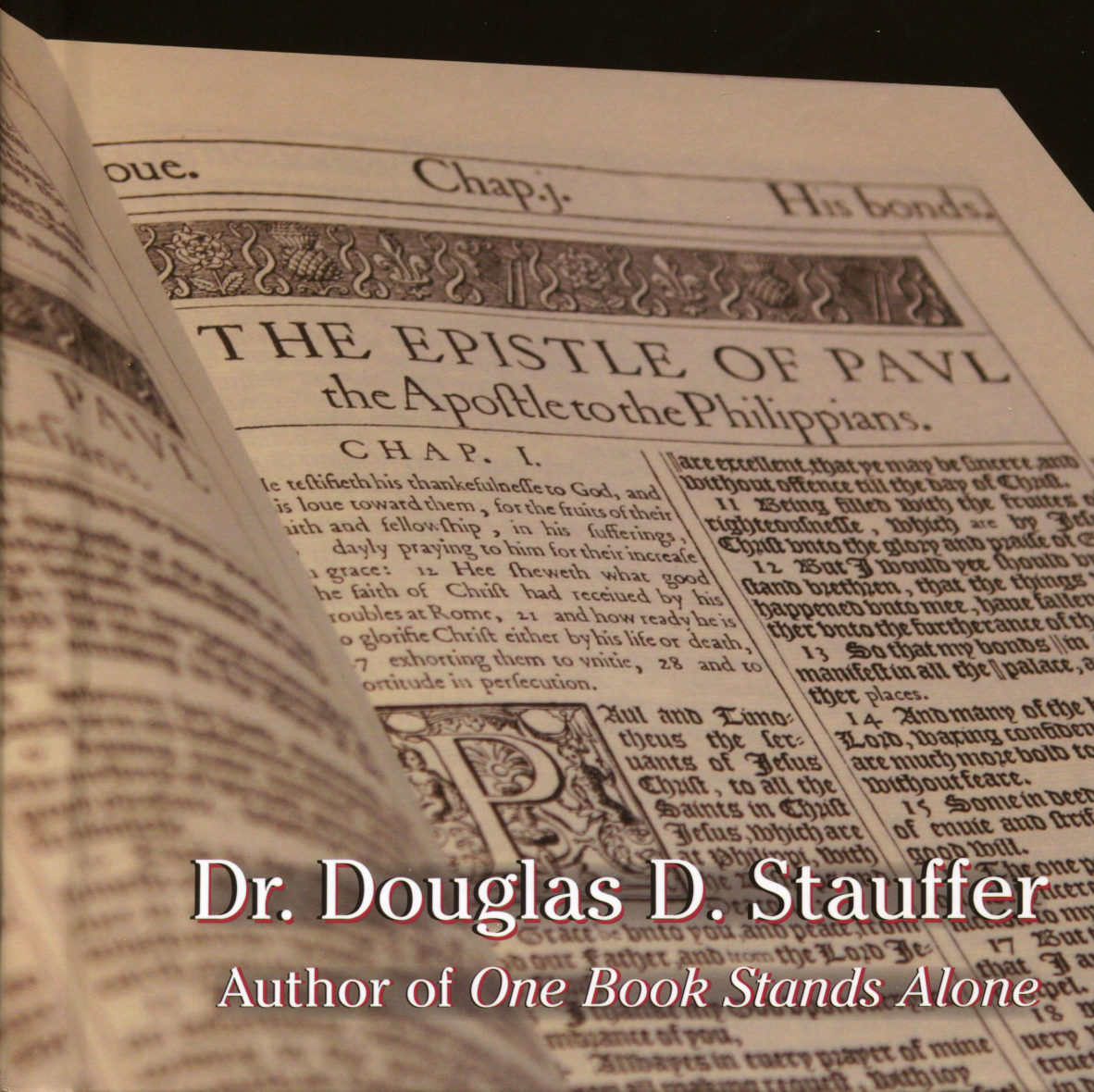


ONE BOOK ONE AUTHORITY

2,000 Years of Church & Bible History



Dr. Douglas D. Stauffer
Author of *One Book Stands Alone*



By Dr. Douglas D. Stanffer

(Continued from back cover)

One Book One Authority will help you to:

- understand the history of the Bible, God's people and their many adversaries
- identify the Bible's internal proofs supporting a supernatural English Bible
- solidify your understanding of God's promises of inspiration and preservation
- discover why changes to the words of God are *such* a big deal to God
- realize how frequently God likens His word to Himself in the Bible
- pinpoint key differences between the King James Bible and the modern versions and verify their doctrinal impact
- recognize the consequences of reading from versions that lack a unique, distinct and recognizable sound
- learn the truth about King James I, his moral character, and the impetus behind the translation that bears his name
- discover the truly remarkable qualifications of the godly translators assembled to bring the 1611 Bible to the common people
- arm yourself with facts refuting the supposed archaic nature of the King James Bible vocabulary
- follow the financial and copyright incentives (\$) motivating the corporations who publish today's modern versions
- recognize Satan's connection to the billion-dollar bible market and the one man today who wields the greatest influence over modern version and Christian book publishing
- improve your personal Bible study with the quick-reference definitions of key Bible terms
- strengthen your courage to defend God's holy word by reading the testimonies of those who valiantly stood in spite of the opposition
- witness God's astonishing intervention in the Chinese language formation 3,500 years ago

These points represent a sampling of the material covered by ***One Book One Authority***. It is imperative that Christians today rediscover the emphasis God places upon believing and trusting His written word. Sadly, Christians have forgotten the parallel between the written word of God and the Word manifested in the flesh. Both

the incarnate Word and the written word provide a direct revelation *from* God, as well as a direct revelation *of* God. Without the incarnate Word, man could never have an intimate relationship with God; without the written word of God, man would never know about this relationship. God's written word reveals the benefits of Christ's redemptive work, otherwise forever hidden.

Unfortunately, Christian young men seeking a Bible education are no longer taught the *infallible* word of God, but are instead encouraged to question its language and history and to doubt the very utility of preaching the word. This book serves to thwart the presumptuous actions taking place in the name of religious scholarship. The typical seminary's approach to the word of God would be unacceptable in the studies of science, medicine, law or any other secular field of education. Yet, Christian training enterprises, once conceived to implant a sense of reverence for the word of God, are now producing the opposite effect.

Seminary students should have an intimate relationship with God and graduate with a renewed reliance upon that bond. They should equally trust in God's infallible word. Regrettably, too many of these otherwise promising minds graduate overconfident in their education and with an unhealthy loyalty to their alma mater. These graduates then infiltrate the churches where they become judge and jury over the word of God, rather than expositors and exhorters of God's treasured possession. ***One Book One Authority*** is intended for the man or woman who has grown frustrated with the uncertainty and unbelief so prevalent today. It serves as a treatise against the modern-day seminary education and the majority of books found in 21st century Christian bookstores. This book brings the word of God and the Word incarnate into perspective by simultaneously elevating both to their rightfully exalted positions.

The crest on page one follows the Table of Contents in the original 1611. The French phrase on the crest: "*Honi soit qui mal y pense*" translates: "*Shamed be he who thinks evil of it.*"

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Some may object to my sometimes dogmatic assertions within the pages of this book; however, I do not apologize for them. Every Christian should believe strongly in what he deems to be truth. If I cannot persuade others of the rightness of my views and observations, my prayer is that they will be stimulated to carefully examine the evidence themselves.

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Throughout this book, the reader will notice that when the word “Bible” is used in reference to the King James Bible, it is capitalized, distinguishing it as the true, preserved word of God in the English language. The word “bible” is used when referring to any of the versions that are not the preserved word of God in the English language.

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This volume is affectionately dedicated to my faithful *helpmeet*, Judy Ann. What would I do without you? I cannot imagine how different things would be if God did not bless me with someone with a desire to put Christ first no matter the cost or sacrifice.

"...a woman that feareth the LORD, she shall be praised. ...Her children arise up, and call her blessed; her husband also, and he praiseth her."

(Proverbs 31:30b, 28)

"...as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

(1 Samuel 30:24)



Other Products Covering the Same Topic**By the Same Author****Available From****McCowen Mills Publishers****>One Book Stands Alone (OBSA) (434 page book)<****>OBSA Video Series<****Volume I (“Attack on the Doctrine of Salvation” – chapter 4)****Volume II (“Attack on the Deity of Jesus Christ” – chapters 2, 3)****Volume III (“The Roman Catholic Influence Behind the Modern Versions” – chapter 13) (60 minutes each)****Volume IV (“The New King James PerVersion” – chapters 10-12) (60 minutes each)**

One Book Stands Alone tackles the most pressing theological debate of our time—identifying God’s preserved word in the English language. Unlike many of the controversial and sometimes caustic works covering similar topics, this book conclusively pinpoints the present battleground and spiritual combatants of the 21st century.

As a result of his “success” in the Garden of Eden, Satan has unrelentingly posed his familiar “*Hath God said*” question to every generation. Unfortunately, his query has frequently accomplished its designed purpose, undermining one’s faith in God’s word and causing division between the Creator and His creation.

One Book Stands Alone identifies the counterfeit authorities guilty of giving an uncertain sound. The reader will quickly discover how to recognize Satan’s multi-pronged attack aimed at:

- the deity of Jesus Christ
- scriptural purity and preservation
- salvation by grace without works
- the supremacy of preaching
- Christ’s sinless perfection
- the teaching of moral absolutes
- the total elimination of certain key verses and doctrines

The main objective of this work was clearly recognized by **Dr. Lee Roberson** when he stated, "*One Book Stands Alone* is a spiritual masterpiece. It will strengthen your faith!" In these perilous times, most men are ever learning and never able to come to the knowledge of the truth. I trust that the Lord will use this book to strengthen your faith and help you withstand the onslaught of modern "scholarship."

***One Book Stands Alone* Table of Contents**

Foreword by Dr. Tom Malone—"Dr. Stauffer in a scholarly and biblical fashion, provides an answer for those who tamper with the word of God...*One Book Stands Alone* shows how the departure from the Massoretic Text and Textus Receptus has demoralized our nation and the world...The author clearly reveals how we can know that our King James Bible is the pure, preserved word of God for the English-speaking people."

Chapter/"Chapter Title"—brief description:

1. **"Purity and Preservation"**—explains what the word of God says about God's word.
2. **"Deity Denied"**—reveals how the modern versions make Jesus a sinner and a created being. Also, delves into the modern versions' replacement of Jesus as the Judge and the Creator.
3. **"What's Right? vs. James White"**—reveals the pervasive errors in James White's book, *The King James Only Controversy*.
4. **"Salvation Sure & Simple"**—reveals the extent of the modern version attack on salvation by grace. Lists the missing verses, many of them dealing with salvation.
5. **"Godly Language vs. the Modern Lingo"**—reveals the impure nature of the modern versions in their terminology, including the Living Bible's use of SOB (spelled out).
6. **"Required Living vs. Good Intentions"**—reveals the modern versions' blurry concept of godly living and devotion to Christ.

7. ***"Muddy Morality"***—reveals the homosexual influence upon the modern versions.
8. ***"The Monetary Motive"***—reveals money as the driving influence behind the 150 different copyrighted modern versions on the market.
9. ***"How Shall They Preach?"***—reveals the modern versions' influence to reducing the importance of preaching.
10. ***"NKJV: Those Pesky Little Pronouns"***—reveals why the KJB contains the singular (thee, thy, thine) and plural (you, ye, yours) second person pronouns, especially relating to the NKJV.
11. ***"They Call This New?"***—reveals the obscurities of the NKJV, comparing it to the CEV, NCV and the Jehovah's Witnesses' NWT.
12. ***"No New Thing Under the Sun"***—further comparisons of the NKJV, CEV, NCV and NWT.
13. ***"The Road to Rome"***—reveals 13 teachings in the modern versions which align them with the Roman Catholic system of teachings. Also includes a section on the NASV.
14. ***"The Men Behind the Madness"***—reveals many of the unsavory teachings and beliefs of Westcott and Hort, the two men most responsible for the text behind the modern versions.
15. ***"What Happened to the Originals?"***—reveals God's lack of concern for preserving the originals while still preserving His word for all future generations.
16. ***"Examining the "Errors"***—examines some of the more common supposed errors in the KJB.
17. ***"Bible Roots"***—traces Satan's line of manuscripts versus God's line of manuscripts through the centuries.
18. ***"Noteworthy or Notorious"***—includes a bible version checklist, Bible reading grade levels, Bible heretics by name through the centuries.

19. ***“Fasting Phased Out”***—traces the elimination of fasting, one of the Christian’s greatest tools for spiritual victory.

20..***“1611 to 1769: Blame it on the Press”***—reveals the various King James’ editions and the problems associated with the printing presses.

21. ***“Laying Down the Law”***—reveals God’s use of the Law for witnessing and the modern versions’ changes to the Law making the Law less effective as an instrument for soul winning.

22. ***“The Fourth Witness”***—reveals the four great witnesses showing that the word of God is greatest of the four.

23. ***“Getting Off the Fence”***—ends with an exhortation to get busy preaching and teaching the truth.

Consider This...

I have noticed a worsening trend on the internet this year, maybe things have always been like this, but I was unaware. I have watched Christians, especially preachers, viciously mocking the word of God. Can you imagine standing before God one day and asking Him who it is that is on those thrones reigning in the millennium and then receive the following answer:

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

These martyrs lost their lives for the witness of Jesus Christ and the WORD OF GOD. The dilemma faced by the King James Bible critic revolves around their unwillingness to die for their NIV, NASV, ESV, HCSB or their “original” Greek and Hebrew lexicons. I am willing to die for my King James Bible, the word of God. I am not destined to sit on one of these particular thrones, but Christianity is no less about Jesus and His word today.

Acknowledgements

The author would like to express his deepest appreciation to the following: Most preeminently, the precious Lord Jesus Christ for His saving and sustaining grace.

Those who really appreciate the importance that God has placed upon His word. Men have been persecuted and even burned at the stake for trying to insure that God's word is readily accessible to God's creation.

My devoted helpmeet, Judy, for her constant support, encouragement, and understanding through our years of marriage and ministry together. She is one of a kind and no doubt God's *second* greatest gift to me (*Romans 6:23*).

My parents, Richard and Marianne Stauffer, who instilled in me the work ethic and the fortitude to never quit. Thank you for the character-building foundation the Lord used to convict and convince me to repent of my sins and accept my Saviour Jesus Christ.

Dr. Sam Gipp, Dr. Andrew Ray, Jeff Faggart, Will Kinney and Dr. Steven Allen for their technical expertise, and their spiritual and moral support. The late Dr. David Reagan for truly "*he being dead yet speaketh*" (*Hebrews 11:4*).

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Mr. Richard Neumeier for permission to use his drawing of King James I.

Mrs. Jessica Bowman for her creativity reflected in an impressive picture for the cover design.

Mrs. Janet Teem for her prayers and support during the editing process; may you always cherish God's word with the zeal you now have. Your testimony included in this book speaks for itself.

Myth #1: Satan could never be involved in bible version production because the modern versions contain some truth. Refuting Myth #1:

Many Christians innocently caught up in this Bible version battle have been taught to quote “*a kingdom divided against itself*” from **Matthew 12:25** as proof that Satan cannot be the instigator of the modern version explosion. Yet, the book of Acts reveals a spirit possessed woman speaking truth independent of God’s inspiration.

Acts 16:16 *And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 The same followed Paul and us, and cried, saying, **These men are the servants of the most high God, which shew unto us the way of salvation.** 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.*

The Apostle Paul looked past her words to her spiritual state and rebuked the evil spirit. Though souls could have turned to God and even been saved through her words, God’s truths are more important than any error which may later accompany these spoken (or written) truths. Satan will gladly use truths and half-truths in order to deceive.

Myth #2: God’s word should be treated like any other book. Refuting Myth #2:

Isaiah 66:2 *For all those things hath mine hand made, and all those things have been, saith the LORD: but to **this man** will I look, even to him that is poor and of a contrite spirit, and **trembleth at my word.***

Isaiah concludes his writings pointing out that God is interested in a man who has a poor and contrite spirit which trembles at His word. This does not sound like a description of those who find fault with God’s word.

Myth #3: The precious name of Jesus is more important than God’s word. Refuting Myth #3:

Psalms 138:2 *I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: **for thou hast magnified thy word above all thy name.***

A man’s word exalts or tarnishes his name; if you can’t take God at His word, His name is forever tarnished.

Table of Contents

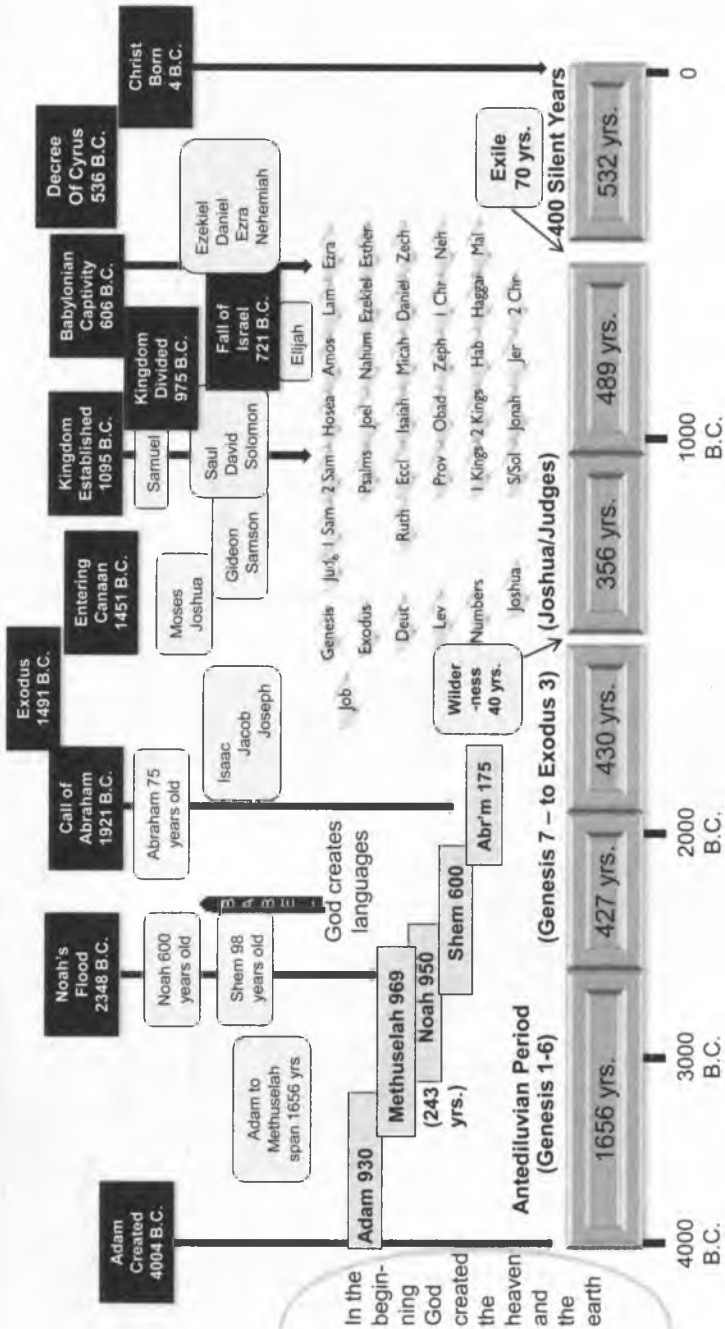
<i>Synopsis (continued from cover)</i>	2
<i>Copyright information</i>	4
<i>Dedication</i>	6
<i>Synopsis One Book Stands Alone</i>	7
<i>Acknowledgements</i>	11

1. Introduction: Last Days' Spiritual Battleground	17
2. Preface: By Sovereign Design	33
3. Man's Soul Authority.....	55
4. New Kid on the Block at the 400-Year Anniversary	73
5. A Gender-neutralizing Agenda: The NIV 2011	85
6. Word of God Versus Word of Men	97
7. Word of Men Condemned	111
8. Limiting God	115
9. Vain Worship: The Four-step Process	121
10. 325 Expressions Quoted from a King James Bible	125
11. 325 Sayings Linked to a King James Bible	137
12. Modern Version Vocabulary Words	151
13. The ESV's Calvinistic Agenda	161
14. The ESV: Corrupt Seed Results in Corrupt Fruit	177
15. The ESV's Substitute Savior	195
16. Salvation: The ESV's Damnable Heresy.....	205
17. Salvation: The ESV's Corrupting Influence.....	215
18. "Archaic" Language Defined	229
19. Antiquated Language of the Modern Versions	249
20. Abridged KJB Dictionary (A-G).....	265
21. Abridged KJB Dictionary (H-Z).....	293
22. Those Troublesome Thee's and Thou's.....	325
23. A Tale of Three Cities: Where the Bible Versions Began	337
24. By the Grace of God, King of England.....	359
25. Two Centuries of English "Bible" Perversion	377
26. Nineteenth (19 th) Century English Versions.....	395
27. Twentieth (20 th) Century English Versions.....	405

28. Twenty-first (21 st) Century English Versions	423
29. Insight Into Inspiration	427
30. Inspiration Without Preservation: Pointless	441
31. Translator Biographies (Part I)	459
32. Translator Biographies (Part II)	481
33. The Written Word & the Word Incarnate (Part I)	497
34. The Written Word & the Word Incarnate (Part II)	507
35. The Written Word & the Word Incarnate (Part III)	525
36. The Written Word & the Word Incarnate (Part IV)	533
37. The Written Word & the Word Incarnate (Part V)	539
38. Lineage of Blessing~Root of Apostasy	547
39. Scholarship-Onlyism and Their Schoolboy Greek	563
40. The Bible's Simplified Family Tree	575
41. Satan's Line of Manuscripts.....	589
42. Roadmap to Rome: The First 20 Steps	603
43. Roadmap to Rome: The Final Journey (Step 21 to 45)...	621
44. Chronological History: Introduction.....	637
45. Chronological History: 1 ST to 6 TH Century.....	645
46. Chronological History: 7 TH to 12 TH Century.....	653
47. Chronological History: 13 TH to 17 TH Century.....	659
48. Chronological History: 18 TH to 21 ST Century.....	681
49. Revival of Faith: A Personal Testimony I.....	703
50. Falling on Deaf Ears: A Personal Testimony II	719
51. The Genesis Story I: The Chinese Connection.....	731
52. The Genesis Story II: The Chinese Characters.....	743
53. The Genesis Story III: The Chinese Choice.....	757
<i>Appendix 1: 14 Rules for the Translators.....</i>	<i>775</i>
<i>Appendix 2: Who is Rupert Murdoch.....</i>	<i>781</i>
<i>Appendix 3: National Geographic: Journalism?.....</i>	<i>789</i>
<i>Appendix 4: Time to Retire the King James?.....</i>	<i>797</i>
<i>Appendix 5: 1602 Spanish Bible.....</i>	<i>803</i>
<i>Appendix 6: 1534 Luther's German Bible.....</i>	<i>805</i>
<i>Appendix 7: Grammar Lesson on Pronouns.....</i>	<i>809</i>
<i>Appendix 8: Scripture Index</i>	<i>821</i>
<i>Appendix 9: Modern Version Scripture Index.....</i>	<i>843</i>
<i>Appendix 10: Word Index</i>	<i>847</i>
<i>Appendix 11: Bibliography.....</i>	<i>881</i>

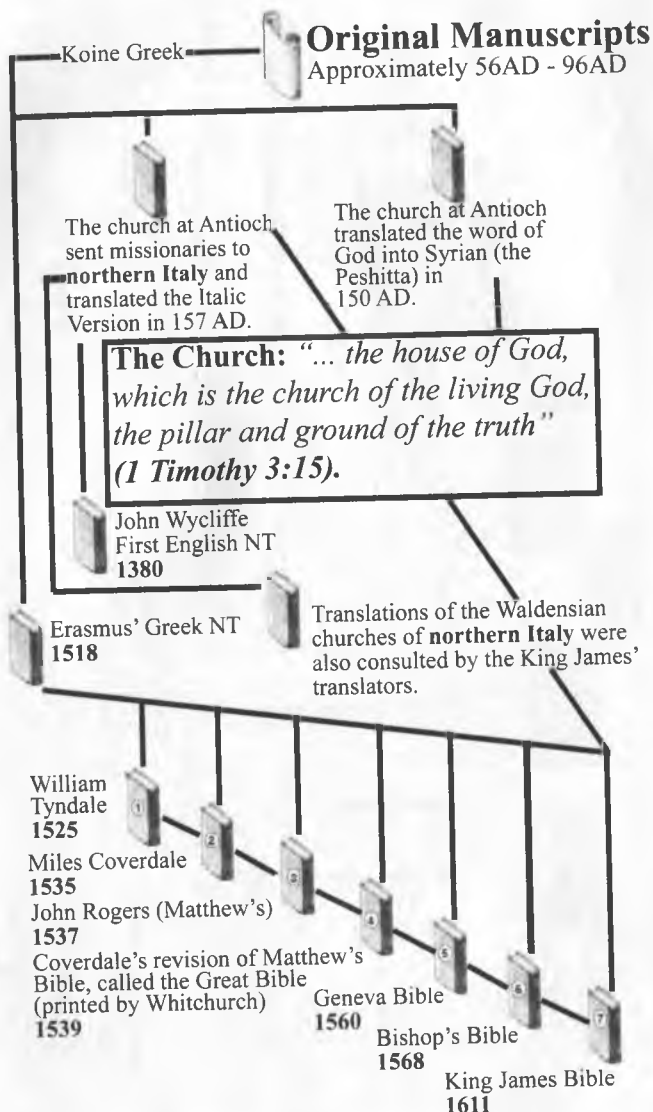
History of Man & the Formation of God's Word

(Not to scale)



ORIGINAL TEXT LINE PRESERVED

John 16:13-15, Luke 21:33; 1 John 5:7



*"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).*



Introduction: Last Days' Spiritual Battleground

In just a few centuries, the United States evolved from a band of rebellious colonies with an untamed frontier into the world's leading economic and military superpower. Many Americans believe that America's unprecedented wealth and world dominance is a result of her ingenuity and drive. Historically, American universities and colleges taught that our national prosperity was born from our system of government (a republic form of government in lieu of the communist or socialist systems). What did the United States possess to facilitate such a rapid transformation? The answer appeared during our nation's infancy and was validated in the 19th century by a Frenchman named Alexis de Tocqueville.

