrasing and is susceptible to alteration by the translators. Each man of a committee translated every word of his committee’s assigned section of scripture. Then, these individual translations were collectively compared with those of other team members, and discrepancies between the individual translations were voted on. Then, the collective translation of the original committee was passed on to each of the other committees for their scrutiny and approval. Thus, each scripture was examined at least fourteen times during the process. Due to the precision and intensity with which each scripture was examined, the translation project took seven years and was finally completed in 1611.

B. Readability

- Flesch-Kincaid Grade Level Indicator
 - The Flesch-Kincaid Grade Level Indicator is a readability test that is designed to measure how difficult a reading passage in English is to understand. This measurement takes into account the number of words per sentence and number of syllables per word to determine how difficult for the reader that a certain passage is to understand.
 - Flesch-Kincaid Grade Level Indicator scores for certain Bible versions, per *New Age Bible Versions*, by Gail Riplinger, pg. 196:
 - KJV – 5.8 (the score for the New Testament only is 4.32)
 - NIV – 8.4; NASB – 6.1; NKJV – 6.9
 - Furthermore, according to the Flesch-Kincaid Grade Level Indicator, 74% of the books in the KJV are on or below the 6th grade reading level, and 94% are on or below the 7th grade reading level. The Flesch Reading Ease index rated 97% of the books in the KJV as “Fairly Easy” or “Easy” to read. All of these readability scores were better than every other Bible version.

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6. Superiority of the King James Bible (continued)

B. Readability (continued)

- Flesch-Kincaid Grade Level Indicator
 - Dr. Rudolf Flesch, co-originator of the Flesch-Kincaid Grade Level Indicator and the leading authority on readability studies, quoted from his book *The Art of Plain Talk*, pg. 43:
 - “The best example of very ease prose (about 20 affixes per 100 words) is the King James Version of the Bible.”
- Readability Analysis of Writing Samples by Pro-Scribe
 - According to the readability statistics generated by *Pro-Scribe*, the KJV is easier to read than *USA Today*, *People Magazine*, and most children’s books (per *The Language of the King James Bible*, by Gail Riplinger, pg.159):
 - KJV Bible
 - Grade – 7
 - Syllables per word – 1.3
 - Words over nine letters – 3%
 - Children’s books
 - Grade – 7
 - Syllables per word – 1.3
 - Words over nine letters – 8%
 - *People Magazine*
 - Grade – 8
 - Syllables per word – 1.5
 - Words over nine letters – 10%
 - *USA Today*
 - Grade – 9
 - Syllables per word – 1.5
 - Words over nine letters – 10%
 - The King James Version of the Bible has consistently scored lower on these readability tests because it has less syllables per word, less letters per word, less words per sentence, smaller percentage of long words, and a larger percentage of short words than all the other modern Bible versions.
 - It should be noted that the King James Version is not written in Old English but actually is written in the Modern English style. Old English was from 450-1150, Middle English was from 1150-1485, and Modern English began in 1485. However, the King James language sounds different than our Americanized Modern English because the lexicon (or the commonly used vocabulary) has changed over the years. Despite the changing of the lexicon, the form and structure of the English language has not changed since the KJV was translated.
 - In addition, the language used in the King James Bible exhibits a unique cadence and style that easily lends itself to memorization, benefiting the Bible study of the reader.

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6. Superiority of the King James Bible (continued)

C. Integrity and precision of the translation

- The translators of the KJV took great care to maintain the integrity of the original text as it was translated into English
 - When translating from one language into another, the original wording of the text cannot always be exactly replicated in the other language. The meaning of a word in Greek may not be exactly conveyed in the meaning of an equivalent word in English. Therefore, words that were implied in the original language but did not have an exact English equivalent were included to make the sentences complete and understandable in our English language. When the KJV translators included an implied word from the original text to make a complete sentence in English, they denoted those words in italics in the King James Bible. No such distinction is made in any of the modern versions.
 - When a person is speaking, the English language presents quotation marks to allow the reader to note when their speech begins and ends. The original Greek and Hebrew text do not indicate exactly where a certain speech begins and ends with quotations marks. There is no equivalent punctuation mark corresponding to quotation marks in those languages. Therefore, the King James translators left off any quotation marks in the English translation and did not assume where those punctuation marks should be placed since they were not presented in the original text. The other modern version independently determine and assume where quotations marks should be placed even though they are not at all presented in the original Greek and Hebrew text.
 - The name of Jehovah God in His covenant name and relationship of the nation of Israel is presented in the Old Testament by what's known as "the Tetragrammaton" spelled in the Hebrew as "YHWH". By Jewish tradition, Jews are not allowed to actually speak this term aloud or read it aloud, so the exact pronunciation of this word is not actually known. Therefore, instead of making an assumption about the correct spelling of this word, the King James translators translated the Tetragrammaton as LORD in all caps every time it occurred in the Old Testament.
- Precision of the King James language
 - While some of the words in the King James Bible are not used regularly in the English language anymore, we might assume that replacing them with modern words would be beneficial. However, the words used in the KJV are actually more precise than the modern equivalents that we use today, and we can lose the proper understanding of a text by "dumbing down" or generalizing the original language.
 - The use of "est" and "eth" on the end of words in the KJV seems peculiar, but the purpose is very simple. A singular 2nd person noun would have a corresponding verb ending in "est" – "thou lovest" – and a singular 3rd person noun would have a verb ending in "eth" – "he loveth".