In 1831, French historian Alexis de Tocqueville (1805-1859) was commissioned to travel to the United States of America. His official assignment was to evaluate the prison system, but Tocqueville's travels throughout the states motivated him to want to understand the greatness of America. He was a critic of the political instability of Europe and wanted to document what he saw in America. His discoveries, as he reported to the French Senate, drew these conclusions:

I went at your bidding, and passed along their thoroughfares of trade. I ascended their mountains and went down their valleys. I visited their manufactories, their commercial markets, and emporiums of trade. I entered their judicial courts and legislative halls. But I sought everywhere in vain for the secret of their success, until I entered the church. It was there, as I listened to the soul-equalizing and soul-elevating principles of the Gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people, that I learned why America was great and free, and why France was a slave.¹

Giving credit for America's greatness to our system of government is valid so long as the Bible is not displaced as the source from which our unique form of government originated. Our system of government with its three branches did not originate with man's intellect, but within the pages of God's word. The source of our republic's three branches of government is the pages of the King James Bible.

*Isaiah 33:22 For the LORD is our **judge**, the LORD is our **lawgiver**, the LORD is our **king**; he will save us.*

This blueprint used by our founding fathers is clearly delineated in Isaiah as God's system of government: the judicial (judge), legislative (lawgiver) and executive (king) branches of government. Though this is the best form and the biblical form of government, it is not the sole reason for America's greatness. The United States of America has been so overtly blessed because this country once honored God and His word above all else.

It may not be correct to say that the U.S. *is* or ever *was* a *Christian nation* per se, but there can be no doubt that we were truly a *God-fearing* one. During the late 20th and early 21st centuries, it has become more evident that we have lost our bearings by failing to honor the word of God and scoffing at those who choose to continue to worship and serve the Creator. God help us survive through such an atrocity!

¹ *Empty Pews & Selections from Other Sermons on Timely Topics*, Madison Clinton Peters; Zeising, 1886, p. 35

Divine Knowledge

Most lies are simply truths perverted. Error and uncertainty seem to be running more rampant today than at any other time since Adam and Eve faced the serpent in the Garden. Yet, none of Satan's *fiery darts*² takes God by surprise. Nevertheless, some disillusioned souls are questioning whether God has lost control or if He even cares what is taking place on earth. They wonder why God's foreknowledge did not circumvent much of the error now so prevalent, especially concerning spiritual matters. For instance, I have heard people question why God would include *baptism* or the *speaking in tongues* in the Bible. Did He not know the extent to which religious people would distort these biblical expressions?

Other people question why God would institute the Jewish Sabbath on Saturday and have the resurrection take place on Sunday? Did He not foreknow that whole religions would cling to the seventh day Sabbath and ignore God's New Testament directives? The simple response: What business does any man have questioning God in the first place? God answers to no one and has provided sufficient witness of Himself to prove His own existence, His supreme authority and His infinite wisdom. He has proved His word to man concerning all of these matters and never assigned to anyone the authority to create any private interpretation of the scriptures.

Eternal Existence

The first four words of Genesis reveal an assumption that should make any intelligent atheist cringe and cower with fear. The Bible begins with the seven-day creation story while introducing the existence of the Creator as a simple fact.

Genesis 1:1 In the beginning God...

The doctrine of creation presupposes the eternal existence of God. Twenty chapters later, this first book of the Bible asserts that which is assumed in the first verse of the first chapter of the Bible by identifying God for Who and what He is. He is...

² *Ephesians 6:16.*

Genesis 21:33 ...the everlasting God.

The simple truth: *the everlasting God* was there *in the beginning* of the formation of man's environment. Man was created by this benevolent God and no man lives physically forever. Yet, God has no beginning and He will have no end. The last book of the Bible also asserts a unique pronouncement and description of *the Almighty*.

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

God is the beginning and the ending found between the two bookends of Genesis and Revelation. He is the Almighty and there is no other. From cover to cover, the Bible assumes the eternal existence of God. The following three profound images give us a glimpse into His eternal existence:

Psalms 90:2 ...from everlasting to everlasting, thou art God.

1 Timothy 1:17 ...the King eternal, immortal, invisible, the only wise God...

Isaiah 57:15...the high and lofty One that inhabiteth eternity...

God inhabits eternity because His existence is eternal. Obviously, there are no limits to God's existence. The Bible repeatedly and emphatically reveals that God is omniscient. Can there be any limitations to His knowledge? Not according to the Bible.

1 Samuel 2:3 ...the LORD is a God of knowledge, and by his actions are weighed.

Job 37:16 ...him which is perfect in knowledge?

Psalms 147:5 ...his understanding is infinite.

Acts 15:18 Known unto God are all his works from the beginning of the world.

Hebrews 4:13 ...all things are naked and opened unto the eyes of him with whom we have to do.

John 18:4 Jesus therefore, knowing all things that should come upon him...

Matthew 9:4 And Jesus knowing their thoughts...

Isaiah 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done...

The dictionary offers this definition of **omniscient**: "having complete or unlimited knowledge, awareness, or understanding; perceiving all things."³ God's omniscience is not *empirical*, but self-originating. In other words, He does not discover or learn the truth in the same sense that man learns truth. God's knowledge depends upon Himself alone, and His knowledge is eternal (as He is).

Being eternal and omniscient, God and His dominion over the world are in no way diminished by the global turmoil and spiritual infidelity infecting this planet today. In fact, He foreknew and foretold of the spiritual decline that we are witnessing in these days.⁴ None of the world's wickedness, calamities or catastrophes surprises an eternal, omniscient God. God is the sovereign ruler over this world, controlling all creation. Satan, though he is *prince of the power of the air*,⁵ must have permission granted from God in order to act. The book of Job offers a glimpse of Satan's limitations and the necessity for him to gain permission before directing his devious arsenal in any man's direction.

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

God gives Satan permission and power, with certain limitations. In this case, once Satan destroys all of Job's possessions and takes the life of all of his children, Satan must again appeal to God before he can bring further turmoil upon Job. The scripture offers additional insight from God's perspective as He expresses personal responsibility for having granted Satan permission.

³ The Random House Unabridged Dictionary (2006).

⁴ 2 Timothy 3:1-7, 2 Peter 3:3

⁵ Ephesians 2:2

Job 2:3 ...and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

Obviously, Satan does not have free reign upon humanity or upon world outcomes. If he did reign supreme, chaos would ensue and everything would spiral completely out of control. The Bible says that God gives to the nations the ruler each nation deserves. As quickly as God relegates authority and power to a nation's leader, He can remove it. Nebuchadnezzar had to eat grass for seven years to learn these vital truths.

Daniel 4:25 "...the most High ruleth in the kingdom of men, and giveth it to whomsoever he will..."

During Christ's earthly ministry, He stated that all power had been given to Him from the Father.

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Christ's life and ministry offer a glimpse of what the world could be like if a godly ruler with Christ-like compassion ruled and reigned. The Lord's first visit involved announcing that the kingdom was at hand. His first coming was as the sacrificial Lamb for the sin of man. His second coming will be as *the Lion of the Tribe of Judah*⁶ to set up His millennial kingdom, taking vengeance on those who continue in their rebellion, refusing the Father's pardon.⁷

The Governor of the Nations

Some point to the wilderness temptation as "proof" that Satan, rather than God, rules the earth. ***Matthew 4:8-9*** records Satan's interaction with the Creator as Satan boastfully "offers" the Lord Jesus Christ the kingdoms of the world. The Bible never indicates that these kingdoms were Satan's to offer. One must never forget that he is a deceiver, a liar and the father of lies. In fact, Satan usurps the authority of the Father because dominion of these kingdoms was never Satan's to offer. The Almighty limits him and never gives him

⁶ ***Revelation 5:5.***

⁷ ***2 Thessalonians 1:8.***

free reign. His reign will be much less limited during the Tribulation once God raptures the Church.

Satan can only intervene in the affairs of men as God grants him permission. The Bible says that the *heavens* (the abode of the LORD God) rule over *all the kingdoms*.

Daniel 4:26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that **the heavens do rule.**

2 Chronicles 20:6 And said, **O LORD God of our fathers**, art not thou God in heaven? and **rulest not thou over all the kingdoms of the heathen?** and in thine hand is there not power and might, so that none is able to withstand thee?

Psalms 22:28 For the kingdom is the LORD'S: and **he is the governor among the nations.**

The LORD God is the *governor* among the nations. He is in control and ruling over His creation. He works out things after the counsel of His own will. This does not mean, nor does it imply, that man lacks a free will. He certainly does.

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who **worketh all things after the counsel of his own will:**

Even though things may appear as though they are out of control and wickedness is winning, the eye of faith sees God's sovereignty and rejoices in the confidence that God remains in control. The modern versions teach otherwise. Consider how the modern versions, like the NIV and ESV, pervert truth by transferring control of the whole world to Satan.

(NIV) 1 John 5:19 We know that we are children of God, and that **the whole world is under the control of the evil one.**

(ESV) 1 John 5:19 We know that we are from God, and **the whole world lies in the power of the evil one.**

The NIV, ESV, etc. transfer control of the world over to Satan in contradiction to the true word of God. God points out in the King James Bible that the world lies in *wickedness*, not in Satan's control.

(KJB) 1 John 5:19 *And we know that we are of God, and the whole world lieth in wickedness.*

The Prince of this World

The NIV and the ESV are not alone in espousing error with regard to this important doctrine. Other modern versions fall into the same trap, attributing to Satan the control of the world. The NKJV, RSV, NASV, Holman Standard and the ESV are all wrong when three times in the book of John, they each refer to Satan as the "*ruler of this world*."⁸ Satan is not the ruler of this world, but he is *the prince of this world*.

Satan and other spiritual powers are *princes* of their spiritual principalities in the heavenly places.⁹ **Daniel 10:13** and **20** reveal the spiritual "princes" of Persia, Grecia and Michael, the archangel. The scripture refers to Michael as one of the chief princes of the nation of Israel. Much like these other princes of these principalities, Satan is simply the "*prince of the power of the air*" according to **Ephesians 2:2**.

A *prince* may or may not be a ruler, but a *ruler* is ALWAYS a ruler; therefore, Satan is a prince in this world but not a ruler of it. Webster's Dictionary defines *prince* as follows:

1. A non-reigning male member of a royal family.
2. A son of a Sovereign.
3. A preeminent person in a class or group.
4. A ruler of a small or subordinate state.
5. Archaic—a monarch or a king.

In those same passages from the book of John, the King James Bible correctly refers to Satan as "*the prince of this world*" because he is the chief of the devils and is at work in and among the children of disobedience. However, he remains under the ultimate control

⁸ **John 12:31; 14:30, and 16:11.**

⁹ **Ephesians 6:12.**

of the Almighty God. Satan's limitations are clearly delineated as already addressed in the book of Job. Satan is NOT the ruler of this world.

The Messiah the Prince

The astute Bible student might wonder why the Bible refers to Jesus Christ as a prince since He is God the Son.

Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

First, Jesus Christ is *the Prince* in a Messianic sense because He is the Messiah. The book of Daniel clarifies the matter for those willing to accept the Bible as the sole and final authority.

Daniel 9:25 *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

Secondly, just as an earthly prince is the son of the king, so Christ *the Prince* is the Son of the Father. In the future age to come, Christ will be the blessed and only Potentate, the *King of kings*.¹⁰

Thirdly, the prince is the king's son who is in line to reign but not yet reigning as king. This directly applies to the Lord Jesus Christ. As yet, He is not sitting upon His earthly throne where He will be visibly present as the King of kings in the coming millennium. As foretold in the book of Revelation, this event takes place toward the middle of the Tribulation.

Revelation 11:15 *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

¹⁰ 1 Timothy 6:15; Revelation 17:14, 19:16.

Revelation chapter 11 reveals that rule will be turned over to the Messianic Prince after the death and resurrection of the Two Witnesses in the Tribulation.¹¹

Daniel 7:13 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Revelation chapter 19 records heaven opening and the Word of God riding upon a white horse. He will be accompanied by His armies with the purpose of judging and making war with His enemies.

Revelation 19:15 *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."*

The Lord Jesus Christ, the Son of man, does not receive His earthly kingdom until AFTER He returns to this earth; therefore, the King James Bible correctly refers to Him as "*the prince of the kings of the earth*" in **Revelation 1:5**. At His first coming, Christ was the Lamb slain; at His second coming, He will come as the Lion of the tribe of Judah.¹²

The "god" of this World

Some ask how this applies to Satan's position as the *god of this world* if he is not, in fact, presently the world's ruler. Good question! When referring to Satan, the Bible says:

2 Corinthians 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

¹¹ **Revelation 1:7, 11:11-12.** Daniel chapter 7 also offers further insight.

¹² **Revelation 5:5.**

Although Satan is the *god* of this world, he is not the *God* of this world. Satan is not equal to God, nor is he the ruler of this world. All false religions worship a god or gods. The pagans, Mormons, Hindus, Muslims, Jehovah's Witnesses, New Agers and all other false religions each worship *the god of this world* in their own way. These religions willfully (though ignorantly) make Satan *the god of this world*. There is only one true God; however, there are many false gods, and the Devil is the spiritual power behind all of them.¹³ Keep in mind that God still controls them all.¹⁴

With this understanding of Satan's limitations, consider now the present day battleground. No matter how hopeless things may appear, God is still in control. God has allowed man to take His name in vain and corrupt the very thing most important to Him—His word! God's perfect word reveals the life-changing truths that will make a difference in this life and in the life yet to come.

Last Days' Spiritual Battleground

The Bible reveals the Gospel—every generation's greatest need. Today is no exception. Satan keeps the world lost and blinded by hiding the Gospel, using every tool within his arsenal. The false religions of the world are *not* the lone perpetrators of spiritual blindness. Surprisingly, one of his most effective tools comes from the most unlikely source; the bible publishing corporations that generate their new products every year have done incalculable damage. One might think that help would be found in the pulpits, once aflame with righteousness.

The opposite is the true spiritual condition. Those in the pews who look for help from their leaders taught in the seminaries (with their studies in the original languages) that revere the corrupted versions are like blind leaders of the blind.

Because of the confusion from all of the uncertain sounds, the battle rages on between the Bible believer and the bible skeptic. Rather than identifying *the accuser of our brethren*¹⁵ as the common

¹³ 1 Corinthians 8:5-6, 10:20; Deuteronomy 32:17; Psalm 96:4-5.

¹⁴ 1 Samuel 16:14; Psalm 78:49; 1 Kings 22:21-22.

¹⁵ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for *the accuser of our brethren* is cast down, which accused them before our God day and night (Revelation 12:10).

adversary,¹⁶ believers and pseudo-believers have chosen rather to turn their weaponry inward. Most of those intimately involved in the battle would agree that the two sides seem irreconcilably estranged. Yet, Christians are commanded to *speak the same thing* in order to avoid strife and divisions.¹⁷ In spite of God's explicit directive to join forces, the chasm remains. In fact, the distance between the two opposing points of view seems to be ever widening, offering little hope of reconciliation. Nevertheless, *all things are possible* no matter the extent of the challenge.

Matthew 19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

God can reconcile seemingly irreconcilable differences. What would it take to end all of the strife and division? The resolution of the whole matter is not at all complicated. The entire issue of manuscripts, manuscript evidence and modern versions is easily summarized. If both sides could mutually agree which of the following two positions accurately describes history, the matter would be forever settled.

Well-meaning Christians rewrote and corrupted God's word intending to further glorify God in the process.

-or-

Satan's henchmen (as Paul warned in the Bible) intentionally caused and created the changes to match their heretical teachings, resulting in all of the ensuing confusion.

Before deciding which of these two choices accurately portrays history, consider these facts:

- Satan hates God's word.
- The changes incorporated in the manuscripts introduce grievous error into the text.

¹⁶ *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour (1 Peter 5:8).*

¹⁷ *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment (1 Corinthians 1:10).*

- Many of the changes attack the major doctrines of the Bible.
- The magnitude of the changes is becoming progressively worse.

Does this scenario sound like the work of godly men trying to glorify the Saviour, or does it more closely resemble Satan's pawns doing their best to destroy truth? The Bible is a supernatural book under spiritual attack. Only those who doubt or neglect this fact will be convinced that there has not been a satanic plot hatched by *the father of lies*¹⁸ to deceive mankind.

The Bible is the Earth's Foundation

Most Christians know and believe that God is the Creator but sometimes fail to appreciate the particulars of this creation. The book of Hebrews reveals the beginning of the earth when the Lord laid its foundation. The *foundation* is not referring to the earth's tangible properties, but to the word of God. In fact, this same foundation laid by the Lord is the foundation upon which everything in the universe rests. Even astronomers naively depend upon God's word to confidently chart the movements of the moon, the stars and the planets.

Hebrews 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

The fact that the Lord laid the earth's foundation is accepted by every sincere Christian who believes in the Bible's account of creation. The passage continues: the earth and the heavens will one day perish though the Lord forever remains. Comparing scripture with scripture gives further insight. The book of Matthew contrasts the same two elements—the heaven and God's words. Matthew defines the foundation as God's words.

¹⁸ "...When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

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

Matthew chapter 24 is obviously a parallel teaching to Hebrews chapter 1. The words (which are the earth's foundation) will not pass away though the heavens and the earth will pass away. Earlier in Hebrews, these truths are further delineated: the foundation upholding everything is described as the "word of his power."

Hebrews 1:3 *Who being the brightness of his glory, and the express image of his person, and **upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

God uses the power of His word to uphold all things, in particular, the earth (in verse 10). This is why the book of Job informs us that the earth was hung upon nothing.

Job 26:7 *He stretcheth out the north over the empty place, and **hangeeth the earth upon nothing.***

The Bible leaves no excuse for supposed Bible scholars who fail to uplift God's word. He repeatedly points out how important it is and how He feels about it. The saying used to be that "*a man's word is his bond and a handshake is a contract.*" God's word encompasses every aspect of heaven and earth and if a man can't trust God's word, he can't trust God.

Considering the supernatural design of the Bible may help convince the gainsayer. Unfortunately, it also may further entrench him in his blinded state.



Charlton Heston played Moses in the 1956 movie, *The Ten Commandments*. In connection with his movie role of Moses, Heston's autobiography says that he studied the King James Bible. This is what he said about the KJB in his autobiography 50 years after playing the part of Moses:

...the King James translation...(has been) described as "the monument of English prose" as well as "the only great work of art ever created by a committee." Both statements are true. Fifty-four scholars worked seven years to produce the work from its extant texts in Aramaic, Hebrew, Greek, Latin, and English. Such an undertaking can be expected to produce great scholarship, but hardly writing as spare and sublime as the King James...

*The authors of several boring translations that have followed over the last fifty years mumble that the KJV is "difficult," filled with **long words**. Have a look at the difficult long words that begin the Old Testament, and end the Gospels: ‘*

In the beginning God created the heaven and the earth. And the earth was without form, and void; darkness was upon the face of the deep.

and

Now, of the other things which Jesus did, if they should be written every one, I suppose the world itself could not contain the books that would be written.

Shakespeare aside, there's no comparable writing in the language, as has been observed by wiser men than I. Over the past several centuries, it's been the single book in most households, an enormous force in shaping the development of the English language. Carried around the world by missionaries, it provided the base by which English is about to become the lingua franca of the world in the next century. Exploring it during this shoot [Ten Commandments] was one of the most rewarding creative experiences of my life."¹⁹

¹⁹ Charlton Heston, *In the Arena: An Autobiography*, (NY: Simon & Schuster, 1995), p. 554-555.

Christ is not Here



He is Risen



Preface:

By Sovereign Design

Original Bible language intellectuals think it reasonable for God to preserve His word in any single language (like Greek), so long as that language is not English. Interestingly, the modern version proponent, even with his advanced degrees, claims that the King James Bible is far too difficult to understand. Yet, those who believe, teach and follow the King James Bible are considered by this group to be *unlearned* and ignorant for trusting in God's faithfulness to His word.

This same group extols the superiority and exclusivity of the original languages over God's desire to use the English Bible as His tool of preservation. This philosophy is not unique. It is similar to evolutionists who demean creationists for believing God's words over the untenable position of their pseudo-intellectual colleagues. Intellectualism is the opiate of academic institutions and the poison killing our churches.

Bible believers agree that God used these two now-dead languages (the Hebrew and Koine Greek) to produce and preserve His word. How is it any "more fair" of God to use these two languages versus using the single language of English today? The issue has nothing at all to do with fairness. Those who desire to have a corner on the

truth want God's perfect word limited to these two dead languages. Why? This is where they derive their greatest power and influence.

If the English holds no authority, Christians, and the world in general, are indebted to those familiar with Greek and Hebrew and the critical apparatus. Reading the Bible is no longer adequate or necessary since you must go to the experts to discern the truth. Think this through: It is no longer the pulpit and preaching that hold forth the truth, but the seminaries and their Greek and Hebrew professors that are the ultimate and final authority.

Faith and Logic

The reason that I am a King James Bible believer is a matter of faith and logic. Faith: because I know that God *cannot* fail; logic: because I know God has not failed. Those who claim that the King James Bible contains contradictions or errors are both faithless and illogical. Doubt springs forth from unresolved concerns (and prayers), but doubts are not always negative. Just as physical pain makes us attentive to the presence of danger to the body, spiritual doubt warns us of an attack by the enemy of the soul. A strong faith is one that has been tried. God presents such challenges for our benefit, strengthening us with His might in the inner man.

Bible Facts

The Bible, containing the Old and New Testaments, was written by over 40 writers with varying educational backgrounds. It was written over a 1,600-year period from 1500BC to AD100 with the authors scattered throughout several countries. Given this unique set of circumstances, there is no way, humanly speaking, for 66 books to be in complete agreement. Yet, precise prophecies have been repeatedly fulfilled thousands of years after their pronouncements with 100% accuracy.

Regardless of the wide expanse of time and the varied group of people and places involved, every book of the Bible exhibits a consistent harmony and synchronization with all of the other books. The fact that all 66 books are in total harmony defies human logic. Mathematicians have determined the probability of repeating this

To put this into perspective, consider that the estimated number of electrons in the universe is around 10^{79} . It takes a lot of "faith" to believe that the fulfillment of Christ's prophecies simply happened by mere chance or coincidence apart from their supernatural nature. In fact, it necessitates more "faith" to be an atheist believing in evolution than to believe in the Bible. Of course, there is the blind faith of evolution, which is no faith at all.

A Balanced Bible

The King James Bible is the only completely balanced Bible. The best way of understanding this point is to visualize the Bible in relation to a *balance scale*. A balance scale has equally balanced pans on either side with a fulcrum in the middle. *The Lord* is the fulcrum with God making up the right and left pans. The two main sections (Old and New Testaments) of the Bible begin and end with *God*. This is easy to prove.

The first name in the Bible is *God* (*Genesis 1:1*). "*In the beginning God...*" The last name in the Old Testament is *LORD* (*Malachi 4:5*). "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.*" The first name in the New Testament is *Jesus Christ* (*Matthew 1:1*). "*The book of the generation of Jesus Christ...*" The last name in the New Testament is *Amen* (*Revelation 22:21*). "*The grace of our Lord Jesus Christ be with you all. Amen.*"

"Amen?" You might ask. According to Revelation chapter three "Amen" is one of the names of Christ! "*And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness...*" (*Revelation 3:14*). The name of God begins and ends each of His Testaments to man, making the Bible perfectly balanced. God simply never leaves Himself without witness in small ways or in great ones.

The Book of Isaiah: Sovereign Design

Isaiah is the book most attacked by the Bible critics, making it obvious that there must be something awfully unique about this book. New Testament writers quote the book of Isaiah more times than any of the other Old Testament books. What if God placed a

mathematical seal upon this most vehemently attacked book? Maybe this seal serves much like a watermark in money or the strip that runs through paper money, testifying to its authenticity. Interestingly, this particular seal only works for the *English Bible*, solely, the King James Bible.

Isaiah (8th C. BC) was perhaps the greatest of the writing prophets. He arrives on the scene as King Uzziah dies. The book of Isaiah is traditionally divided into two parts. In the first 39 chapters, Isaiah generally writes about his own time. In chapters 40-66, the prophet looks forward beyond the horizon of his own time to the period of Babylonian Captivity some 100+ years later. When he prophesies of the virgin birth in *Isaiah 7:14* and the death of the Messiah in *Isaiah 53:1-12*, he looks some 700 years into the future.

During the 1800s, *higher critics* (in the seminaries) with their pseudo-scholarship and anti-supernatural phobias became aggressively vocal questioning whether Isaiah could have exhibited foreknowledge of these future events. Their scriptural and spiritual infidelity caused them to doubt the unity of Isaiah and its single authorship. Why is Isaiah so important, and why is it so often ridiculed and scorned? Isaiah is the central Old Testament book referenced in the New Testament. Isaiah is quoted 419 times in 23 New Testament books, more than any of the other Old Testament books. In contrast, the book of Psalms is quoted 414 times and Genesis is cited 260 times. The reason for discrediting the book of Isaiah runs much deeper though.

Isaiah is the first book quoted in the New Testament, in *Matthew 1:21*.¹ Jesus preached his first sermon from Isaiah when He stood in the synagogue and opened to *Isaiah 61:1-2*.² He also refers to this copy of Isaiah from which He read as *scripture* though it certainly did not consist of the originals (*Luke 4:21*). The Lord's use of this book for his first sermon in the synagogue served as His stamp of approval.

Isaiah is used to lead a Gentile convert to Christ. As the Ethiopian eunuch in Acts chapter 8 reads from Isaiah, Philip uses this book of

¹ Compare the prophetic fulfillment of *Matthew 1:21* with the prophecy of *Isaiah 7:14*.

² See *Luke 4:16-27*.

Isaiah to convert this Gentile politician to Christ (*Acts 8:30-35*). The narrative tells us that this eunuch also had *the scriptures* (*Acts 8:35*), proving once again that copies are as inspired as the originals. Isaiah was also the last book quoted by the Apostle Paul in the book of Acts. He used it to show the rejecting Jews that God's plan was turning to the Gentiles (*Acts 28:25-28*).³

Because Satan's attack is centered upon the word of God, the design of the book of Isaiah poses a dual threat against which Satan must attack most vehemently. Bible believers have always called Isaiah a "little Bible" within the Bible. The chapters of Isaiah unfold the whole Bible IN THE EXACT ORDER in which it is found in the English Bible. The *Hebrew* Old Testament combined with the *Greek* New Testament fails to produce the same supernatural outcomes. Pay close attention to the details.

Isaiah has 66 chapters corresponding to the same number of books in a complete Bible. One might attribute that minor point to simple coincidence, but there is much more. Within these 66 chapters of Isaiah, a natural division occurs between the 39th and 40th chapters, corresponding to the number of books found in the Old and New Testaments, respectively. The English Old Testament consists of 39 books while the New Testament consists of 27, together totaling 66.

Bible scholars have noted that the first and second sections of Isaiah have their own distinctive and unique styles. Obviously, this fact is analogous to the unique styles of the Old and New Testaments.

The difference in styles is so sharp that for the last 150 years, modern-day scribes have attempted to attribute the book of Isaiah to more than one author. In order to mask their infidelity and unbelief, they rationalized the Deuteron-Isaiah theory. Because of this natural style change in the middle of the book, they have assigned authorship of the second section of the book to a second Isaiah and have sometimes gone so far as including a third Isaiah in the mix. If we allow the scripture to speak for itself, the Deuteron-Isaiah theory is completely debunked, though the natural division remains intact.

³ Dr. Michael D. Scott, *He Opened the Book... He Closed the Book: Jesus, Isaiah, and the Panoramic View of the Bible*, (Sidney, OH: Ancient Baptist Press, 2012).

The true Author of scripture supernaturally conceived the change in style found within the book of Isaiah. The most critical proof text against man's theory of Deuteron-Isaiah is found in John chapter 12. This passage contains quotes from both the first and second sections of the book of Isaiah (found in verses 40 and 38, respectively). These two quotes by the Lord cover both sections of Isaiah. First, take note that the quote from **John 12:38** originates in **Isaiah 53:1** (the second part of Isaiah).

***John 12:37** But though he had done so many miracles before them, yet they believed not on him: **38** That **the saying of Esaias** the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? [Quoting **Isaiah 53:1**]*

Modern critical scholarship would attribute the quote above to the second writer of Isaiah because it is located after chapter 39. Verse 40 from John 12 below includes an additional quote from Isaiah, this time from Isaiah chapter 6 (the first part of Isaiah, attributed to the "first writer").

***John 12:40** He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. [Quoting **Isaiah 6:9-10**] **41** These things said Esaias, when he saw his glory, and spake of him.*

At the time that it was made, this quote prophesies of future judgments that were to fall upon the nation of Israel. Of course chapter 6 of Isaiah would be attributed to the first writer of Isaiah in this man-made Deuteron-Isaiah theory. However, the specific wording of verse 39 placed in the middle of these two quotes by the Lord completely debunks the Deuteron-Isaiah theory. The Lord Jesus Christ quotes Isaiah once and then says that He is quoting *him* AGAIN!

***John 12:39** Therefore they could not believe, because that Esaias said again,*

Notice that the inspired scripture says that *Esaias* (Isaiah) *said* AGAIN, thus linking the two sections together and affirming the singular authorship of Isaiah. Unlike the pseudo-scholars, Bible believers elevate the Bible over modern scholarship, eliminating

the need to cast doubt upon the authorship of Isaiah. One man wrote both sections of Isaiah and, in fact, *all* of Isaiah. The change in tone has far greater consequences historically, spiritually and doctrinally. Attributing it to a man-made theory reflects unbelieving modern scholarship looking for a natural explanation concerning spiritual matters. The empirical evidence indisputably proves God's supernatural intervention into the translation of English.

As we have seen, the number of chapters in the book of Isaiah corresponds to the number of books found in the *English Bible*. I agree that this little tidbit of information thus far is simply interesting; however, the book of Isaiah also displays a pattern corresponding to the sequence of books as found in the English Bible. If each chapter in the book of Isaiah represents a book of the Bible, this "mere coincidence" takes on much greater significance. For instance, the 40th book in your Bible is the book of Matthew, the first book of the New Testament. This is also where the natural division takes place in the book of Isaiah that one would expect since the Old and New Testaments are so distinct in styles. Notice one parallel feature of Isaiah chapter 40 and Matthew, the 40th book of the Bible.

[40th Chapter] *Isaiah 40:3* *The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.*

[40th Book] *Matthew 3:3* *For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

If this were again limited to a single instance, the critic could scoff at the supposed correlation (**2 Peter 3:3**). That's not all! Similar to the 40th chapter matching the 40th book, the first chapter of Isaiah matches the first book of the Bible—the book of Genesis.

[1st Chapter] *Isaiah 1:2* *Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.*

[1st Book] *Genesis 1:1* *In the beginning God created the heaven and the earth.*

This should suffice to confound the cynic: the 66th chapter of Isaiah matches the 66th book of the Bible—the book of Revelation.

[66th Chapter] *Isaiah 66:22* For as the **new heavens and the new earth**, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

[66th Book] *Revelation 21:1* And I saw a **new heaven and a new earth**: for the first heaven and the first earth were passed away; and there was no more sea.

Each chapter of Isaiah correlates in some fashion with the respective book of the Bible in the Old or New Testament. Here are a few more examples to help the skeptic overcome his skepticism should God give him “*repentance to the acknowledging of the truth*” (2 Timothy 2:25).

Compare *Isaiah 1:9* with *Genesis 18:20*, and the rocks and glory of *Isaiah 2:21* with *Exodus 33:18-23*, and the tabernacle of *Isaiah 4:6* with *Leviticus 13:2*, and the shave with a razor of *Isaiah 7:20* and *Judges 16:19*, etc. The examples could continue by comparing each chapter in Isaiah with each book in the Bible. This fact is even more profound when one considers that the chapter divisions were not placed into the Canon upon the earth until about 1445 for the Old Testament and 1555 for the New Testament. (See the Chronology chapters for specific details.)

Further intensifying the exceptional features of these truths is the fact that this phenomenon only occurs when considering the *English* Bible, and specifically the non-Catholic English Bible. Additionally, the Jewish Bible does not follow the same order as the Old Testament found in the English Bible. The Hebrew Bible (the *Tanakh*) begins in Genesis and ends with the book of Second Chronicles, rather than with Malachi. It also combines several of the books. Ezra and Nehemiah are combined together, as are the Samuel's, the Kings and the Chronicles, respectively. The twelve Minor Prophets are grouped together and simply called *the Twelve*. Because the Hebrew Bible has these books combined, it contains a total of only 24 books⁴ rather than the 39 that we have in the English Old Testament.

⁴ The 24 books of the Torah (Law): *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*. The Nevi'im (Prophets): *Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Twelve* (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakkuk, Zephaniah, Haggai, Zechariah, Malachi). Kethuvim (the Writings): *Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, (Ezra & Nehemiah), Chronicles*.

Some historians erroneously credit Roman Catholicism with determining the Canon of Scripture.⁵ Because God determined the Canon, and not man, another major flaw exists in their theory. Rome adds the seven deuterocanonical books,⁶ commonly called the Apocryphal books, to the Hebrew Old Testament. Thus, the Catholic bible consists of 73 books and not 66. The Catholic bible, which includes the Apocrypha within the inspired scripture, ruins the God-intended picture from Isaiah of the "Bible within the Bible." The 66 chapters of Isaiah can in no way relate to the 73 books of the Catholic bible. Interestingly, if you attempt to delete the Apocrypha, the Catholic Council of Trent in 1564, session four, condemns you.

If anyone does not accept as sacred and canonical the aforesaid books in their entirety and with all their parts, as they have been accustomed to be read in the Catholic Church and as they are contained in the old Latin Vulgate Edition, and knowingly and deliberately rejects the aforesaid traditions, let him be anathema.

Considering merely the construction of the book of Isaiah should further confirm that the *English Bible* is no ordinary book or collection of writings. God superintended that English would be the world language of the last days. There are internal proofs as to the construction of the Bible that simply will not work unless considering these proofs in the English. By faith, I believe that God placed this picture as His fingerprint upon the English Bible. It is a matter of faith; however, I think it takes more "faith" to think that the book of Isaiah naturally evolved without supernatural intervention. God's prophecies and the application of His word did not stop in AD 100 with the originals; they continue to show His handiwork.

Supernatural Bible Design

As I travel, pointing out the unusual features of the King James Bible, I have been approached by a few people over the years

⁵ Pope Siricius, Pope Damasus I and the Synods (or councils) of Hippo, AD 393, Carthage, AD 397 and Carthage AD 419.

⁶ Several of the 15 Apocryphal books are combined with Old Testament books leaving the following independent additions: Tobit, Baruch, Judith, Wisdom, Ecclesiasticus (Sirach), 1 Maccabees, and 2 Maccabees.

who questioned the motives of the King James translators. They ask whether or not the translators, to make the King James Bible appear to have a divine authorship, could have manufactured these attributes. My first reaction is to simply laugh off such preposterous questions because it is obvious from both internal and external proofs that these attributes could not have been deceitfully conceived. Yet, the Bible does say to “*Answer a fool according to his folly, lest he be wise in his own conceit*” (**Proverbs 26:5**). Therefore, sometimes even foolish questions deserve an answer.

The text of the word of God is pre-millennial, proving that the 1,000-year reign of Christ in His kingdom will follow the Rapture of the Church and the Tribulation period. For this reason, the scriptures repeatedly foretell that the millennium yet to come will see a restoration of the nation of Israel. The majority of the translators—because of their church affiliations—did not believe this truth. Their notes incorporated into the 1611 printings reveal their true doctrinal beliefs. However, the King James text was translated correctly and fails to support their church’s position.

From these 1611 notes it is obvious that they believed that the Church in the New Testament fulfilled the promises to Israel. Although the King James Bible contains other proofs, the chapter subtitles in Isaiah should suffice to prove the point concerning the translators’ lack of bias. It also proves the fact that their personal writings and thoughts did not influence the outcome of their translational work. As revealed in the following headings from the book of Isaiah, their commentary displays a *post*-millennial and unscriptural replacement theology. Pay particular attention to the highlighted sections:

Isaiah (chapter, verse, heading) in the original 1611

Chapter XVIII. 7 An access thereby shall grow unto the Church.

Chapter XIX. 18 The calling of Egypt to the Church.

Chapter XXVII. 12 The Church of Jews and Gentiles.

Chapter XXX. 18 God’s mercies towards his Church.

Chapter XXXIII. 1 God’s judgments against the enemies of the Church

Chapter XXXIII. 1 The judgments wherewith God revengeth his Church. 11 The desolation of her enemies.

Chapter XLI. 1 God expostulateth with his people, about his mercies to the Church.

Chapter XLIII. 1 The Lord comforteth the Church with his promises.

Chapter XLVIII. 1 God comforteth the Church with his promises.

Chapter XLV. 1 God calleth Cyrus for his Churches sake.

Chapter XLIX. 13 God's love is perpetual to his Church. 18 The ample restoration of the Church. 24 The powerful deliverance out of captivity.

Chapter LII. 1. Christ persuadeth the Church to believe his free redemption, 7 To receive the ministers thereof, 9 To joy in the power thereof, 11 And to free themselves from bondage.

Chapter LIII. 1 The Prophet for the comfort of the Gentiles, prophesieth the amplitude of their Church. 4 Their safety, 6 their certain deliverance out of affliction, 11 their faire edification, 15 and their sure preservation.

Chapter LX. 1 The glory of the Church, in the abundant access of the Gentiles, 15 and the great blessings after short affliction.

Chapter LXII. 1 The fervent desire of the Prophet, to confirm the Church in God's promises. 5 The office of the ministers (unto which they are incited) in preaching the Gospel, 10 and preparing the people thereto.

Chapter LXIII. 1 Christ sheweth who he is, 2 what his victories over his enemies, 7 and what his mercy toward his Church. 10 In his just wrath he remembereth his free mercy 15 The Church in their prayer, 17 and complaint, professes their faith.

Chapter LXVIII. 1 The Church prayeth for the illustration of God's power. 5 Celebrating God's mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

Chapter LXVI. 1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvelous

generation, 10 and with the gracious benefits of the Church. 15 God's severe judgments against the wicked. 19 The Gentiles shall have an holy Church, 24 and see the damnation of the wicked.

Contrary to the translators' biased headings, Isaiah is *not* primarily about or addressed to the Church. Instead, the book is chiefly focused on Israel. Each of these provided chapter headings reveals a post-millennial belief. Fortunately, they were printed in the same text as the italicized words, confirming that these titles were not included in the original text. The translators added them—all the more reason that they should have translated the text and avoided any commentary. This principle applies to the *Translators to the Readers* section along with any alternate readings found in the margins of the original 1611. Yet, the critics want to discuss these components as though they are equivalent to the inspired text or that the translators' thoughts and words prove that they corrupted the translation.

Purified Seven Times

Though the conscious mind may not be aware of the details, suggestive material and cues can be discerned subliminally. The mind can also solve complex problems even if never educated in a particular field. These are two very powerful features of the mind; however, our rational and spiritual limitations sometimes inhibit our capacity to fully comprehend the Almighty, the Creator of the mind. Hollywood knows the power of suggestive materials, and the Devil desires to inhibit your comprehension of the Creator. Fortunately, God seems to always have a corresponding positive feature for every negative aspect of our being.

The Bible describes the LORD as a God of knowledge.

1 Samuel 2:3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

Man must be constantly guarding against those who try to place God in a box. He simply cannot be contained. For instance, man cannot number the stars;⁷ God not only numbers them but also names them.⁸

⁷ Genesis 15:5.

⁸ Jeremiah 33:22; Psalm 147:4; Isaiah 40:26.

God places pictures and types throughout scripture to delight the faithful and confound the critic. The design of Isaiah certainly shows supernatural intervention in the ENGLISH Bible. However, God has not limited his proofs only to internal displays. God has also shown His handiwork using external proofs. One such example is Psalm chapter 12 and the King James Bible's seven-stage purification process. Some of the Bible critics and agnostics who denigrate the King James Bible simply cannot believe that Psalm chapter 12 could be referring to the English Bible. These are the same people who would have us believe God inspired the originals and failed to preserve His word as promised for future generations. They simply do not believe that man can pick up a Bible and read GOD'S WORDS. What I mean by that is not a *mixture* of God's so-called word and the errors and thoughts of men.

This prophetic application to the English is a valid concern; however, it nonetheless remains valid. God's omniscient behavior did not stop simply because His writers penned the scriptures. God knew that He would use the English. Consider this: the internal evidence of Isaiah's supernatural design applies ONLY to the English Bible and not to the original languages. Could the same be true concerning Psalm chapter 12 since it applies only to the English and not the original languages? Most definitely, yes!

God's intricate numbering system saturates every page of the Bible. These numbers sometimes wonderfully illustrate deeper meanings in types and shadows. Even the numbering of the verses takes on special significance. Consider the 3:16's and how they enable the Bible student to find and remember the location of particular passages.⁹ The Bible reveals that numbers are important to God.

Isaiah 40:25 To whom then will ye liken me, or shall I be equal? saith the Holy One. 26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

⁹ John 3:16, 1 Timothy 3:16, 2 Timothy 3:16, 1 John 3:16, etc.

Not only are numbers important to God; they are very beneficial to man. They frequently take on special spiritual meaning and significance. That is why the Bible is such a magnificent Book—God stamps it using Bible numerics. God thinks numbers are so significant that He numbers the very hairs of our head!

Matthew 10:30 But the very hairs of your head are all numbered.

For some of us, God has used much subtraction and no addition in keeping track of our hair-count.

Bible Numerics

In the Bible, the numbers 1 through 13 possess the greatest spiritual significance and impact. When doubling or tripling multiplies these numbers, they frequently carry the same meaning and intensify the truth being taught. The rule of first mention when using numbers frequently reveals or conveys the spiritual meaning of a particular number throughout the rest of the word of God. The Bible defines the numbering system. For instance, consider the first biblical usage of the number 13.

Genesis 14:4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

Using the rule of first mention, the number 13 has a direct association with *rebellion*. Although the biblical application is quite significant (“thirteen” and “thirteenth” are found 26 times in the Bible (2 x 13)), there are also practical and historical applications to these numbers. The age of 13 is often thought of as the onset of rebellion in a coming-of-age teenager’s life. History recounts that there were thirteen colonies that rebelled against England. The study of numbers is quite interesting, but one number especially illustrates God’s handiwork concerning the magnificence of the King James Bible.