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6. Superiority of the King James Bible (continued)

C. Integrity and precision of the translation (continued)

o Precision of the King James language (continued)

- The Greek and Hebrew language both use unique words that distinguish between the singular and plural usage of 2nd person pronouns, using different words for both singular and plural form of each pronoun. In contrast, our American English blends the second person pronoun into just one word – “you” – that does not distinguish between a singular or plural audience. To maintain the precision of the original Greek and Hebrew text, the King James translators used words that maintained the distinction between the singular and plural pronouns even though those words and the same applicable distinction had already been dropped from the language used at that time. You will note that there are no uses of “thee” and “thou” in the Translators to the Readers introduction to the KJV because they did not commonly use that speech in the English of that day either. However, to maintain the closest possible representation to the original text of the Greek and Hebrew, the King James translators used these precise singular and plural pronouns to accurately convey the distinctions that were made in the original text. Note the distinction between the singular and plural pronouns of the second person:
 - 2nd person singular pronouns – “thou”, “thee”, “thy”, “thine”
 - 2nd person plural pronoun – “ye”, “you”, “your”, “yours”
- Examples of the necessity of these singular and plural 2nd person pronoun distinctions can be noted in these verses:
 - Matt. 26:64, John 3:7 Luke 22:31-32, 1 Cor. 8:9-12, Gal. 6:1, 2 Tim. 4:22, Titus 3:15, Philemon 21-25, Exod. 4:15, Exod. 29:42, 2 Sam. 7:23

D. Copyright

- o The King James Bible is in the public domain in essentially all of the world, except in England where certain royal printers are the only publishers of this Bible. Therefore, no person, business, or organization profits from the sale of the King James Bible. This stands in stark contrast to the monetization of the copyright and publication of the modern-day versions.
- o The New International Version’s (NIV) exclusive publishing rights in the United States is owned by Zondervan, which is a subsidiary of HarperCollins, which is owned by News Corp, and the chairman of News Corp is Rupert Murdoch. The New King James Version (NKJV) is also published by HarperCollins.
 - HarperCollins also is the publisher of “The Satanic Bible”
- o A minimum number of changes must be made to any existing Bible version currently in print for a new Bible to receive a copyright. Therefore, for any new Bible versions to be produced, they have to change, add, or leave out a minimum amount of words, etc. before they are eligible for a copyright, whether those changes destroy the integrity of the scriptures or not.

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7. Summary

- Essentially all the prominent “new, updated” Bible versions are based on minority texts that comprise less than 5% of all manuscripts (only about 100 of the 5,800 total existing manuscripts are Alexandrian manuscripts) and those disagree over 5,300 times with the Traditional or Majority Text (which comprise about 5,500 of the 5,800 total manuscripts). And of the Minority Text (less than 5%) that they are based upon, the underlying manuscripts disagree between each other over 3,000 times in the gospels alone.
- The new versions are translated from the Westcott-Hort Greek Text that was contaminated by the heretical beliefs of its composers. In addition, the two primary Greek manuscripts – the Codex Vaticanus and Codex Sinaiticus – that their translation was based upon actually omits large portions of the Old Testament and New Testament.
- Not only are the new versions based on an isolated, minority number of the overall manuscripts that contradict the overwhelming majority of all the texts, but the manuscripts that actually were used are incomplete, inconsistent, and wholly unreliable.
- The differences and discrepancies in the modern Bible versions are not nominal or insignificant, but they severely undermine many crucial biblical doctrines, such as the deity of Jesus Christ, the virgin birth, and the finished atonement of Jesus Christ.
- The King James Bible is far superior to any of the modern version as well. The knowledge and scholarship of the King James translators would be unequalled today in their understanding of the Greek and Hebrew languages in which the original texts were penned.
- Despite that sometimes unfamiliar words that are used, the KJV is actually written in a manner that any person with a 5th grade education can understand the entire Bible. It is written in the language of the common man and uses a very unique cadence and style that make memorization come very easily.
- The King James translators used language that accurately reflected the original texts, maintaining the singular and plural distinction of pronouns in the usage of “thee” and “thou”, etc. They included implied words as italics, did not add or assume quotation marks, and distinguished the Tetragrammaton by LORD in all caps. The KJV has also been preserved from monetization and the greedy motives of men, since it is readily available in the public domain.
- Therefore, the Authorized King James Version of 1611, which was translated from the Textus Receptus that was based solely on the Traditional and Majority Text, is by far the purest, most accurate translation in the English language of the scriptures that were inspired by God for His church.

The information in this study outline was primarily derived from the following sources, unless otherwise noted: *Crowned with Glory* (by Dr. Thomas Holland), *The Bible Answer Book* (by Dr. Sam Gipp), *An Understandable History of the Bible* (by Dr. Sam Gipp), *One Book Stands Alone* (by Dr. Douglas Stauffer), *The King James Version of 1611. The Myth of Early Revisions* (by Dr. David F. Reagan), *New Age Bible Versions* (by Gail Riplinger), and various articles from the www.tbsbibles.org (Trinitarian Bible Society) and www.kjvtoday.com.