The Number 6

Bible students with even a cursory familiarity with Bible numerology recognize that the number 6 is the *number of man*. God repeatedly uses this number in relation to man. On the sixth day, man was created. Man is commanded to work six days in a week with the seventh day being a day of rest. Man reigns upon the earth

for 6,000 years, with Christ reigning for the last 1,000 years. In the sixth chapter of Romans, the word *man* appears six times (**Romans 6:3, 5, 6, 7, 7, 9**) with many other examples to follow.

In Revelation chapter 13, a man shows up with a number of 666. We are told these three 6's combined is the *number of a man*.

Revelation 13:18 *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

Six hundred = 600; three score = (3 x 20) = 60; and six = 6; combined **666**.

Interestingly, all six of the letters representing the number system of the Roman Empire added together give the number 666: I = 1; V = 5; X = 10; L = 50; C = 100; D = 500 [1 + 5 + 10 + 50 + 100 + 500 = 666]. Note: originally there was no letter/number *M*. 1,000 was depicted as two *D*'s back-to-back which resembled an *M*; thus, *M* was added to the system later].

Man and time are closely associated. Consider units of time, including the seconds of a minute, the minutes of an hour, the hours of a day and night, and the months of a year. Each contains a multiple of six.

Minute = 60 seconds (6 x 10)

Hour = 60 minutes (6 x 10)

Day and Night = 12 hours each (2 x 6)

Day = 24 hours (4 x 6)

Year = 12 months (2 x 6)

Genesis 6:6 *reads as follows: And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*

The word *man* is found in 816 verses in the New Testament, a multiple of six (136 x 6). The number six is repeatedly associated with man's interaction with the Saviour. Six times man charges the incarnate Word with having a devil. Six times different groups ask the Lord for a sign, and six people bore testimony to the Saviour's innocence.

Six times man charges the incarnate Word with having a devil:

Mark 3:22 ...He hath Beelzebub, and by the prince of the devils casteth he out devils.

Luke 11:15 ...He casteth out devils through Beelzebub the chief of the devils.

John 7:20 ...Thou hast a devil: who goeth about to kill thee?

John 8:48 ...Say we not well that thou art a Samaritan, and hast a devil?

John 8:52 Then said the Jews unto him, Now we know that thou hast a devil. ...

John 10:20 And many of them said, He hath a devil, and is mad; why hear ye him?

Six times the Lord was asked for a sign:

By the Scribes & Pharisees (*Matthew 12:38; Mark 8:11*)

By the Pharisees & Sadducees (*Matthew 16:1*)

By the Disciples (*Matthew 24:3; Mark 13:4*)

By the people (*Luke 11:16*)

By the Jews (*John 2:18*)

By the people (*John 6:30*)

Six times people bore testimony to the Saviour's innocence:

Pilate (*Luke 23:14*)

Herod (*Luke 23:15*)

Judas Iscariot (*Matthew 27:3*)

Pilate's wife (*Matthew 27:19*)

The penitent thief (*Luke 23:41*)

The Roman centurion (*Luke 23:47*)

The number *six* even relates to the location and names of the books of the Bible, both Old and New Testaments. In the New Testament, Romans is located as the *sixth* book containing *six* letters in the title. It also includes the word “*man*” in it. In this sixth book of the New Testament, the sixth chapter and sixth verse, the sixth word is “*man*.” And that’s not all. **Romans 6:6** is also the *sixth* time in the *sixth* book that man is the *sixth* word. Here are the verses:

Romans 2:1 *Therefore thou art inexcusable, O man...*

Romans 2:3 *And thinkest thou this, O man...*

Romans 2:6 *Who will render to every man...*

Romans 3:28 *Therefore we conclude that a man...*

Romans 5:7 *For scarcely for a righteous man...*

Romans 6:6 *Knowing this, that our old man...*

The sixth time that “*man*” is positioned as the sixth word is found in the sixth book of the New Testament and “just happens” to occur in **Romans 6:6**.

Sixth book = 6, sixth chapter = 6 and sixth verse = 6 (666).

Not only does the word *Romans* consist of six letters, but the word “*man*” is also found within the title itself: Ro(**man**)s. Interestingly, these phenomena are in no way limited to the New Testament.

God always knows how to make the Bible agnostics look so completely foolish using such a simplistic system. Certain doctrines, especially those most debated by Bible critics, are further verified using God’s Bible numerics. In this case, the Old Testament pictures the pre-tribulation Rapture of the church using the sixth book of the Bible. Joshua is the sixth book of the Old Testament. Take note that *Joshua* also contains six letters, and it is the first book named after a man. Here is the sixth book, sixth chapter, sixth verse (**666**):

Joshua 6:6 *And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams’ horns before the ark of the LORD.*

If *Joshua 6:6* numerically represents the Antichrist and the Tribulation (the sixth book (6), sixth chapter (6) and sixth verse (6) = 666), one would not be surprised to find a depiction of the Rapture of the Church in type prior to the occurrence of this 666. The Bible does not let the believer down as it pictures the Rapture described in first Thessalonians chapter 4.

Joshua 6:5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the **trumpet**, all the people shall **shout** with a great shout; and the wall of the city shall fall down flat, and **the people shall ascend up** every man straight before him.

Compare the *trumpet* in Joshua 6 to the “*trump*” in Thessalonians, the *shout* to the “*shout*” and the “*people shall ascend up*” to those “*caught up together with them.*” Is all of this mere coincidence?

1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a **shout**, with the voice of the archangel, and with the **trump** of God: and the dead in Christ shall rise first: *17* Then we which are alive and remain shall be **caught up together with them** in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

These are just a few of the examples, but the spiritual significance of numbers is evident throughout the word of God. It has been estimated that 20% of the scriptures contain a number within them. By way of a side note concerning your King James Bible, consider that *seven* is a number of completion and that there are seven letters in the word “*Saviour*.” There are only six letters in the modern versions’ “*savior*.” This is why all Bible believers should use the seven-letter King James Bible designation: *Saviour*.

Some would attribute all of these examples to mere coincidence, but these same people would probably teach that the Creation is a fable too. God is the God of science, history, creation, mathematics and Bible numerology. The Bible critics’ real issue with these findings and truths is that these facts only work with a King James Bible. If all of these facts are more than mere coincidences, the critic

knows the implications; one or more of the following would have to be true.

- God designed the Hebrew Old Testament in such a way that its translation into English would have supernatural outcomes.
- God designed the Greek of the New Testament in such a way that its translation into English would have supernatural outcomes.
- God supernaturally intervened in the translation of the word of God from the original languages into the English (the King James Bible).
- All of the other modern versions which do not have these supernatural tendencies are creations of man and even inspirations of the *father of lies* to point people away from God's word.

God not only inspired His word and preserved His word, but He also supernaturally superintended the English outcomes. To claim that all of this is simply irrelevant and happened without supernatural design reveals how important this battle over the Bible remains.



The translation (of the KJB) was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with

*boundless reverence and care and achieved a beautifully artistic result...they made a translation so magnificent that to this day the common human Britisher or citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God."*¹⁰

George Bernard Shaw



¹⁰ G. S. Paine. *The Men Behind the King James Version*, (Baker Book House; Grand Rapids, MI, 1959, 1977ed), p. 182-183.





Man's Soul Authority

Faith as a Child

Although frequently glossed over by those who think it beneath their dignity, the Lord told His followers to “*become as little children.*” For the educated and high-minded, this command troubles their prideful nature.

*Matthew 18:3 And said, Verily I say unto you, Except ye be converted, and **become as little children**, ye shall not enter into the kingdom of heaven.*

Christ's exhortation to His followers is clearly demonstrated in a favorite children's song. The focus of the song is on believing a truth because “...*the Bible tells me so.*” The words of that song express the children's simple belief in God's love and their trust in His word, with the words: “*Jesus loves me; **the Bible tells me so.***” It is the Bible that dictates all truth; even a little child, with compassionate instruction, intuitively knows and believes this fact.

Unfortunately, as the child ages, expressions of simple faith in the word of God are all too frequently replaced with adult cynicism. Sadly, this distrust (brought about by the child's interaction with

others) is in no way limited to those outside the faith. Christians, much like the world, have come to see the Bible as simply another book, scrutinizing it with a skeptic's eye. Yet, there is no book like the Bible.

The Bible is the one book aggressively attacked by Satan himself. He has directed all of his resources toward destroying the credibility of God's word. Satan knows that if he destroys a Christian's faith in the word of God, he can make the word *unprofitable* in the life of this child of God. The book of Hebrews offers this insight concerning Satan's desire to destroy one's faith in the word.

Hebrews 4:2 *For unto us was the gospel preached, as well as unto them: but **the word preached did not profit them, not being mixed with faith** in them that heard it.*

The Bible says that the word of God must be "*mixed with faith*" in the heart of the believer to be effectual. If your faith has been destroyed, think back to when the process began. Unfortunately, many preachers lose their faith in the absolute veracity of God's word while attending seminary. College professors and the establishment of higher education often supplant the sole authority of God and His word. In turn, many Christians lose their faith while sitting under the preaching and teaching of those already led astray through their own pursuit of education. Regardless of the pathway taken, Satan has gained a victory in this area if he has even slightly diminished a person's faith in the authority of God's word.

God's Word—Man's SOUL and sole Authority

God gives the fullest revelation of Himself available to man, through His written words, and He expects and requires total submission to His word. No portion of God's revelation remains to be codified; it is complete in the 66 books of the Bible. When God sovereignly closed the offices of Apostle and Prophet in the latter part of the first century, He dictated to mankind that the world was no longer in need of any further revelation from Him.

This situation is unique to the present age in which we live. Prior to the completion of the New Testament (by AD100), the apostolic gifts included a supernatural knowledge¹ most readily apparent in Peter's confrontation of Ananias and Sapphira in Acts, chapter 5. There is no scriptural provision for the current perpetuation of the offices of Apostle or Prophet. Following that early transition period, the Old and New Testaments became the sole instruments through which God conveys knowledge of Himself and His will to man. Thus, there is no ongoing, or new, revelation. All extra-biblical revelations and guidance are completely unscriptural, unwise and unwarranted.

Bible Believers, from the time of Christ and the apostles, have held to the doctrine of the Bible as man's source of authority. The Protestants, during the reformation, developed a concept they called *sola scriptura* (meaning "scripture alone"), though they never fully implemented this belief. Bible believers teach that the Bible is God's special revelation to man. As such, it is self-authenticating and self-interpreting and thus serves as an individual's SOUL and SOLE authority. Since the scripture is its own interpreter, there is no need for any ecclesiastical council to proclaim the interpretation of any particular passage. The belief and teaching that other books or organizations are authoritatively equivalent to the Bible in determining doctrinal matters is not scriptural. The only true test of orthodoxy does not rest in some man-made fallible creed but rests in one's conformity to the teachings of the infallible words of God. The true Bible believer is to have *no* confidence in man's wisdom, man's word, or man's private interpretation of scripture.

I. Man's Wisdom

Everyone depends upon some kind of authority for instruction and guidance. Unfortunately, most of humanity has missed the mark concerning the ultimate authority on this earth. Current events (and the entirety of human history) prove that the vast majority of the

¹ *1 Corinthians 13:8* Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; **whether there be knowledge, it shall vanish away.**

world looks to *man's wisdom*² for daily guidance. However, the Bible points out that our faith should not stand in the wisdom of men, but in the power of God.

1 Corinthians 2:4 *And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.*

Each of us chooses whether to place our personal faith in God or in man. God's word is very explicit as to the nature of one's faith. If we take God at His word, we will elevate His word far above all other things. "...for thou hast magnified thy word above all thy name (**Psalms 138:2**). The writer of Hebrews associates God's power with His word and points to Jesus Christ as the One who upholds all things by "the word of his power."

Hebrews 1:3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

The application of human wisdom to any issue is not always wrong, but fallible man is certainly not on par with the supremacy and unique inerrancy of God's word. Only scripture provides man with an objective, accessible, undeniable truth. Unfortunately, non-Christians are not the only ones who have become enamored by the wisdom of this world. As the Church Age draws to a close, Christians are becoming increasingly drawn to the world's ways of thinking. Many Christians have failed to heed God's warnings against trusting in man's wisdom and are falling into the same error. Yet, the Bible clearly states that only God (and thus, His word) can give a true witness of Himself.

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

*John 5:36 But I have greater witness than that of John...³⁹ Search the scriptures; for in them ye think ye have eternal life: and they are **they which testify of me.***

II. Man's Word

Christians are to trust in the Bible as their unconditional authority and final arbiter in all matters of faith and practice. In fact, the foundational principles for ALL church authority must rest upon the authority of the scriptures. The body of Christ must return to its roots, following the commendable example of the early Thessalonian church, and accept God's word for what it is: God's word, rather than simply the word of men.

*1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, **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.***

The Apostle Paul points out that the word of God only works effectually (or effectively) in those who *believe* and trust in His word. Contrast this with Jeremiah's warning concerning the prophets of old, who were speaking their own words and not the word of the LORD.

*Jeremiah 23:16 Thus saith the LORD of hosts, Hearken not unto the words of **the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.***

Extra-biblical teachings, traditions and doctrines (those established apart from the Bible) frequently contain no more truth than the words from the mouths of these false prophets. They all lack the authority of *biblical* teachings, traditions and doctrines. For this reason, the church should only follow those *traditions* that can be objectively verified by the word of God.

2 Thessalonians 2:15 *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*

Colossians 2:8 *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

Matthew 15:6 *And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.*

The Gnostics³ were the first to suggest and teach that they possessed an apostolic *oral* tradition independent of the written word handed down to man. Contrary to the Gnostics, the earliest Bible believers (under various names, immediately following the apostles) accepted only doctrines established by scripture. They understood that every doctrine must have the word of God as its source. These early Biblicists were first called Montanists, Petrobrussians, Donatists, Cathari, Henricians, Paulicians, Albigenses, Waldensians, etc.

Following the practice demonstrated by early believers, sermons today should also flow from the scriptures. Yet, too many sermons revolve around current events rather than the scriptural content of the message. An audience, being fed a scripturally “empty” message, will naturally tend toward critiquing the orator’s delivery and judging the sermon based on its entertainment value. It should be noted that the fault rarely stems from the carnality of the listeners. The Apostle Paul penned explicit direction for preachers to be preaching the word of God and *not* themselves.

2 Corinthians 4:5 *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.*

Rather than preaching Fox news or CNN, true God-called preachers must include expository preaching in their arsenal. We

³ Gnostics: *gnosis* in Greek—they valued knowledge above all else and believed that they had a secret and superior knowledge.

are not left without example. The Bible gives us an example of the manner in which we are to be preaching—reasoning with unbelievers *out of the scriptures* and preaching Christ to them.

*Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days **reasoned with them out of the scriptures**,³ Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom **I preach unto you, is Christ.***

Since the Bible contains “*all the counsel of God*,”⁴ the scriptures are to be the building blocks of all sermons. Each sermon point must have its basis on the scriptures and be fully substantiated by supportive verses throughout the message. The Bible extols the virtues of the scriptures when it says that “*All scripture...is profitable...that the man of God may be perfect (complete), thoroughly furnished unto all good works*” (2 Timothy 3:16).

Scripture only becomes (or remains) profitable when allowed to work unhindered by human intervention and satanic persuasion. All distortions of doctrine simply plant seeds of doubt as to what God has said. When men begin to doubt God's words, the only things left are man's own traditions, opinions and interpretations.

III. Man's Private Interpretations

The Bible judges the individual and the church; it is not the other way around. The scripture is not to be subjected to anyone's private interpretation.

*2 Peter 1:20 Knowing this first, that no prophecy of the scripture is of any **private interpretation.***

All doctrine must stem from the authority of the Bible, not some ecclesiastical or ecumenical council, even on those occasions when such councils find themselves aligned with God's word. Although they may be right in their alignment, their words do not rise to the same level as the authoritative scriptures. An appeal to the rule of faith—the Bible—is the only way to determine the validity of any

⁴ Acts 20:27 For I have not shunned to declare unto you *all the counsel of God.*

particular interpretation. The Lord Jesus Christ and His apostles always referred others to the written scriptures as their basis for authority, and this was prior to the New Testament being penned.

Luke 10:26 *He said unto him, What is written in the law? how readest thou?*

Luke 16:29 *Abraham saith unto him, They have Moses and the prophets; let them hear them.*

John 5:39 *Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*

Romans 4:3 *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*

2 Timothy 3:15 *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

Nowhere does the Bible authorize any "organization" to bind the faith of others by their particular interpretation of scripture. The word of God is man's ultimate authority.

Matthew 15:9 *But in vain they do worship me, teaching for doctrines the commandments of men.*

Mark 7:7 *Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

This position frequently causes unbelievers and carnal Christians to accuse authentic Bible believers of trusting in a "paper pope." Would these critics have leveled the same charges against the Lord had they been present when He spoke so authoritatively of the written scriptures? It is far better to be accused of having a "paper pope" than to trust in anything less than the complete sufficiency of God's word. God's word is far above anything man can devise and deserves and demands our reverence and respect.

Fortunately, the Christian is not alone in his search for truth. God uses His indwelling Spirit within each believer to bear witness to the truth upon the mind and conscience of the individual. The

Bible instructs the Christian to be filled with the Spirit⁵ and not to quench⁶ or grieve⁷ the Spirit. One's ability to correctly interpret scripture is severely hampered by a life not filled with, and governed by, the Spirit of God. With this point in mind, faulty interpretation and mishandling of the word of God is never the fault of the Bible; it is always caused by the spiritual immaturity of the interpreter.

Biblicists

Baptists, of all people, should be Biblicists. The term Biblicist, though often misused, refers to someone who applies the Bible *literally* first and then *figuratively* only when contextually demanded by the scripture. A Biblicist (or Bible believer) believes in the centrality of biblical authority to solve all theological and doctrinal disputes. And so it should be, since the Bible is relevant to every aspect of the Christian life. For instance, the Bible gives guidance concerning daily living and what constitutes true worship.⁸ It explains how to obey God and live a life pleasing to the Creator.⁹ The Bible has much to say about how to handle money,¹⁰ find a spouse¹¹ and explains which emotions are right and wrong, and in

⁵ **Ephesians 5:18** *And be not drunk with wine, wherein is excess; but **be filled with the Spirit**;*

⁶ **1 Thessalonians 5:19** **Quench not the Spirit.**

⁷ **Ephesians 4:30** *And **grieve not the holy Spirit of God**, whereby ye are sealed unto the day of redemption.*

⁸ **John 4:24** *God is a Spirit: and they that worship him **must worship him in spirit and in truth.***

⁹ **Hebrews 11:6** *But **without faith it is impossible to please him**: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

¹⁰ **1 Timothy 6:17-19** *Charge them that are rich in this world, that they be not highminded, **nor trust in uncertain riches**, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, **ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.***

¹¹ **2 Corinthians 6:14** **Be ye not unequally yoked together with unbelievers:** for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

what contexts. It tells us what to love¹² and what to hate.¹³ It tells us when to be angry¹⁴ and when anger is a sin.¹⁵ It points out that the Christian is involved in a spiritual warfare¹⁶ with only one offensive weapon—the *sword of the Spirit*—the word of God.¹⁷ Furthermore, the Bible says that Christ loved the church and gave Himself for it and He sanctifies and cleanses the church through His word.

Ephesians 5:26 That he might sanctify and cleanse it with the washing of water by the word, 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.

Christians are to be a pure people with an ever deepening understanding of the word of God.¹⁸ We are not to be “tossed to and fro and carried about with every wind of doctrine.”¹⁹ Can I really claim that the word of God is “a lamp unto my feet, and a light

¹² **Psalm 119:167** *My soul hath kept thy testimonies; and I love them exceedingly.*

¹³ **Romans 7:15** *15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.*

¹⁴ **Ephesians 4:26** *Be ye angry, and sin not: let not the sun go down upon your wrath:*

¹⁵ **Matthew 5:22** *But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

¹⁶ **1 Timothy 1:18** *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;*

2 Corinthians 10:4 *(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)*

¹⁷ **Ephesians 6:17** *And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*

¹⁸ **2 Timothy 2:15** *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

¹⁹ **Ephesians 4:14** *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

unto my path”²⁰ if I do not allow God’s light to shine before me to direct my path? A Biblicist is one who systematically studies the whole Bible from cover to cover and thereby perceives the current battleground for the hearts and souls of men, women and children.

Systematic Theology

Any study of systematic theology—the understanding of scripture as a whole—must take us to the first book of the Bible—Genesis. The opening chapters of the book of Genesis reveal that the forces of evil are pitted against the forces of good. In the Garden of Eden, Satan shows his true colors, as well as his ultimate objective: the destruction of the relationship between God and man. Casting doubt upon God’s word has always been his most effective strategy for destroying this bond.

Immediately following the biblical account of the creation of the first man and woman, God introduces the reader to Satan, the great deceiver. In Genesis, chapter 3, Satan questions God’s plain statements concerning the consequences of sin. He tests Eve’s willingness to believe God by casting doubt upon the very words of God. During his conversation with her, Satan directly challenges God’s explicit instructions with the question: “*Yea, hath God said...?*”²¹

Over the course of some six millennia, Satan’s destructive methodology of undermining the authenticity and authority of God’s words has remained constant. Only the means whereby he pursues his objectives have changed slightly. Today, his most effective doubt-producing tool has become the contemporary versions of the Bible. Generators of these modern versions claim simply to be updating the terminology of the King James Bible. However, the truth reveals that they do much more.

²⁰ *Psalm 119:105* Thy word is a lamp unto my feet, and a light unto my path.

²¹ *Genesis 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?*

In fact, one cannot escape the sense that these so-called bibles, camouflaged by clever advertising gimmicks and celebrity recommendations, pose the same satanic question first noted in Genesis, chapter 3. Just as God permitted Satan to deceptively attack His infallible word in the Garden, He *tolerates* his attacks today. Thus, Satan has been able to effectively use the modern versions to cast doubt upon God's infallible word, creating a hostile environment against those who believe the Book.

As our attention moves from the Garden to the classroom, Satan's masterful tactics do not change. The greatest damage to the authority of scripture and the faith of the young preacher generally occurs in the seminaries. Two of the most insidious men ever to influence the pulpits around the world through the seminaries were Brooke Foss Westcott and Fenton John Anthony Hort. As attested by the following words from Mr. Hort in 1867, these men knew the importance of influencing the minds of young seminary students during their formative educational years:

*More and more I am convinced that the work of the Church must be done at the Universities—nay, at Cambridge. It is too late to shape men afterwards, even if they could be reached.*²²

Satan's main objectives do not change when he moves from the secular colleges (teaching evolution) to the seminary and religious institutions (teaching "bible"). He will negatively impact the truth by peddling his lies. Satan has used men like Westcott and Hort to infiltrate our seminaries because he clearly recognizes his opportunity to manipulate the future by influencing the learning process of young students. Destroying the young preacher's faith in God's perfect word is Satan's most effective device for leading that young man down a deleterious path from which many preachers never return.

Nearly 400 years of testing at the hands of generations of students has done nothing to upset or disprove the cover-to-cover

²² Arthur Fenton Hort, *Life and Letters of Fenton John Anthony Hort*, volume I (London: Macmillan and Co., 1896), p. 292.

veracity and infallibility of the King James Bible. As the ages pass, linguistics change. In response, man has produced hundreds of updated bible versions in "modern language," proclaiming each successive translation to be "easier to read" and far superior in understanding. Their stated purpose remains constant—to dethrone the one Book blessed by God.

Most Christians purchase these new versions with pure motives. Their desire to better understand the word of God is admirable. The motives of the Bible revisers are not so pure, however, and millions of God-fearing, well-intentioned people are getting more from their new versions than they realize; they are getting distortions of doctrine and seeds of doubt as to what God has said.

An expansive rift exists between those who know the truth and those who doubt it. The Bible encourages us to dwell together in unity. Disunity in a country, in a church, or in a home is extremely unpleasant. God wants us to live in unity and provides the means and method whereby to do so. "*Behold, how good and how pleasant it is for brethren to dwell together in unity!*"²³ The schisms caused by disagreement and strife quench and grieve the Holy Spirit of God.²⁴

The only groups of Christians who can enjoy true scriptural unity are those who share a common bond and foundation. These groups are called local churches. Bible believers should be the primary ones "*endeavouring to keep the unity of the Spirit in the bond of peace.*"²⁵ Those Christians who believe in one Book are not the sources of the disunity in and among the churches. Rather, those who have no standard and no final authority create all the havoc. Dr. Mickey Carter clearly identifies the crux of the problem:

²³ *Psalm 133:1 Behold, how good and how pleasant it is for brethren to dwell together in unity!*

²⁴ *1 Thessalonians 5:19 Quench not the Spirit.*

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

²⁵ *Ephesians 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.*

The real purpose behind the modern versions is to cause confusion and division among God's people. It causes the unbelievers to mock and laugh asking, "Where is the REAL Bible anyway? How can I tell which one I am supposed to believe?"²⁶

Every change made to God's word is one of two things: it either adds to or takes from. That is what the Bible warns about and is exactly what caused the fall of man in the Garden of Eden. Eve and Satan added to and took away from God's word (Genesis chapter 3). During the temptation recorded in Matthew chapter 4, Satan quotes the word of God, changing it ever so slightly. The Lord Jesus Christ kept responding by correcting Satan using the scripture. The battle began with the word and has continued throughout time. Satan always brings up the question, "Did God mean that literally or figuratively?" These are the areas where the spiritual battleground is set.²⁷

One of the indicators of the last days is a turning away from the truth (the word of God). *"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; **And they shall turn away their ears from the truth, and shall be turned unto fables.**"²⁸*

According to Webster's 1828 Dictionary, a fable is "a feigned story or tale, intended to instruct or amuse; a fictitious narration intended to enforce some useful truth or precept." In other words, the Bible predicts that people will turn from the very words of God and instead turn to a *fairy tale*. Don't be guilty of fulfilling this prophecy simply because the majority will not listen. God has already foretold that the majority will be led astray. *"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."²⁹*

²⁶ Mickey Carter, *Things That are Different are Not the Same*, (Haines City, FL: Landmark Baptist Press, 1993), p. 174.

²⁷ *Ibid.*, p.160.

²⁸ **2 Timothy 4:3-4**

²⁹ **Matthew 7:13-14.**

Some have likened the publishing of the *English Revised Version* to the opening of a breach in a dike. Once this version appeared on the market in 1881, the floodgates immediately opened, allowing the passage of a deluge of modern versions, all attempting to displace the one book that God used for centuries.

Are *all* of the changes in the modern versions blatant perversions of truth? No! Many are subtle and innocent in appearance. However, "*A little leaven leaveneth the whole lump.*"³⁰ The belief that acceptance of certain changes as "not really a problem" or "not so very different" dulls the senses and sets a precedent for increasingly greater variance. This process escalates until, eventually, serious errors are accepted as easily as Eve accepted the first subtle, satanic perversion of God's words. However, the principle given by God to prevent such deception is to accept no change, no error and no perversion, since the word of God is pure and preserved in the English language in the King James Bible (**KJB**). The KJB commends itself as the pure, preserved word of God while the modern versions undermine both themselves and the truth.

Thousands of books have been written about the Bible. Many of them attack the King James Bible. One such book, written by James White, states that we can know God's word by diligently comparing the various translations.

*...English-speaking people today have access to the best translations that have ever existed, and by diligent comparison of these translations any English-speaking person can study and know God's Word. . . . Inconsistency in proclaiming His truth does not bring Him glory.*³¹

*What we have discovered is that the comparison of various translations of the Bible is often very useful in ascertaining the meaning of the passage being studied, and that the KJV is one of the many fine translations available for just that task.*³²

³⁰ *Galatians 5:9*

³¹ James R. White, *The King James Only Controversy*, (Minneapolis, MN: Bethany House Publishers, 1995), p. 247-8.

³² *Ibid.*, p. 146.

Those who diligently compare the translations and are familiar with Mr. White's work will quickly realize that my motive is vastly different from his. In fact, while Mr. White claims to be unbiased, he admits that he was on the payroll of the modern version publisher, the Lockman Foundation.³³ The reader will also note that I reject the multiple "authorities" accepted by Mr. White. The goal of every Christian should be to study and know God's word, thus equipping oneself for identifying any counterfeit. The conclusions reached will be at the opposite end of the spectrum from Mr. White's; yet, we will allow the scriptures to speak for themselves. *"For God is not the author of confusion, but of peace, as in all churches of the saints."*³⁴ God does not and has never given man conflicting authorities.

Conclusion

God's word is the unique source of written special revelation and not to be subjected to the assessment of mere human criteria. This is because God's word is inerrant (without error), infallible (incapable of being in error), perfect and complete. As such, it is the *primary* source for the revelation of God and the source for God's instructions to man. There is no other book like it! In fact, God's inspired word is not only the *word* of God, but also the very *words* of God. As such, it is to be the "last word" on any subject and one's SOUL AUTHORITY! The Bible is for correcting and judging us, and not the other way around.

Certainly, there does exist truth outside of the Bible; the Bible teaches of the general and natural revelation. However, we are not to place an undue emphasis upon extra-biblical teachings in lieu of the Bible.

Romans 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

³³ www.groups.yahoo.com/group/Messianic_Apologetic/message/4736

³⁴ *1 Corinthians 14:33.*

We are to trust the Bible for doctrine and to believe its truths as they pertain to an assortment of subjects including science, philosophy, history, ethics, politics, morality, church government, etc. The Bible, to some extent, answers every important human question. It is the only source for all Christian knowledge and its inerrancy is not limited to heavenly things, like the Gospel. In fact, there is no content limit to the inerrancy of scripture. So-called theologians do damage to the holy writ when they limit inerrancy simply to matters of religion as opposed to history and science. If we cannot trust the Bible in total, then we cannot trust it at all. One proverbial crack in the dam of human truth weakens the whole structure and causes the floodgates of error to be opened ever wider.

Apart from the Bible, how else does one expect to learn of "*the only true God*"?

John 17:3 *And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.*

God has not left us without a written witness of Himself. Find that witness and you will "find" God. If you believe that His witness no longer exists, you call God a liar because He promised to preserve His word.

Psalms 12:6 *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 for ever.*

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

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

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

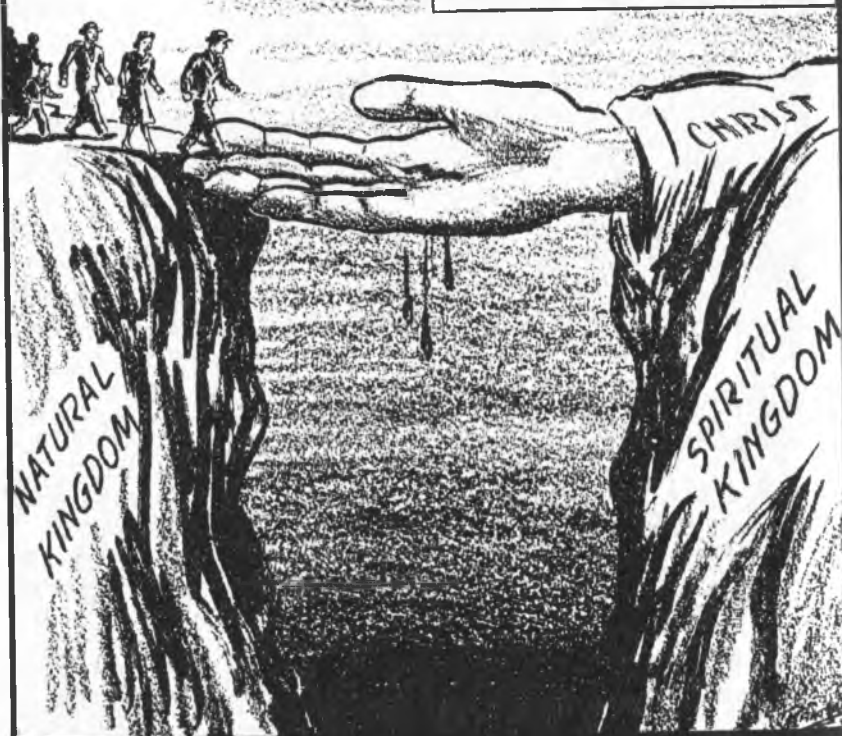
God's promise of preservation is on a *word* level...not some *jot* and *title* type of thing. Sometimes misinformation must be disproved before truth can overtake an oft repeated error.

Matthew 5:18 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.

A jot and a tittle in the Hebrew are not the smallest parts of a letter in the Hebrew alphabet (like the dotting of an "i" and the crossing of a "t"). They represent complete letters in the Hebrew alphabet. This passage in Matthew deals directly with God's Law, not the promise of supernatural preservation of His words.

The Only Hand that Bridges this Gulf

Behold, the Lord's
hand is not shortened,
that it cannot save.
Isaiah 59:1





New Kid on the Block At the 400-Year Anniversary

In the year 2011 the King James Bible (1611-2011) turned 400 years old. It has remained uncompromising despite 400 years of unrelenting harassment. On the other hand, the NIV after a mere 25 years has again fallen upon hard times and in need of another revision to boost sales along with advancing a political agenda. Unfortunately, this new NIV has been further revised to accommodate the ever expanding false doctrines of the great deceiver.

Historically, a new version improves sales with new and improved marketing gimmicks while incorporating more textual changes than its predecessors. The corporate owners of the NIV copyright have decided to repackage the NIV in an even more modern version containing the same old lies with some strategically placed new ones. Thus, the *NIV 2011*¹ is birthed!

Interestingly, modern version proponents assert their desire to elevate the *incarnate* Word while simultaneously attacking the *written* word. According to the Lord Jesus Christ, you can't elevate

¹ The Holy Bible, *New International Version*®, NIV®, Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by Permission. All right reserved worldwide. Published by Zondervan Grand Rapids, Michigan 49530, USA.

one while diminishing the other. The Lord clearly associates His spoken words with those written by Moses and proclaims both to be the very words of God.

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

For decades now, modern versions have been hitting the market at the rate of several per year. As a result, we now have hundreds of different “Bible” versions available. One such early revision was the Revised Standard Version (RSV) of the early 1950s. It only took one change in the RSV to assure its rejection by astute Christians still familiar with the wording of the King James Bible.

The RSV replaced “*a virgin*” shall conceive from the KJB text with “*a young woman*” shall conceive. Readers still familiar with the King James text knew that *Isaiah 7:14* prophesied Christ’s virgin birth and recognized the change immediately, guaranteeing a short lifespan for this ill-conceived modern version. No version since has dared to so blatantly attack the virgin birth of the Son of God until now with the subtle attack by the *NIV 2011*.

The NIV in *Isaiah 7:14* reads, “*Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.*” Changing the article *a* to the article *the* for some readers helps legitimize the deification of Mary by implying an everlasting pedigree. Interestingly, the footnote in the *NIV 2011* corresponding to “The virgin” reads “Or *young woman*,” reverting to the reading that sunk the RSV and once again opening “Pandora’s box.”

In future printings of the NIV or a more up-to-date modern version, Satan could use this footnote to once again justify removing “virgin” from the text. Unlike those RSV users who were still familiar with the wording of the King James Bible, most users of the NIV future printings will possibly not even miss the prophetic removal of the virgin birth from this passage. The prophecy of Mary as *a* virgin and not *the* virgin certainly does not justify changing the text to remove the significance of the prophecy altogether.

Rebirth Announcement

In the fall of 2009, the *USA Today*² contained an article entitled “Update of Popular ‘NIV’ Bible due in 2011.” The news article quoted some of the key players involved with the popular NIV revision. Keith Danby, president and CEO of Biblica (previously, the International Bible Society), is quoted as follows concerning the upcoming *NIV 2011*: “*And we’ll make sure we get it right this time.*” The implications are obvious: other NIV editions failed to “get it right.” King James proponents have been broadcasting this very message for decades.

The same article quoted Douglas Moo, committee chairman for the NIV 2011 project. He stated that, “*We have made and make sure we are putting God’s unchanging word into English people are actually using.*” The *USA Today*, without comment, printed this glaring contradiction: the NIV producers are going to again **change** God’s “unchanging” word! Mr. Moo continued, “*We are all committed evangelicals who believe in the importance of every word in God’s word.*” Every word? The Bible foretells the outcome of these *blind leaders of the blind*.³

The fact is that God’s word is *unchanging*, but the modern versions are simply NOT God’s word. They once again have failed to “get it right.” The King James Bible has stood tall now for 400 years as each “new and improved” version has unsuccessfully tried to dethrone it only to be soon neglected and replaced themselves. Maureen Girkins, president of Zondervan, said that the “divisive” TNIV⁴ and the “cherished” 1984 NIV will *not* be published after the *NIV 2011* comes out! She added, “*We need to undo the damage*” caused by attempting to publish a gender inclusive NIV in 1997 which failed miserably. As is evident from the various examples provided herein, the NIV revisers once again did not “get it right”

² Grossman, Cathy Lynn. “Update of popular ‘NIV’ Bible due in 2011.” *USA Today*, September 1, 2009: page 4D.

³ **Matthew 15:14** *Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.*

⁴ The TNIV eliminated masculine and feminine usage according to their producers that was “unsupported by original manuscripts or unclear in modern lingo.”

nor will they ever “undo the damage” caused by the *uncertain sound*⁵ produced by their ever-changing versions.

Attacking Christ's Deity

Because the Lord Jesus Christ is the virgin-born Son of God, the Bible carefully points out that Joseph is *not* His father. Only the King James Bible consistently retains this important element. It clearly distinguishes between *Joseph* and the *mother* of the Lord, preserving a distinction of paternity. Mary is called His mother, but Joseph is *not* called His father. The NIV changes “*Joseph and his mother*” to “*parents*” in the **Luke 2:43**. In addition to this distortion, the NIV in **Luke 2:33** changes the reading to “*the child's father and mother,*” thus destroying the doctrine of the virgin birth altogether by stating that Joseph is Jesus' father.

Joseph was *not* the father of the virgin-born Son of God; however, he was the father of all of Mary's other children.⁶ There is only one instance where Joseph is referred to as the father of the Lord in the King James Bible. This occurs as Mary rebukes Jesus for staying behind in the temple to converse with the religious leaders. Mary says, “*Son, why hast thou thus dealt with us? behold, **thy father** and I have sought thee sorrowing. How is it that ye sought me? wist ye not that I must be about **my Father's business?**” (Luke 2:48-49).*

God the Son corrected His earthly mother when she inaccurately stated that Joseph was His father. God never leaves truths like these open to mere chance. He settles the matter and holds each person responsible for how he handles these precious truths. Any bible that addresses Joseph as the father of the Lord Jesus Christ (uncontested) is a deceptive counterfeit.⁷ All modern versions are deceptive counterfeits of God's true word. The Lord thought the distinction important enough to correct His own earthly mother concerning this matter. One can only imagine what will happen to these bible revisers when they appear before Him in judgment.

⁵ **1 Corinthians 14:8** For if the trumpet give *an uncertain sound*, who shall prepare himself to the battle?

⁶ **Matthew 13:55**

⁷ **2 Corinthians 2:17**

God—Manifest in the Flesh

One Book, the King James Bible, stands alone in claiming “without controversy” that GOD was manifest in the flesh. When something is *without controversy* it is not controversial, thus indisputable . . . at least when you read it in the King James Bible. God took upon Himself the form of a man; therefore, He was manifest in the flesh. The Bible affirms that God the Son was manifest in the flesh. This is the end of any potential controversy when one reads the clear testimony of the King James Bible.

(KJB) 1 Timothy 3:16 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.

Believing the King James Bible, there can be no doubt Who was manifest in the flesh. It was God. However, the NIV, sometimes very subtly, attacks the deity of the Lord Jesus Christ. The *indisputable* truth proclaimed by the KJB cannot be found in the corresponding passage of the NIV. The Bible plainly states it was **God** who was manifest. The NIV no longer makes this truth evident, but instead replaces *God* with *He*.

(NIV) 1 Timothy 3:16 Beyond all question, the mystery of godliness is great: He appeared in a body, 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.

The NIV rendering is unclear; to say that “*He appeared in a body...*” obscures the truth concerning the deity of Christ. Everyone has appeared in a body. When the KJB states that “*God was manifest in the flesh...*” a crucial point is made with a crucial truth conveyed. The NIV distorts this truth; therefore, this verse in the NIV cannot be used as a proof text for the deity of the Lord Jesus Christ.⁸ As

⁸ Some critics have pointed to the capitalization of “He” in the NIV as proof of intended deity but this fails in the final analysis because the word “He” is at the beginning of a paragraph in the NIV format. The NIV formatting always capitalizes the first letter of a paragraph. See *2 Timothy 2:11* “*If we died with him...*” for example.

the ancient landmarks are removed,⁹ is it any wonder that the world stands more confused with each passing day?

In addition to the change already mentioned concerning the NIV, the *NIV 2011* changes “a body” to “*the flesh*.” To claim, as the *NIV 2011* does, that “*He appeared in the flesh*” lessens the fact that GOD took upon Himself a form that was not His own—that of a man. Christ took upon Himself the form of a servant, made in the likeness of men. He was manifest in the flesh by being fashioned as a man.¹⁰ The God of the universe humbled Himself to become like us so that He could provide Himself as the sinless sacrifice and satisfactory substitute.

The footnotes in these modern versions expose the thoughts of the revisers. The footnote in the *NIV 2011* referring to their text of Christ being “*vindicated by the Spirit*” changes the capitalization of *Spirit* to use a lower case letter *s*. It reads “*vindicated in spirit*,” effectively removing the third member of the Godhead from the verse. Why do you suppose after almost 2,000 years of church history, the bible revisers have decided to make this change? Did they finally figure out that the Holy Spirit was not to be referenced in the verse? Did they finally “get it right” in this edition of the NIV after 2,000 years of referring to the Holy Spirit in this verse? No!

Stephen Addresses God as Lord Jesus

Acts chapter 7 vividly describes the stoning of Stephen depicting his death as an early church martyr.¹¹ His final words recorded in the King James Bible serve as another infallible proof text of the deity of Jesus Christ.

(KJB) Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

The Bible is very precise as it links “God” to Stephen’s address of Him as the “Lord Jesus.” Stephen called out to God by crying out to the Lord Jesus! The NIV again destroys another link.

⁹ *Proverbs 22:28*

¹⁰ *Philippians 2:8*

¹¹ It is not completely certain that Stephen is the first martyr chronologically because of the mention of the faithful martyr Antipas with little detail in *Revelation 2:13*.

(NIV) Acts 7:59 While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit."

The NIV correctly records Stephen's plea but destroys another proof text concerning the deity of Jesus. The modern version producers dilute the complete import of the verse by eliminating the direct association to God.¹²

Jesus—from Everlasting

Now we focus on a particularly overt attack on the Lord's deity by the modern versions. The Old Testament book of Micah prophesies of the coming Messiah from Bethlehem.¹³ The verse plainly says that the ruler in Israel one day (the Lord Jesus Christ) is "from everlasting" thus attributing to Him no origin.

(KJB) Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

By definition, one who is *from everlasting* has no beginning. According to the verse, the Lord Jesus Christ is from everlasting; therefore, no beginning can be attributed to Him. The blasphemous NIV instead asserts that Jesus has an *origin*. Thus, the NIV creates doubt about the Lord's eternal pre-existence (before taking upon Himself a body). That is blasphemous! The Jesus I serve is God and has *no* beginning and thus *no* origin no matter how man perverts the words of God.

(NIV) Micah 5:2 "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

The NIV claims that the Lord Jesus Christ, rather than being eternal, has a beginning. If He has an **origin** (or a beginning), He cannot be God! Do not fail to grasp this important truth. God has

¹² Unfortunately, the Scofield Reference Bible footnotes this text: "Omit God. *Lit. And were stoning Stephen as he was invoking and saying, Lord Jesus, give welcome unto my spirit.*"

¹³ *Matthew 2:1*

no beginning or starting point. If Jesus has origins, then He is *a god* just as the Jehovah's Witnesses claim! God the Son was present in **Genesis 1:1** which states "*In the beginning God...*" and the book of Genesis refers to the Son repeatedly as it states, "*And God said...*" It is the Son of God who spoke everything into existence.¹⁴

If the motive of the new versions is simply to update the language, then why do they pervert and undermine such precious truths? These modern version producers are either blind or satanically motivated or a combination of both. The Lord Jesus Christ has no beginning and will have no end! Otherwise, He would not be God and the Saviour of the world.

The Bible refers to the Lord Jesus Christ as the **only** begotten Son¹⁵ thus emphasizing the distinction between Him, *the begotten Son*, and believers who are *adopted sons*.¹⁶ The NASV, following the lead of the corrupt *Vaticanus* and *Sinaiticus* Greek manuscripts, has God the Father creating (begetting) another lesser god in **John 1:18**. However, Acts chapter 13 in the King James Bible clearly refers to the *begotten Son*.

*(KJB) Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, **this day have I begotten thee.***

When God the Father stated that He had begotten the Son, it was not at Christ's birth. It was at His resurrection. He became the "...*first begotten of the dead...*"¹⁷ God did not become the Lord's Father when He was born of Mary or when He was resurrected or at any other time. God in three Persons is from everlasting, with no beginning (and of course, no ending). The Son always was... but not so in the NIV.

*(NIV) Acts 13:33 he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "You are my Son; **today I have become your Father.**"*

¹⁴ *Colossians 1:16.*

¹⁵ *John 1:18, 3:16, 3:18*

¹⁶ *Ephesians 1:5*

¹⁷ *Revelation 1:5*

Interestingly, the *NIV 2011* removes the capitalization from both *Son* and *Father* and changes the text to *son* and *father*. What justification do you suppose they have for changing “God’s unchanging word” again? The NIV revisers made this same type of change in the text of **Daniel 3:25** when they changed “*the Son of God*” to “*a son of the gods*” thus hiding another proof text that the Son has always existed with the Father. The Apostle Paul tells us of the second Adam, showing that He is “the Lord” from heaven (present tense).¹⁸ The significance of these changes cannot be overstated.

Jesus—A Sinner!

Mark 3:5 says that Christ got angry, and **Matthew 5:22** explains that those who are angry *without a cause* are sinners. Jesus repeatedly had cause to be angry with His creation and sometimes showed His displeasure. On the other hand, the NIV condemns all who get angry by stating that “*anyone who is angry*” is a sinner. The implications are blasphemous since the Lord Himself showed His anger on several occasions! This verse from Matthew in the NIV makes the Lord Jesus Christ a sinner! Verses such as these infuriate true Bible believers who care first and foremost for their Saviour and His infallible word.

The *NIV 2011*, in its quest to be gender inclusive, further changes **Matthew 5:22** by including “*or sister*.” The text now reads, “...*anyone who is angry with his brother or sister*...” The footnote in the *NIV 2011* attempts to justify this unwarranted change: “The Greek word for *brother* or *sister* (*adelphos*) refers to a fellow disciple, whether man or woman...” However, the King James Bible is correctly translated when it uses “brother” and for them to say that the Greek word transliterated *adelphos* refers to anything but a singular male is a blatant lie.

This misuse of the Greek to alter God’s word is the inevitable result of those who regularly integrate “the Greek” into their preaching and teaching services rather than wholly extolling the

¹⁸ Of course, the NIV damages this teaching also by removing “the Lord” from the text. The NIV: “*The first man was of the dust of the earth, the second man from heaven*”; the King James Bible proves the omnipresence of Christ: “*The first man is of the earth, earthy: the second man is the Lord from heaven.*”

virtues of our perfect English Bible. As many once sound churches continue to compromise and concede ground to the world, every conceivable gimmick becomes the norm.

The **dynamic equivalence** philosophy (the conveyance of thoughts) leads further down the trail of scriptural infidelity and perversion. These revisers substitute the original intent with their interpretation of the meaning and imply that these changes are simply a normal part of the translation process. It allows the bible revisers to exert their social, spiritual and unscriptural agendas upon unsuspecting and duped generation after generation. Those unfaithful to the true word of God take great liberties where no liberty is God-authorized!

Furthermore, there is NO scriptural or textual justification for the changes to the text of the King James Bible, and it is a blatant lie to claim otherwise. These changes reflect a lack of discernment and are a result of spiritual reconditioning and lack of integrity. Rupert Murdoch's Zondervan Publishers initial printing of the *NIV 2011* is 1.9 million copies (see appendix for Rupert Murdoch). These modern version proponents have conditioned their consumers well and millions of dollars are at stake. In addition to this new bible, the NIV update also impacts over 200 newly revised books and products along with 200 more slated for release by the fall of 2012. Bible publishing has always been all about the money.

Does the English Correct the Original Languages?

Some writers have viciously attacked those stating that the King James Bible corrects the Greek and Hebrew. This knee-jerk reaction is understandable; however, if this notion is received in the correct context its truth is certainly provable. Be certain to understand my point as intended. This statement in no way refers to "correction" of the inspired original text; it does, however, pertain to the correction of any of the corrupt texts underlying the modern versions. The King James Bible corrects the corrupt Hebrew and Greek texts because these corrupt texts are the words of men intended to supplant the very words of God. Every true Bible believer would agree that the English certainly corrects the corrupted Alexandrian texts but it also corrects any other text that fails to support the King James Bible

readings. This last phrase presents a problem for those who claim to be Bible believers but are in fact what we call "TR men." For instance, consider a verse from First John.

Look up *1 John 2:23* in your King James Bible and take note of the composition of the passage. Over one-half of the passage (the last half) is italicized. This means that the *Textus Receptus* does not include the italicized portion of *1 John 2:23*: "[but] he that acknowledgeth the Son hath the Father also." The reason for the italicization of so much of the text is quite simple. The *but* is italicized because it is not included in any manuscript at all but necessary to show the English reader the contrast implied by the contextual idiom.

The remainder of the text is also italicized because no Greek text relied upon by the King James translators contained the italicized portion. The King James translators are believed to have included it based on the Latin Bibles (and maybe something much more insidious like the leading of Almighty God). This is one of the proofs that the King James Bible preserves the correct "original" Greek text which in this case was *not* preserved in the TR but was preserved in the Old Latin used by the translators. Do not miss this point: The TR disagrees with the King James Bible, but the King James Bible is correct and has been proven correct.

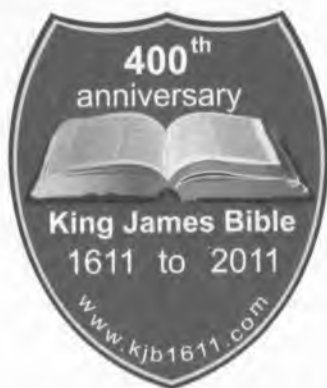
It is believed that the copyists who excluded this phrase from many of the extant Greek manuscripts may have inadvertently done so because a form of "hath the Father" is found twice in the Greek text. Some of the copyists could have easily skipped to the next verse not realizing that they had let their eyes move from one phrase to the next without completing the copy of verse 23. The King James translators included the subject phrase because they believed it to be inspired scripture. Of course, they were right, right?

Since 1611, many more minuscule Greek manuscripts have been found further confirming the reading of the King James Bible. Even the two most prominent Alexandrian texts include the phrase in question. This is a real problem for those who claim to be Bible believers but are really *Textus Receptus* followers instead! This particular passage in the King James Bible "corrects" the

Textus Receptus (but certainly not the originals which included the subject phraseology). This also poses a problem for those who consider themselves to be Majority Text proponents. The majority of manuscripts do *not* contain the last half of **1 John 2:23**. This is another reason why I am a King James Bible believer...only. God gave us a book that we can fully trust!

During these final days of the Church Age, preachers are frequently quoting Greek to provide their audience with “nuggets” and “special insights” unattainable to the common man sitting in the pew. These men (and God-forbidden women) are no better than the *NIV 2011* producers who use the Greek to give their particular reading added “credibility.” Instead of God’s word being the authority, spiritual authority now resides in the preacher using these now-customary and unsavory practices.

The Bible in the language of the people is displaced by the supposed superior understanding and intellect of the pseudo-intellectual putting on a good show for his audience. One thing is for certain, the man in the pew lacking access to the original language texts has his faith in God’s inspired preserved word attacked and sometimes displaced. By using these “tools,” Christians are taught that man’s intellect gives “scriptural” understanding rather than self-study of God’s word. Whether intentionally or unintentionally, he is taught that his God-blessed 400-year-old Bible in his native tongue is inadequate to provide sufficient understanding. This is nothing less than satanic.





A Gender-neutralizing Agenda: The NIV 2011

Both the King James Bible and the modern versions agree that Christ came to *divide*. He divides believers from those who do not believe and those who fail to live in accordance with the scripture. This may apply to co-workers, family members and even other Christians. Christ brought division. It is the natural result of some accepting the truth versus those who don't.

*(KJB) Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather **division**:*

*(NIV) Luke 12:51 Do you think that I am come to bring peace on earth? No, I tell you, but **division**:*

From this passage in Luke, it is quite obvious from the KJB and the NIV that Christ came to divide. The division that Christ caused was always for man's good and never to create any type of discord. Truth divides; therefore, Christ and His word are both causes of division. The problem arises when the words are *eclectically* modified. Titus, in the KJB, rightfully condemns heresy and those who propagate it; the NIV, on the other hand, condemns our Lord and Saviour Jesus Christ when it changes the whole context of the verse from referring to a *heretick* to that of a "divisive person."

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

(NIV) Titus 3:10 Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him.

The King James Bible condemns an unrepentant *heretick* after he repeatedly refuses scriptural admonitions, but the NIV indirectly condemns our Lord and Saviour Jesus Christ because He caused division. The NIV would classify Christ as a “*divisive person*” and therefore unworthy of our fellowship and friendship. Humorously, the *NIV 2011* deposits further error in the text by changing both uses of the pronoun *him* to *them*, attempting to covertly impose their **gender-neutral agenda** upon another Bible text. Notice the changes in the *NIV 2011* annotated to the 1984 edition of the NIV.

(NIV 2011) Titus 3:10 Warn a divisive person once, and then warn ~~him~~ ~~them~~ a second time. After that, have nothing to do with ~~him~~ ~~them~~.

Take note of the singular subject: “*a divisive person.*” This singular noun calls for the singular pronoun “*him*,” as seen in the now out-of-print NIV above. Instead, the political and social agenda of the current age messes with the minds of people who are flippantly changing God’s word. In this case, they are changing the text in an attempt to be gender inclusive by removing the customary male pronoun which is historically gender inclusive already. The *NIV 2011* uses the plural pronoun “*them*” with the singular subject, “*a divisive person.*” Not only are these revisers doctrinally and scripturally in error, but their grammar is pre-elementary. The *NIV 2011* producers will soon be kicking themselves for disassociating themselves with Virginia Mollenkott.

For those who may not be aware of the NIV shady associations, consider the following background information. Mollenkott was a sodomite and ecumenical feminist who worked as an English stylist and literary critic on the NIV editions prior to this 2011 edition. Evidently, without her input the NIV committees do not have a thorough grammar check. The NIV imposed changes are compounded when Mollenkott is joined by Marten Woudstra, the head of the Old Testament Committee, himself a life-long

sodomite bachelor. These key players were responsible for insuring the “correct” reading of the NIV. By involving those with such an anti-scriptural agenda, is there any wonder that the NIV is so weak on subjects such as sodomy? When Zondervan combines those “schooled” in the original languages but profoundly ignorant of English grammar with these sodomites, you end up selling two million copies of rubbish and causing immeasurable damage.

Jesus—The Morning Star

With the modern versions’ attack on the deity of the Lord Jesus Christ clearly identified, we turn our attention toward the source of this attack. Satan is identified as **Lucifer** only *one time* in the word of God. Before we examine that particular passage from the book of Isaiah, which also reveals Satan’s past and foretells his future, we must first establish who Lucifer is *not*. For this reason, we must take note of the identity of the *morning star*.

(KJB) Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Jesus Christ is *the bright and morning star*. The footnote in the NIV 2011 for **Revelation 22:16** says that the Greek word for *you* in the text means that it is *plural*. Every Bible student understands this truth simply by reading the text of the King James Bible. However, the NIV has to include an explanatory footnote here and elsewhere where the Greek text, the Hebrew text and the King James Bible all consistently distinguish the plural (you) from the singular (thee) in the text. This clarity of expression in the Hebrew, Greek and the King James (English) eliminates the need for such clarifying footnotes. The NIV’s generic use of *you* destroys this God-inspired distinction.

The next change in Isaiah further reveals why the NIV is deemed to be the “end times bible.” As seen in Revelation chapter 22, the Bible and the modern versions both state that Jesus is *the bright and morning star*. With this identity as the morning star established, attention is directed to Isaiah chapter 14—the only place in the Bible that mentions *Lucifer* by name. He is the *son of the morning* that was created perfect until pride destroyed him.

(KJB) Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

Satan, Lucifer, the Devil, that crooked serpent—all the same being! Praise God, one day Lucifer will be brought down to hell. The KJB proclaims this truth in this singular biography and identification of Lucifer. However, this is not the case in the blasphemous NIV. Instead of being brought low, the NIV allows Lucifer to become the imposter he so desires to be.¹

Instead of revealing Satan to be the archenemy of God and man, the finger is pointed in the Saviour's direction as though *He* is the imposter! Remember Who the book of the Revelation identified as the *morning star*; with that in mind, look at the One to whom the NIV blasphemously points its accusing finger—Jesus Christ!

(NIV) Isaiah 14:12 How you have fallen from heaven, O morning star, son of the dawn!

According to the NIV, the morning star (Jesus Christ) fell from heaven. The NIV fails to expose Lucifer and instead attributes the history and future of Lucifer to *the morning star*. According to **Revelation 22:16**, the morning star is the Lord Jesus Christ—not Lucifer! Thus, the NIV indicates that the Lord is the sinful being, rather than Satan, who actually fell from heaven. This passage in the KJB is the only place Lucifer shows up by name. He remains hidden in the NIV and the other modern versions.

Displacing the Lord has always been the goal of Satan. All of this has been done in preparation for the day when the antichrist will outwardly declare himself to be God. The Bible foretells this future event: "*so that he as God sitteth in the temple of God, shewing himself that he is God.*"² The NIV makes that deception all the more possible by substituting Lucifer with the true Saviour in the text of Isaiah. During the coming Tribulation, the antichrist will claim that the Lord Jesus Christ was the false Messiah. He will stand in Christ's place proclaiming himself God. Can you imagine how much easier the deception will be when his minions pick up one of these modern

¹ 2 Thessalonians 2:4

² 2 Thessalonians 2:4

versions to “prove” this point? This is one of the reasons why the *NIV 2011* is the end-times bible. It contributes to the final deception perpetrated upon the world in the last days.

After the Rapture of the saved, it is possible that the King James Bible will be banned. The lost person of the future may *only* have exposure to the modern versions. The Bible says Satan will come “*with all deceivableness of unrighteousness...*”³ This passage along with others could be the key tools used to deceive many people.⁴ The Bible says many will come in the name of Christ (imposters),⁵ claiming that He never came in the flesh.⁶ We can expect that they will point to the Lord Jesus Christ (the Morning Star) as the *true* deceiver.⁷ The Bible foretells that deception will increase dramatically in the last days.⁸ Once again, the *NIV 2011* is another useful tool in Satan’s arsenal for the deception of mankind.

For instance, the NIV says that believers are *marked*. (See *Ephesians 1:13* in the NIV as explained in *One Book Stands Alone*).⁹ Consider the future implications of the NIV’s proclamation that “believers” are marked. The future consequences of such a lie are more shocking than can be conveyed herein.¹⁰ After the Rapture, will those remaining on earth be convinced by these modern perversions that “God’s people” truly do take the mark? If so, why then should they resist the mark if the “bible” says it is for believers? The battle for the Bible pits the Bible believer against the “father of lies.”¹¹ On whose side do you find yourself?

The Rupert Murdoch Connection (See appendix, page 781)

Here is another connection that very few realize but needs serious consideration. Most people are at least remotely familiar

³ *2 Thessalonians 2:10*

⁴ *Mark 13:5-6*

⁵ *Luke 21:8*

⁶ *2 John 7*

⁷ *Matthew 27:63*

⁸ *2 Timothy 3:13*

⁹ Douglas D. Stauffer, *One Book Stands Alone*, (Millbrook, AL: McCowen Mills Publishers, 2001). p. 59-60

¹⁰ *Revelation 13:16*

¹¹ *John 8:44*

with the name Rupert Murdoch and the “phone hacking scandal.” According to published reports, his “journalists” hacked into phone accounts of hundreds of people to produce news stories. The list included murdered school girls, families of London terror victims and possibly even the families of 9/11 victims. Rupert Murdoch is the Chairman and CEO of News Corporation which owns HarperCollins. HarperCollins owns both Avon Publishers and Zondervan Publishing. Why are these links so important?

Avon Publishers publishes *The Satanic Bible* by Anton Lavey and Zondervan publishes over 2/3 of the total modern bibles sold on the market today. Zondervan owns the copyright for the NIV, NASV, NRSV, TNIV, Amplified, etc. Murdoch through his vast publishing empire is also one of the world’s leading producers of pornography and a member in good standing of Rick Warren’s Saddleback “Church.” Zondervan published Warren’s runaway best seller—*The Purpose Driven Life*. Murdoch was among the first patrons to support Warren’s PEACE plan by contributing \$2 million. Of course, Warren’s books have been the catalyst behind the mega and pseudo-church movements popping up worldwide where doctrine takes a back seat to “have it your way.”

God is not the author of confusion. Could these underlying associations be the cause for the changes which have eliminated key Bible doctrines, along with making Jesus a sinner, a created being and the one who fell from heaven? The allegiance of the bible publishers is to the corporate bottom line (the love of money) and not to the dissemination of truth. Only someone with unsavory intentions or blinded to the truth could claim that these associations do not influence the final product (or in this case, the readings of the bible version themselves).

Two Gods

Like many of the other changes already considered, the changes to *Revelation 1:6* directly impact the deity of Jesus Christ. The next change not only detracts from the deity of Jesus Christ but also attacks the doctrine of the Godhead existing in three Persons.¹² The

¹² *Colossians 2:9*

Bible says that Christ made us “*kings and priests*” when He “... *washed us from our sins in his own blood (verse 5).*”

(KJB) Revelation 1:6 *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Because Christ made us all priests, this truth has become known as *the priesthood of the believer*, negating the need for a separate class of priests which existed under the Old Testament economy. Notice how clearly the reference to *God* above refers directly to Jesus Christ the Son. The modern version change is very simple. These versions move the personal pronoun *his*, making a plurality of gods or eliminating the Son as God altogether. Now, Jesus Christ has “*his*” God.

(NIV) Revelation 1:6 *And has made us to be a kingdom and priests to serve his God and Father—to him be glory and power for ever and ever! Amen.*

Christ now has a God—referred to as *his* God. If Christ has a God, then what was He? You would either have to take the position of the Jehovah’s Witnesses or that of the unbeliever. The unbelievers do not believe that God has ever existed in three Persons, and the Jehovah’s Witnesses teach that Christ was a lesser god and a created being.

Some would point to Christ’s question on the cross as contradictory to this point. Although Jesus cried on the cross, “*My God, my God, why hast thou forsaken me?*” He was not saying that there was more than one God. Jesus certainly was not proclaiming a plurality of gods by referring to the Father as “My God” while He hung suffering on the cross. Christ was pointing His persecutors to the familiar passage in Psalm chapter 22 so that they could see that based on the authority of the Old Testament Psalms, they were crucifying their Messiah.

The NIV 2011—Other Significant Blunders

Attention thus far has been primarily limited to the attack upon the deity of Jesus Christ. The evidence contained herein of

the perversion of that doctrine should be cause enough for every Christian to reject the modern versions, including the most recent edition of the NIV. Other problems have surfaced with only a cursory review of the *NIV 2011*. The next passage from the *NIV 2011*, when contrasted with the King James Bible, destroys Christ's empathy for the suffering sinner.

(KJB) Mark 1:41 *And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.*

The *NIV 2011* no longer displays the Lord Jesus Christ's compassion for the sinner. Instead, according to them He actually showed strong displeasure and scorn (indignation) toward the very sinner for whom He has shown compassion for 400 years in our beloved English Bible.

(NIV 2011) Mark 1:41 *Jesus was indignant. He reached out his hand and touched the man. "I am willing," he said. "Be clean!"*

According to the *NIV 2011* the Lord lacked compassion and is now indignant toward this man! To be indignant means that He is angry or annoyed by the audacity of this man to ask something of Him. There is no textual support whatsoever for such a change. It is amazing how far away from the truth the modern versions are moving. The NIV is not the word of God and never has been; it is simply the words of men usurping the title, *Holy Bible*. The examples abound but the next proof text further reveals the trouble that takes place when a social agenda puts blinders on the eyes.

The next example from the *NIV 2011* makes *women* deacons in the church and then contradicts itself by revealing that the office of deacon is limited to *men* who have wives! Whereas, the King James Bible says that Phoebe is a *servant* of the church; the NIV elevates her to the office of deacon.

(NIV 2011) Romans 16:1 *I commend to you our sister Phoebe, a deacon of the church in Cenchreae.*

Although the early church never recognized this sister in the Lord as a deacon, the revisers unilaterally decide to make Phoebe a deacon! The next passage from First Timothy chapter 3, located

within the context of the qualifications for the office of deacon, reveals that the deacon's wives are to be faithful (in the KJB). The NIV changes the subject from the wife of a deacon to *women* in general.

(NIV 2011) 1 Timothy 3:11 In the same way, the women are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.

The NIV 2011 footnote contrary to true scriptural authority then authorizes women to be deacons. The footnote to **1 Timothy 3:11** (NIV 2011) reads: "*possibly deacons' wives or women who are deacons.*" By inferring that their footnotes are based on scripture, they have opened the door for women to be deacons. Notwithstanding, the very next verse poses a real problem for those trying to change the scripture to permit women deacons. How are these "women deacons" supposed to fulfill the next verse in the NIV 2011 which properly limits the office of deacon to men?

(NIV 2011) 1 Timothy 3:12 A deacon must be faithful to his wife and must manage his children and his household well.

Evidently, the revisers may have felt that some of their avid supporters were not yet ready for a change here or God simply blinded them from seeing the contradictory nature of their comments. They certainly dig a deep hole through inconsistent application. Contradictions abound in these versions written by men and so appealing to the flesh. If the situation was not so serious, it could be quite humorous as the next example illustrates.

As I prepared a Mother's Day message on the *virtuous woman* found in **Proverbs 31:10**, curiosity caused me to compare the King James reading with that found in the NIV 2011. Of course, the NIV changes the *virtuous woman* to read "a wife of noble character" thus destroying the biblical phraseology which for 400 years has been so inspiring to Christians. Yet, another interesting doctrinal perversion is found earlier in the same chapter.

First a little background. Proverbs chapter 31 informs the reader that *strong drink* is to be used for medicinal purposes by giving it to those who are dying (ie. a modern day cancer patient taking a

sedative either orally or intravenously). A lesser sedative is reserved for use with those who are of a heavy heart (ie. struggling with forms of mental anguish or illness).

(KJB) Proverbs 31:4 *It is not for kings, O Lemuel, it is not for kings to drink wine; **nor for princes strong drink**: 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. 6 **Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.***

As I prepared for this Mother's Day message during a Bible conference, I could hardly believe what I was reading and could not imagine a preacher with a straight face preaching a message from the NIV. Furthermore, after almost 20 years working in an inner city mission, it was impossible to calculate the damage caused by such a perversion of truth. Most substance abusers are looking for a way to justify their substance abuse. The Devil provides this for them in the text of a so-called bible.

(NIV 2011) Proverbs 31:4 *It is not for kings, Lemuel—it is not for kings to drink wine, **nor for rulers to crave beer**, 5 lest they drink and forget what has been decreed, and deprive all the oppressed of their rights. 6 **Let beer be for those who are perishing, wine for those who are in anguish!***

It is easy to grasp the concept of *strong drink* for medicinal purposes if you read a King James Bible. Yet, the NIV makes it impossible to contend with substance abusers looking for an excuse to justify their addiction. Has *beer* ever been recognized as a legitimate medicinal drug? Interestingly, the original NIV has an even more emphatic emphasis: "**Give beer to those who are perishing.**" I guess even the NIV editors in 2011 tried to tone down their heretical and carnal teachings a bit by changing "Give beer to" to "Let beer be for."

Things get even more complicated for those trying to figure out to whom the beer is to be given. The NIV in Proverbs chapter 31 says to give the beer to "those who are perishing." The identical phrase is found in First Corinthians chapter one in a verse that contrasts *those who are perishing* with those who are *being saved*. Having already dealt with the fact that Christians are not *being saved* in chapter 4 of

One Book Stands Alone,¹³ this verse when combined with Proverbs chapter 31 instructs that beer should be given to the lost (those who are perishing)!

(NIV 2011) 1 Corinthians 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

It does not take multiple academic degrees to figure out that changing one element of an algebraic equation leads to unforeseen consequences. Changing the meaning of one verse in the Bible impacts the whole because the whole Bible is interrelated. At the final tally, man is incapable of writing "the word of God" without error or contradiction without God's intervention. The entire Bible fits together like the pieces of a puzzle. The modern versions remove pieces of the puzzle and replace them with pieces that simply do not fit together with the other parts.

Another interesting change in the NIV is found in First Corinthians when the Lord rebukes those using evil communication. Evil communication would include gossip and lying, as well as, innuendos and vulgarity. God makes the point that your speech and other forms of communication will impact your manner of living.

(KJB) 1 Corinthians 15:33 Be not deceived: evil communications corrupt good manners.

Once again, the NIV takes a simple truth and completely distorts and destroys it. Instead of being warned about one's communication, the NIV's change now references one's company. The point made by the NIV may be true, but the change is unwarranted and the footnote makes the changes even more unpalatable.

(NIV) 1 Corinthians 15:33 Do not be misled: "Bad company corrupts good character."

The NIV 2011 footnote referring to the portion within the quotation marks above reads, "*from the Greek poet Menander.*" I was speechless when I considered the implications of such a footnote in something called "Holy Bible." Astonishingly, the NIV 2011

¹³ Stauffer, *One Book Stands Alone*, op.cit., p. 66.

attributes a portion of “God’s word” penned by the Apostle Paul to a Greek poet with an unsavory character! Either the revisers are affirming that a Greek poet is the source for this quotation in the NIV, or they are asserting that Paul received his inspiration from a Greek poet rather than from God! Interestingly, Wikipedia recognized the source of the quote and states that it originated “from the *Thais*, quoted in *1 Corinthians 15:33*.”¹⁴ The earlier NIV editions simply included the quotation without the source referenced in a footnote, whereas, the *NIV 2011* informs the reader as to the source of their “inspiration.”

The changes pointed out herein account for a very small percentage of the overall changes in the *NIV 2011*. There still remain many more hours that must be invested in discovering the subtle and overt changes to this bible of the last days. The NIV, the *NIV 2011* and all modern versions are VERY dangerous books, ones that detract from the truths of God and pervert the very words of God. The publishers and producers of such should be ashamed of themselves. Those in the pews who are unaware of the magnitude of the problems need our prayers. All of this evil has one underlying motive—modern version producers and promoters love money and not God or His *unchanging* word.¹⁵ This review is not exhaustive by any means.¹⁶ *One Book Stands Alone*¹⁷ covers the changes in far greater detail. Let’s stick with the one Book that God has blessed for 400 years and is the only unifying hope for any church!

¹⁴ With the subject Menander under *Famous Quotations* in Wikipedia the first entry reads: “The apostle Paul in 1 Corinthians 15:33 quotes Menander in the text “Bad company corrupts good character” (NIV) who probably derived this from Euripides (Socrates, Ecclesiastical History, 3.16).”

¹⁵ *1 Timothy 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*

¹⁶ With the renewed boldness of the hyper-calvinist during these last days, it is interesting that *sovereign* Lord is found 100 times in the NIV beginning in *Ezekiel 33:11, 25, 27; 34:2, 10, 11, 15, 17, 20, 30, 31; 35:3, 6, 11, 14; 36:2~Zechariah 9:14*. The King James Bible does not once contain this word.

¹⁷ Available at www.KJV1611.com.



Word of God Versus Word of Men

The truths contained in the word of God are innumerable and take on a life of their own. Unfortunately, these profound truths are sometimes cheapened due to their apparent simplicity. Consider this case in point concerning the words of God. The Bible says that the words of God are *spirit* and they are *life*.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Jesus begins this verse from the gospel of John by saying that *the spirit quickeneth* (or makes alive); He goes on to point out that the words themselves are *spirit*. Therefore, it is the words that have a life of their own. The book of First Peter provides further insight into this matter. It tells the reader that the word of God brings about our new birth, providing the believer with eternal life.

1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Once again, it is important to recognize the magnitude of the truth communicated. The realm of this truth does not end with the simple fact of our new birth by the word of God. Similar to John

chapter 6, Peter mentions that the word of God is *alive*! The Bible says that all scripture *is given* by inspiration of God. Inspiration carries with it the connotation of being God-breathed. The *breath of life* from God made Adam a living soul.

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Because God's word has a life of its own, God designed His word to speak to our hearts. That is why one's approach to the Bible is of utmost importance. Is the Bible the mere words of men or the very words of God Himself? If the words of the Bible are the words of men, how can anyone justify trusting his life, eternal destiny and soul's security to something so potentially flawed?

The writings of men can make you smile and laugh or cause you to frown and weep. When you read the Bible, however, its words should speak directly to your heart since they are spirit and life. The word of God not only gives life, but it also has the power to change a life. God designed His word that way—to mold and make the life of the believer into what it ought to be for the service of the Lord.

The word of God makes life worth living. Like Paul, we should strive to live a holy life—one at which unbelievers cannot justifiably point the finger of blame. Like a father to his children, Paul exhorted, comforted and charged the believers in Thessalonica.

1 Thessalonians 2:10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: 11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, 12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

One of the main purposes of scripture is to exhort, comfort and charge the believer so that each person can walk *worthy of God*. Can you imagine such a lofty goal? Most preaching comes from the perspective that we, as mere sinful creatures, cannot be worthy of anything related to an infinitely holy and righteous God. The Bible teaches otherwise. The Bible says that we can walk worthy and that we should do so. Yet, Christians seem to be groping in the dark for

the answers, searching for an inaccessible approach to living this kind of life.

The next verse (number 13) continues this line of thought with the words "*for this cause.*" For what cause? It is the cause just mentioned in verse 12 which enables us to walk worthy of God!

1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, 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.

The cause of verse 13 is the desire of every Christian who sincerely wants to walk worthy of God. Paul continues with the means of achieving this lofty goal. It all revolves around one's approach to the word of God. Does the Christian go to the word with a believing and trusting heart or with an unbelieving and doubting approach? **ONE'S HEART APPROACH TO THE BIBLE IS THE KEY TO WALKING WORTHY OF GOD!**

God has chosen to work out His will through the instrumentality of men. In times past, God would sometimes send a voice from heaven or even an angel; instead, He now chooses to use His perfect word to reach, teach and instruct. There is no other instruction or revelation given to Christians in order for them to *walk worthy of the Lord*,¹ *worthy of this calling*² and *worthy of the vocation wherewith ye are called*.³

To be pleasing to the Lord, every Christian must live according to the will of God. Here is the million-dollar question: How does a Christian know for certain the will of God? How does he know for certain where to find the word of God? Upon what authority does he dare stake his eternal future, let alone his present actions? Pause for a moment and ask God to speak to your heart through His word before examining the four crucial elements from verse 13 of Second Thessalonians, chapter 2.

- I. The Majesty of the *Word of God*
- II. God's Condemnation of the *Word of Men*

¹ Colossians 1:10

² 2 Thessalonians 1:11

³ Ephesians 4:1

- **III. How Man Transitions from the *Word of God* to the *Word of Men***
- **IV. How God's Word Works Effectually in an Individual's Life**

In this study, we will consider the Christian's correct approach to the word of God. We will then consider the four-step process whereby the Devil elevates the words of men above the very words of God.

The Majesty of the *Word of God*

The Bible not only affects the entire world, but also reaches into the life of an individual to miraculously change that individual's life. Its convicting power remains one of the major reasons that people want to rid the world of the word of God. Consider the power it has in a person's life. It regenerates (rebirths) a lost soul by circumcising the body of flesh away from the soul.

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged 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.

The word of God not only has the power to save but can also perceive one's every thought and intention! It knows what you are thinking even if everyone else has no clue as to your thoughts! It knows what you intend to do before you do it! This is the reason why conviction overpowers those who hear the word of God preached in a church service or on the street. You simply cannot hide anything from the word of God, least of all your motives for doing the things you do.

Most people never consider how God exalts His word above all else. How different would we react if we considered God's word as equivalent to standing face-to-face with the Almighty as He spoke to us? This is what the word of God teaches about itself. Bible critics would take a 180 degree turn if they considered their actions in light of God's word from God's perspective.

Hebrews 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

The word of God is piercing, similar to a pair of eyes. The Bible also says that we are manifest in **HIS** sight, further substantiating that the word of God is alive and can see. Most Christians familiar with passages from the book of John know that they speak of the Son of God as the incarnate Word. They know that the Son left heaven's glory and became flesh, but many of them seem to skim right over the significance of His name.

***John 1:1** In the beginning was **the Word**, and the Word was with God, and the **Word was God**. **2** The same was in the beginning with God.*

Before the reader is told that Jesus Christ is God or the Son, He is introduced by His title which is "*the Word*."⁴ In John's later epistles, the scriptures again refer to Christ as the Word in **1 John 5:7**. Christ's title is further emphasized by the scripture as it repeatedly points out that the Word was made flesh.

***John 1:14** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

It is quite interesting that the Bible refers to God the Son as the Word. Is this just another name for God, or does it reflect something with much greater significance? John says that the Word dwelt **AMONG** men. Today, God does not simply dwell among us; each member of the Trinity (the Father, Son and Holy Spirit) dwells in the believer! Romans chapter 8 offers a glimpse into the one God in three persons indwelling the believer.

Romans 8:9** But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you** (God, the Holy Spirit). Now if any man have not the Spirit of Christ, he is none of his. **10** And if **Christ be in you** (God, the Son), the body is dead because of sin; but the Spirit is life because of righteousness. **11** But if **the Spirit

⁴ The **Word of God** (capital "W") refers to the Second Person of the Trinity, the eternal Son of God who loved us and gave Himself for us. Whereas **the word of God** (small "w") refers to either the *written* or *spoken* revelation of God's inspired words of truth. The **word of God** did not die on the cross, rise from the dead nor will it come again in power and glory, but the **Word of God** did and will. (www.brandplucked.webs.com/dougkutilekpsalm12.htm)

of him that raised up Jesus (God, the Father) from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Since God the Son is the Word and He indwells every believer, then the Word dwells in every believer today!!! Again the scripture repeatedly drives home the point that Christ lives in the believer: *"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory**" (Colossians 1:27).*

God and His word are inseparably linked. Genesis chapter 1 repeatedly declares, *"And God said..."* referring to the Word as the Creator. No matter how Satan instigates man's betrayal of God Almighty, man cannot separate God from His word. Time and again, the scripture is described as having personality.

Even a familiar passage like Isaiah chapter 55 gives indication that the word of God has personality. Carefully note how the scripture repeatedly expresses this point. The Bible says that the word comes from the mouth of God. Could this be considered inspiration? If it comes from God's mouth, it is certainly God-breathed.

***Isaiah 55:11** So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

Is this word limited in some way because man cannot grasp the significance and meaning of this statement? The Bible says that God's word will accomplish and prosper in whatever He sends it forth to do. Is this promise limited merely to God's speaking audibly from heaven in the Old Testament? Christians apply it all of the time to the present day situations as they quote the scripture to someone. The Bible says that the word of God goes forth out of the mouth of God. Has God's word become impotent because we no longer hear it audibly from heaven? Absolutely not; the opposite is actually true!

Upon the Mount of Transfiguration, Peter heard the actual voice of God from heaven. Peter, through inspiration, reflects upon this event and contrasts his physically hearing the voice from heaven with reading the written word of God. Notice the preeminence that he gives to the written word of God.

2 Peter 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Second Peter chapter 1 calls the written word of God “a more sure word of prophecy” than hearing the actual audible words from God the Father in heaven. Repeatedly, God elevates His written word above all else. The Bible contains numerous other examples.

David or the Holy Ghost?

The Bible tells us to compare spiritual things with spiritual things. This principle is especially necessary when considering the Old Testament’s corresponding New Testament passages. As you read the first six verses of Psalm 95, it is evident that these words proceeded out of the mouth of David. Verse 1 says, “let us sing unto the LORD...” We know David as the penman of Psalm 95.

Psalm 95:7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, 8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my work. 10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: 11 Unto whom I swear in my wrath that they should not enter into my rest.

When the passage from Psalm 95 is cross-referenced with *Hebrews 3:7-11*, the scripture provides further insight into this sure word of prophecy. It is obvious that Hebrews refers to the narrative provided in Psalm 95. The book of Hebrews begins with a very interesting observation about this narrative from the book of Psalms. The New Testament passage refers to the Holy Ghost and not David as speaking the words.

Hebrews 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the

provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I sware in my wrath, They shall not enter into my rest.)

David, indeed, was the instrument used to write the Psalm, but the book of Hebrews refers to the Holy Ghost as having spoken the words contained therein. This is how we must consider the entire word of God; the words that we read in the pages of the Bible are not **the words of men**. They are the very words of God. Again, considering Second Peter chapter 1, David and writers like him, “spake as they were moved by” God, the Holy Ghost.

2 Peter 1:21 *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.***

If the Bible says that these men were moved by the Holy Ghost, and Hebrews records the fact that David’s words were inspired by the Holy Ghost, then it is appropriate that we likewise magnify God’s word to that same level. The Bible is not to be treated as just another book. God elevates his word and we should do no less!

Moses or the Scripture?

The scripture provides further insight by connecting Exodus chapter 9 with Romans chapter 9. Moses spoke the following words to Pharaoh, quoting God:

Exodus 9:16 *And in very deed for this cause have **I raised thee up**, for to shew in thee my power; and that my name may be declared throughout all the earth.*

When you read the verse from the book of Exodus, are you reading what Moses said or are you reading the very words of God? This is a prime example of how “*holy men of God spake as they were moved by the Holy Ghost.*” Now, consider how the Apostle Paul is moved to describe the interaction between Moses and Pharaoh.

Romans 9:17 *For the scripture saith unto Pharaoh, Even for this same purpose have **I raised thee up**, that **I might shew my***

power in thee, and that my name might be declared throughout all the earth.

Since the word of God is alive, it was the *scripture* that spoke to Pharaoh through the mouth of Moses. Exodus records the words of Moses, and Romans explains to us that it was the scripture that actually spoke to Pharaoh. This is why the Bible is called the word of God. The Bible does not merely *contain* the word of God; it is the word of God. God designed the Bible to speak to your heart because it consists of the very words of God.

If the Bible does not speak to your heart, then there is something wrong. Either there is a problem with your heart or there is a problem with what you are reading. If you have the word of God, sooner or later it will solve your heart problem. If you do not have the word of God (i.e. the right Bible) in your hands, there is little hope of fixing your heart problem without a change in the text you are reading. There are thousands of pages of written documentation proving that the modern versions are not the true word of God. Against scriptural warnings, these versions add to, subtract from and are constantly changing God's words.

I am not aware of any modern version proponent who claims that any of the modern versions contains the infallible words of God. That is why there is no such thing as an "NIV-only", "NASV-only" or a "Living Bible-only" movement. In fact the modern version movement can best be illustrated as a bible buffet leaving the individual starving with each successive meal.

Why are Christians less excited than ever about Bible study, and why is dedicated daily Bible reading almost nonexistent? It is because the modern versions do not contain life. Yet, the word of God is alive and in accordance with this record from the book of Exodus, the scripture ought to speak to you.

I have studied these modern versions for my writings and know that they do not, cannot and have never spoken to my heart. Modern versions are not God-breathed and contain no life in them. When you read the scripture, you should be hearing from God Almighty. Ask any of the modern version proponents if they believe life comes from reading any of their particular version or versions. Not one of them will claim that any modern version is the word of God, perfect

and without error. Not one of them will claim it has personality and certainly none will claim its infallibility.

The modern version copyright holder, much like Judas Iscariot, is allowed to carry the bag (**John 13:29**) and with every update and change continues to betray the Lord for 30 pieces of silver. The modern versions are best described as the hot air of men's ramblings produced by those worshipping the almighty dollar. With over 150 different modern versions, it is not the Holy Ghost that is confused.

The book of Exodus provides further insight into these truths by recording God's instructions to Moses in verse 13 (three verses prior to verse 16 quoted earlier).

Exodus 9:13 *And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.*

Similar to Moses in the book of Exodus, every Bible-believing pastor who stands before a congregation with an open Bible should boldly proclaim, "**Thus saith the Lord.**" He can trust the scripture, the words of God Almighty, to speak to his hearers. Yet, things are not so simple because Satan always complicates matters.

Why are there so many churches and Christians struggling concerning the matter of personal faith? Could it be that most modern pastors using their modern versions do not believe the Lord is saying anything when they stand to read? Could it be that the hearer in the pew has no greater faith in the word he is hearing than that of his modern pastor? Rather than a message from God, more is generally said concerning the eloquence of the speaker.

The Bible points out that the key to faith is the word of God. Can faith be increased or even exist at all if an individual approaches the word of God as the word of mere mortals?

Romans 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

Since faith comes by hearing the word of God, it stands to reason that every person is responsible to embrace the Bible as God's word. If the Bible contains errors, it cannot be the word of God. If the Bible is not the word of God, it is the word of men. If it is the word

of men, it has no capacity to generate faith. And without faith, you cannot please God (*Hebrews 11:6*).

History shows us that every spiritual renewal and authentically God-sent revival springs from how the individual approaches God's word. Every great move of God began with *a revival of faith*, and you cannot have faith apart from the word of God. Revival is God's strengthening His people to continue doing what He wants them to do. Three examples of historical revivals are as follows:

- The Great Awakening (1738) which spread revival throughout the colonies
- The Sandy Creek Revival (1755) which created the Bible Belt in America
- The revival of modern missions set in motion through William Carey (1792)

Each of these momentous events was ignited by the elevation of God's word above the traditions and precepts of men. All of these events, of course, took place when one Book reigned supreme. None of these events is even remotely possible today without a return to scriptural principles long ago shunned by the modern church movement.

Abraham or the Scripture?

Another example of the personality of the word of God is found when Genesis is cross-referenced with its corresponding passage in Galatians. Genesis testifies that God spoke directly to Abraham.

Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

This event involving Abraham took place long before Moses penned the book of Genesis. Paul references the occasion in the book of Galatians. Galatians refers to the promise recorded in *Genesis 22:18*. Regarding what took place with Abraham, Paul writes that *the scripture* foresaw the future and preached the gospel to Abraham!

Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

By now it should be obvious how closely God and His word are associated. The Bible says that the scripture *foresaw* and *preached*—two action verbs not attributed to something considered inanimate. Moses, who penned Genesis, was not even born when God spoke these words to Abraham; therefore, the scripture could not be referring to the written word of God on earth. Instead, it refers to the word from heaven that Abraham heard (that which is settled forever in heaven—***Psalm 119:89***). In fact, the verse in Genesis mentions the “*voice of God*.”

What is the practical application of these truths? The pastor humbly stands before his congregation as he opens the word of God. He tells the people to turn to a certain passage in the Bible. He prays and asks God to bless the message. His eyes gaze down to the pages before him as he begins to speak. He reads a passage from the Bible and allows God to preach to the hearts of the people. Man's thoughts and his opinions are not what his congregation needs. They desperately need to hear from God Almighty as He speaks from heaven through the pages of His word using this instrument of flesh. God's word receives the preeminence (***Colossians 1:18***).

The Personified Word Again

Why don't Christians seem to get it? Why are they growing so cold? One reason lies in the fact that Christians are being hardened through the *deceitfulness of sin* (***Hebrews 3:13***). It is imperative for Christians to stay tenderhearted or all the preaching in the world will be ineffective, ricocheting off their hardened hearts. The Devil knows this and will do anything within his power to destroy a person's faith in the word of God. Destruction of God's one and only true word is the one hurdle that he can never cross.

Proverbs chapter 30 gives further insight as to why John chapter 1 refers to Jesus, first and foremost, as *the Word*. Verse 4 of Proverbs begins by asking five obvious questions and emphatically ends with the query “*if thou canst tell*.”

Proverbs 30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Each of the five questions points directly to God. After the rhetorical questions asking the source of all those miraculous things, the reader is asked, "What is his name?" God then mocks every Bible critic who refuses to provide the obvious answer to His question. Can you tell me who it is? So, "*what is his name, and what is his son's name, if thou canst tell?*" God immediately follows with the answer in the next verse.

Proverbs 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.

The answer to those five questions is "every word of God"! Who ascended or descended? Who gathered the wind? Who bound the waters? Who established all the ends of the earth? What is his name? ***His name is the word of God who did all of this.*** Can you see why and how God magnifies His word even above His name? The personality of the word continues following the *colon* in verse 5. *He* (every word of God) is a shield unto them that put their trust in him. Why am I a Bible believer? How could any preacher be any less given God's testimony concerning His word? It is simply dishonest to stand in a pulpit and proclaim to be holding God's word if you do not believe it to be GOD'S VERY WORDS.

If this *whole* line of thought from Proverbs chapter 30 ended with the truth conveyed thus far, that should be enough for any Bible critic to fall on his face in repentance toward God Almighty. But there is more! The next verse gives a strict command concerning God's words: Don't mess with them!

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

This is the middle warning concerning tampering with God's word, along with the two others found in ***Deuteronomy 4:2*** and ***Revelation 22:19***. This points out why all of the modern versions contain so many contradictions and lies. The truth reproves every liar, and God blinds every person who tampers with His holy word so that they do not even recognize their most egregious blunders.

God highly esteems His word by magnifying it above His name (***Psalm 138:2***). His word is to be held in preeminence. Why would

He magnify His word so highly? He does so simply because He knows that His name is only as good as His word. You cannot believe God if you cannot take Him at His word any more than you can trust an individual whose word is untrustworthy.

That is why I believe that those who attack the Bible might as well be attacking the Saviour—the Son of God. Since God repeatedly attributes life to His word, could this be why God does *not* say that all Scripture *was given* by inspiration (past tense)? If God's word is alive and is ascribed animate traits, it would seem that God would be careful not to say that His inspiration only occurred in the past.

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.

The word of God should speak to your heart. As it is read, all scripture is given by inspiration of God. It is alive! If it fails to speak to your heart, there is no problem with the word; the obstruction involves a heart problem. The trouble today is very similar to the problems recorded in the first century and throughout every age: the *word of men* has usurped the rightful place of the word of God.



“The Holy Book of the living God suffers more from its exponents today than from its opponents.”

Leonard Ravenhill



Word of Men Condemned

There is a remarkable difference between sermons today and those preached even a few decades ago. Simply reading some of the sermons from the past can bring great conviction to the attentive reader. Today, too much sermon content covers current events and personal opinions rather than the doctrines and teachings established in the word of God. God repeatedly condemns this sermonizing throughout His word with Jeremiah chapter 23 giving one of the most poignant illustrations.

*Jeremiah 23:25 I have heard what **the prophets** said, that **prophecy lies in my name**, saying, I have dreamed, I have dreamed. 26 How long shall this be in the heart of the prophets that prophecy lies? yea, they are **prophets of the deceit of their own heart**; 27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.*

This passage counsels the preacher against preaching his own thoughts or ideas and then identifies the outcome of such preaching taking the place of God's word. Its consequences are clearly illustrated. This type of preaching is a damnable thing for a fallen creation and causes God's children to forget Who God is.

Preachers need to be preaching the infallible, inerrant word of God, not the words of men. As the condemnation continues, God mockingly tells the self-satisfied preacher who wants to preach his dreams to go for it, but to be honest when he speaks! Do not act as though you are listening to or following God's leading in what you are doing. Both the preacher and God know better. When you tell your dreams, call them what they are. Do not give God "credit" for that which He has never tolerated.

The scripture continues by revealing God's true desire for those who have His word and know it (the true Bible believer). Since God chooses to be heard through the instrumentality of men, He commands us to speak His word faithfully!

Jeremiah 23:28 *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.*

Once the partition is firmly erected between the dreamers and the preachers, God questions the value of each by asking, "*What is the chaff to the wheat?*" According to God's word, the dream-preachers are preaching useless chaff; the word-preachers are preaching the nutritious wheat. The wheat is not to remain mixed with the chaff, lest the good become polluted. These opposing groups are to be separated from each other.¹

The *chaff* which contains no nutritional value is unfit for consumption, and its end is to be burned. Chaff is useless, similar to the thoughts of men who fail to align themselves with the perfect word of God. The chaff is valueless, has no real substance and is easily scattered by the wind—similar to the doctrines and thoughts of men.

On the other hand, the *wheat* is the pure grain once the chaff has been winnowed away. It has nutritional value, much like God's true word which provides food for the soul. Every God-called preacher must learn to distinguish between the chaff and the wheat. This applies to his preaching, as well as to the bibles marketed as God's word.

Unfortunately, the chaff preachers have almost unlimited access to a glut of "chaff" bibles which communicate every thought imaginable. Contrast this with Jeremiah's description of God's word as a burning fire in his heart. He could not refrain from speaking the word.

¹ *2 Corinthians 6:17*

Jeremiah 23:29 *Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?*

Jeremiah likens the word to a fire and a hammer. The fire burns and the hammer breaks. Three chapters earlier, Jeremiah admits his reluctance to preach anymore in the name of the Lord. He wishes to quit. Can he simply throw in the towel, or does God's word drive him to faithfully continue?

Jeremiah 20:9 *Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*

The Bible's description of itself is quite remarkable. God's word crushes the hardened heart with the force of a hammer. It is like an inextinguishable fire burning inside the bowels of the preacher. This is why the Bible issue remains on the forefront of today's spiritual battles. You must have the true word of God in your heart for it to effectively do its work. We need a hammer and a burning fire, not a ceremonial gavel and smoke with no substance.

Since Jeremiah contrasts the word of God with the word of men, consider another example from this same book. In Jeremiah chapter 23, God rebukes the prophet (or preacher) that steals God's words from others.

Jeremiah 23:30 *Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.*

Much like the situation in Jeremiah's day, the very words of God have today been stolen from a whole generation. God is against all of the modern versions that all claim to be "the word of God." Interestingly, that is probably why so many of them emphasize the *message* rather than the *word*. Yet, the message that these modern versions contain frequently make changes that do not even make sense.

(NIV) Jeremiah 23:30 *"Therefore," declares the LORD, "I am against the prophets who steal from one another words supposedly from me.*

Why would God concern Himself about words being stolen from somebody if they were only "*supposedly from Him*" and not really from Him? God blinds the eyes of these modern version translators

so that they cannot even see their errors. God is concerned about His word being stolen; and this is precisely what the modern versions have done from cover to cover. Interestingly, they now offer words that are *supposedly from Him*. They are caught in a trap of their own making and remain too blind to see it.

Just to show you how ridiculous things are becoming, here is the same verse from *The Message* by Eugene H. Peterson © 1993, 1994, 1995, 1996, 2000, 2001, 2002. *The Message*, if you recall, is the version most quoted by Rick Warren in his two best sellers: *The Purpose Driven Life* and *The Purpose Driven Church*.

(The Message) Jeremiah 23:36 I've had it with the 'prophets' who get all their sermons secondhand from each other. Yes, I've had it with them. They make up stuff and then pretend it's a real sermon.

Now, look back to the real word of God—the King James Bible! The last part of *Jeremiah 32:36* describes what these modern versions have done to the words of God. They have perverted the words of the living God.

Jeremiah 32:36 ...ye have perverted the words of the living God, of the Lord of hosts our God.

No wonder millions of so-called preachers are so confused and have no power in the pulpit. They don't stand behind the pulpit proclaiming, "*Thus saith the Lord*" and there is no power without the word of God. God repeatedly rebukes those who steal His word from men. The people are destroyed because there is little convicting power in these modern versions.





Limiting God

That which God promises, He always performs without ever failing once in six thousand years of recorded history! The word of God cannot work effectually in any individual who fails to believe the promises of God. Yet, the Bible critic points an accusatory finger at God's word looking for proof that He has somehow and at some time failed. For instance, all Bible critics believe God has failed to keep His promise and commitment below.

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

Combining Matthew chapter 24 with other truths from God's word reveals the extent of God's promise. It is really quite simple. God promised to preserve His *words* IN A BOOK till heaven and earth pass away. God's perfect word can be found in only one book today. Consider the following verses:

***Psalms 40:7** Then said I, Lo, I come: in the volume of **the book** it is written of me, **8** I delight to do thy will, O my God: yea, thy law is within my heart.*

Isaiah 30:8 Now go, write it before them in a table, and **note it in a book**, that it may be for the time to come **for ever and ever**:

Isaiah 34:16 Seek ye out of **the book** of the LORD, and **read**: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

Revelation 22:19 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**.

God's promise makes no sense whatsoever if God has failed to insure that these words are available on this earth. Either God kept His promise and man has access to His words, or some of His words have been lost, making God a liar. If some of the words have been lost then man does not have any assurance that he is reading the true words of God.

God is the God of the here and now, as well as, the God of history. Absolutely nothing takes Him by surprise. No honest historian would deny that God knew the extent of the influence of the King James Bible; how English would become the global language and how this Bible would be used to carry the gospel to the ends of the earth. He also knew that the King James Bible would be used as the basis for hundreds of foreign language translations. He also knew that Satan would attempt to thwart God's efforts by attacking that one book. The following verse reveals exactly how the word of God effectually works:

1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, 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.**

The two key definitions for "effectual" offers further insight:

1. Producing the desired result or intended effect

"What effect does God want to have in your life?"

2. Having adequate power or force to produce the effect

“What does God want to effect (produce) in your life?”

Galatians provides another parallel usage of the same word, *effectually*. When the word of God is effectual, it gives the idea of it working *mightily* in a person's life.

Galatians 2:8 *(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)*

The context of Galatians shows that the word of God works *effectually* in the life of every Bible believer submitted to its precepts. Yet, few people seem to understand the extent of the Bible corruption taking place, even in Paul's day during the first century. He distinguished between himself and the MANY who were corrupting God's word.

2 Corinthians 2:17 *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.*

It is dishonest or just plain ignorance when modern version publishers footnote a particular passage in their modern versions, stating that the “*oldest and best manuscripts*” differ from the King James Bible. Just because something is older and more closely dated to the “*original*” does not mean that it is better, clearer or more accurate. In fact, in light of the scriptural statements warning of events taking place during the first century, it seems that these supposedly older manuscripts are more likely to be *corrupt*.

These “*older*” manuscripts owe their longevity to disuse and rejection by the faithful followers of Christ. The manuscripts that were received, believed and used were not left sitting around collecting dust. Their wear and tear meant that they had to be replaced by copies and then copies of copies. Anyone who has had to replace a worn out Bible can attest to the fact that the wear occurred because of use and not because of neglect.

Satan's tactics are not always evident. He would like nothing better than to remain behind the scenes hidden from public view. Part of Paul's ministry was to renounce the hidden things of dishonesty

by bringing error to light. He said that he did not handle the word of God deceitfully but preached Jesus Christ.

*2 Corinthians 4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not; 2 But have **renounced the hidden things of dishonesty**, not walking in craftiness, **nor handling the word of God deceitfully**; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*

Similar to the events taking place in the first century, the scripture warns of two of the most sinister trends taking place today. Paul penned that he did not corrupt the word of God, nor did he handle it deceitfully. Unfortunately, too many so-called Christian ministers today cannot honestly and boldly proclaim the same. As we follow the narrative, the solution for avoiding these two pitfalls becomes obvious. A minister of the gospel is to preach Christ.

*2 Corinthians 4:5 For we **preach not ourselves**, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.*

The preacher does not need to preach about himself; he is called to preach Christ Jesus the Lord. The preacher is not to preach his thoughts, his dreams or even his opinions. He is to stand firm, boldly proclaiming "*thus saith the Lord*" and allow the word of God to speak to his congregation.

The Destruction of Faith

Sin affects everybody and everything with which it comes into contact. One of the primary results of preachers' corrupting and deceitfully handling the word of God is the destruction of the faith of the hearers. The Bible plainly points out that without faith, the preaching of God's word will be ineffective rather than life changing.

*Hebrews 4:2 For unto us was the gospel preached, as well as unto them: but **the word preached did not profit them, not being mixed with faith** in them that heard it.*

The Bible alone is insufficient to bring about change. A Christian, lacking any semblance of faith, will consider the Bible a closed book. Satan knows this! He knows that if he can destroy a person's

faith in the word of God, he can make the word of God unprofitable in that person's life.

Satan's goal is to destroy faith in God's word through confusion and whatever other means are available to him. The preacher can preach until he is blue in the face and the Bible can be read endlessly, but the preaching and the Bible must be mixed with faith in the heart of the hearer to have its God-intended effect. This truth applies to the individual, the church and even to nations of people. The book of Psalms shows that Israel limited Almighty God through their actions.

Psalm 78:41...yea, they turned back and tempted God, and limited the Holy one of Israel.

Similar to Israel's limiting of God, an individual or church lacking faith can also limit God. God stands poised to bless if only God's people will turn to Him in faith and fully trust Him. God is not the problem; man is! Without faith, it is impossible to please God.

One Requirement

The Bible mentions only ONE thing required of stewards. What is this single requirement? Is it to give monetarily to the church? Is it to attend church? Is it to be kind and courteous to everyone at all times? Here is what the Bible says:

1 Corinthians 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful.

The one thing required of each and every Christian is FAITHFULNESS!!!!!! Should a Christian be faithful in giving to the church, in church attendance and in his interactions with others? Yes, yes, yes! God takes all of these priorities and lumps them into one word—faithfulness.

Faithfulness covers every aspect of the Christian life. No matter the subject and no matter the question, the answer is faithfulness. How does God want me to give? How does God want me to witness? How does God want me to pray? How does God want me to attend church? The answer to each is "faithfully." Faithfulness answers every question that a Christian can muster. Faithfulness covers every aspect of the Christian life.

How do you get the word of God to work effectually in your life? The Bible never leaves a person in the dark.

1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, 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.**

You are to receive the word of God as the word of God. You are to believe its every precept and to reject all of the counterfeits. Welcome to the 21st century battleground—the same battleground that has existed in various forms since the Garden of Eden. Never lose sight of the fact that a faithless approach to the word of God always produces a vain worship. Noah Webster, the compiler of the first English dictionary in 1828 may have said it best.

The principles of genuine liberty, and of wise laws and administrations, are to be drawn from the Bible and sustained by its authority. The man, therefore, who weakens or destroys the divine authority of that Book may be accessory to all the public disorders which society is doomed to suffer. 1



¹ Noah Webster. (n.d.). Great-Quotes.com. Retrieved March 30, 2011, from Great-Quotes.com Web site: www.great-quotes.com/quote/1023704



Vain Worship: The Four-step Process

This section candidly reveals how many Christians have gotten into such a mess. The Devil, as the master architect, has cunningly moved the Church away from standing valiantly for the word of God to elevating the word of men in its place. Many professing Christians in the twenty-first century, following the lead of their last century predecessors, seem to tolerate every known gimmick rather than basing their continuance on sound biblical principles. Although this next section pertains to those who have created the modern versions, its relevance for the life of each and every Christian should not be overlooked.

This is the clearest step-by-step illustration of how a person devolves into vainly going through the motions of worship. He may begin by holding the *word of God* high, but after step one he will eventually elevate the *word of men* in the rightful place of God's word. There are four steps descending down the trail of worshiping God in vain. Step one begins the downward spiral as the word of God is laid aside.

Lay Aside the word of God

Mark 7:8 *For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.*

Once the word of God is set aside, its authority and power are quickly ignored. With the Bible out of sight and out of mind, it will be replaced by every imaginable trick and tradition. With the escalation of worldly devices, people's opinions will be elevated far above the esteemed position once held by the word of God. At this point, you do not have to reject God's truths; you must simply neglect them.

Maybe the only attention paid to the word of God is on Sundays. During the week, the Bible is "on the shelf" in fact and in practice. These actions will eventually lead to your rejecting God's truths precept-by-precept. Some will claim that this could never happen to them. Others will look back in amazement looking back at how they ever started down that path they swore they would never travel. It all begins with neglect—either innocently or purposefully.

Reject the word of God

Mark 7:9 *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.*

Once you have laid aside the word of God, tradition will take on greater significance and importance. Once the word of God has been neglected, when faced with its precepts, you will reject its once-treasured truths. This is a very dangerous point at which to find yourself. The Bible warns, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (**James 4:17**). At this point you begin to cross the line—a very, very dangerous threshold. Steps one and two will produce step three.

Step one—you *lay aside* the word of God

Step two—you *reject* the word of God

Step three—the word of God rejects you!

First Result: The word of God Rejects You

Mark 7:13 *Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.*

The word of God remains quick and powerful, but once it has been laid aside and rejected, the individual begins to notice that it no longer seems to have the same effect. You begin to look for someone

or something to blame. In good churches, the pastor takes the brunt of the heat; in lukewarm churches, the problem is anything but the pastor. In either case, the sermons rarely ever convict or cause self-reflection.

Once an individual has *laid aside* the word of God, it becomes very easy to reject its precepts. Once the word of God is *rejected*, its influence becomes ineffective. The fortunate Christians are those who find themselves at this juncture, looking back in amazement, and who respond by diving into the word of God in an attempt to right their course.

Some who were once on fire for God wonder why their hearts seem so cold. Others look with *disbelief* at those seen stumbling in their Christian walk. Still others look with *scorn* at fallen brethren, never supposing that they themselves would one day cross over this once unimaginable threshold. What do you do when the word of God no longer affects you? The most important thing to do is to go back to where you lost that power and relationship.

Unfortunately, many people pass through the first three steps and blindly on to the fourth. They are past feeling and past the point of regret and continue to “worship” with no power. They mask their lack of relationship with a false spirituality, one that is only outward and superficial. They soothe their conscience by comparing themselves with others who have fallen deeper and further into this pit of tradition. Or they look around and find so many others who are doing the very same thing and feel justified in their plunge. Frequently, their outward appearance looks respectable and no one, least of all themselves, would ever imagine that they have arrived at this fourth and final step.

Second Result: Worship God in Vain

Mark 7:7 *Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

God's ways are not our ways; nor are His thoughts our thoughts. God begins revealing this four-step process by placing the words “*vain worship*” in a neon sign before He outlines the three steps of getting there. He begins the illustration by showing the end result of faulty worship (verse 7). He then explains the step-by-step

progression of how the individual (or church) arrives at this ungodly Christ-forsaken position.

Once the person has laid aside the word of God, he will eventually reject it. Once the word of God is rejected, it will *no longer* have the God-honored and God-intended effects upon the person's life. Since the word of God for the rejecter is without effect, the resultant worship is but vain. Unfortunately, the majority of the world is worshipping God in vain, and this includes many groups who name the name of Christ. This truth is illustrated when you consider that there are so many religions and denominations, so many churches and schisms. Those who have rejected God's word are simply worshipping Him in vain.



R.A. Torrey on the difficulty of believing the Bible

"It is plain that there must be difficulties for us in such a revelation as the Bible has proven to be. If someone were to hand me a book that was as simple to me as the multiplication table, and say; 'This is the Word of God; in it, (God) has revealed His whole will and wisdom,' I would shake my head and say: 'I cannot believe it; that is too easy to be a perfect revelation of infinite wisdom. There must be in any complete revelation of God's mind and will and character and being things hard for the beginner to understand, and the wisest and best of us are but beginners.'"



325 Expressions Quoted From a King James Bible

Over the past 30 years, I have annotated common sayings and clichés in the margins of my study Bibles. I may not recall who first brought each adage to my attention, but God always gives credit where credit is due. Many of these King James expressions (or idioms) are used on an almost daily basis, making the King James Bible the most frequently quoted document in existence. Unfortunately, it is frequently quoted by people who fail to even recognize the source of their ordinary expressions.

The King James Bible's influence extends from the youngest preschooler to the highest office in the land. Interestingly, EVERY American President (save one) has taken his oath of office with his hand placed on a King James Bible. The following list is an attempt to demonstrate the beauty and longevity of King James Bible expressions. Linguists have detailed many more KJB English idioms than the few hundred word-for-word examples which follow:

1. "a broken heart" (*Psalms 34:18*)
2. "a drop of a bucket" (*Isaiah 40:15*)
3. "a good while" (*Genesis 46:29*)
4. "a little while" (*John 7:33*)

5. "a man after his own heart" (*1 Samuel 13:14*)
6. "a thorn in the flesh" (*2 Corinthians 12:7*)
7. "adamant" (*Zechariah 7:12*)
8. "advocate" (*1 John 2:1*)
9. "aha" (*Psalms 35:21*)
10. "alien" (*Job 19:15*)
11. "All is well" (*2 Kings 5:22*)
12. "all the day long" (*Psalms 38:12*)
13. "allowance" (*2 Kings 25:30*)
14. "Am I my brother's keeper?" (*Genesis 4:9*)
15. "ambassador" (*Obadiah 1*)
16. "an eye for an eye" (*Matthew 5:38*)
17. "apothecary" (*Exodus 30:25*)
18. "appeal" (*Acts 25:11*)
19. "apple of his eye" (*Deuteronomy 32:10*)
20. "armed" (*Genesis 14:14*)
21. "army" (*Joel 2:20*)
22. "artillery" (*1 Samuel 20:40*)
23. "as good as dead" (*Hebrews 11:12*)
24. "at ease" (*Jeremiah 48:11*)
25. "bastard" (*Deuteronomy 23:2*)
26. "beat their swords into plowshares" (*Isaiah 2:4*)
27. "belch" (*Psalms 59:7*)
28. "bewitched" (*Galatians 3:1*)
29. "blasting" (*Haggai 2:17*)
30. "blow" in boxing or fighting (*Psalms 39:10*)
31. "boasting" (*Acts 5:36*)
32. "booty" (*Numbers 31:32*)
33. "border" (*Obadiah 7*)
34. "born again" (*John 3:3*)
35. "bottomless pit" (*Revelation 9:1*)
36. "boys and girls" (*Zechariah 8:5*)
37. "brand plucked out of the fire" (*Zechariah 3:2*)
38. "breadth" (*Habakkuk 1:6*)
39. "break bread" (*Acts 20:7*)

40. "break mine heart" (*Acts 21:13*)
41. "breaking the law" (*Romans 2:23*)
42. "breath of life" (*Genesis 2:7*)
43. "bring up their children" (*Hosea 9:12*)
44. "brotherly love" (*Hebrews 13:1*)
45. "brought as a lamb to the slaughter" (*Isaiah 53:7*)
46. "brought up" (grew up) (*Luke 4:16*)
47. "bundle of money" (*Genesis 42:35*)
48. "busybodies" (*2 Thessalonians 3:11*)
49. "by all means" (*2 Thessalonians 3:16*)
50. "by and by" (*Matthew 13:21*)
51. "by no means" (*Matthew 5:26*)
52. "by the way" (*Numbers 14:25*)
53. "casement" (*Proverbs 7:6*)
54. "changed their minds" (*Acts 28:6*)
55. "cheer up" (*Deuteronomy 24:5*)
56. "chimney" (*Hosea 13:3*)
57. "clods" (*Hosea 10:11*)
58. "college" (*2 Chronicles 34:22*)
59. "Come and see" (*John 1:46*)
60. "coming and going" (*Mark 6:31*)
61. "companies" (*Ezekiel 26:7*)
62. "comparison" (*Haggai 2:3*)
63. "concourse" (*Proverbs 1:21*)
64. "confederacy" (*Obadiah 7*)
65. "confirmed" (*Acts 15:32*)
66. "confounded" (*Psalms 97:7*)
67. "congealed" (*Exodus 15:8*)
68. "consent" (*Zephaniah 3:9*)
69. "consumption" (*Deuteronomy 28:22*)
70. "corpses" (*Nahum 3:3*)
71. "covered wagons" (*Numbers 7:3*)
72. "craftsmen" (*Hosea 13:2*)
73. "crime" (*Job 31:11*)
74. "crown of the head" (*Genesis 49:26*)

75. "cut to the heart" (*Acts 5:33*)
76. "days without number" (*Jeremiah 2:32*)
77. "dead dog" (*2 Samuel 9:8*)
78. "debt" (*1 Samuel 22:2*)
79. "departure" (*2 Timothy 4:6*)
80. "deputed" or deputized (*2 Samuel 15:3*)
81. "devices" (*Psalms 10:2*)
82. "diet" (*Jeremiah 52:34*)
83. "doctors" (*Luke 2:46*)
84. "dumb" (*Ezekiel 33:22*)
85. "dwarf" (*Leviticus 21:20*)
86. "earnest" (*Ephesians 1:14*)
87. "eat, drink, and be merry" (*Luke 12:19*)
88. "encamp" or encampment (*Zechariah 9:8*)
89. "ends of the earth" (*Zechariah 9:10*)
90. "engines" (*Ezekiel 26:9*)
91. "errand" (*2 Kings 9:5*)
92. "every man for himself" (*Numbers 31:53*)
93. "evil eye" (*Proverbs 23:6*)
94. "exercise" (*1 Timothy 4:8*)
95. "exorcists" (*Acts 19:13*)
96. "extortion" (*Ezekiel 22:12*)
97. "eye for eye" (*Leviticus 24:20*)
98. "Fair weather" (*Job 37:22*)
99. "falsehood" (*Hosea 7:1*)
100. "fame" (*Zephaniah 3:19*)
101. "Far be it" (*1 Samuel 20:9*)
102. "fare" (*Jonah 1:3*)
103. "fashion of this world" (*1 Corinthians 7:31*)
104. "fast asleep" (*Judges 4:21*)
105. "fat of the land" (*Genesis 45:18*)
106. "Feed the flock" (*1 Peter 5:2*)
107. "fell by the way side" (*Matthew 13:4*)
108. "ferry boat" (*2 Samuel 19:18*)
109. "fiery darts" (*Ephesians 6:16*)

110. "Fight the good fight" (*1 Timothy 6:12*)
111. "find occasion" (*Judges 9:33*)
112. "first love" (*Revelation 2:4*)
113. "flatteries" (*Daniel 11:21*)
114. "flesh and blood" (*Matthew 16:17*)
115. "folk" (*Genesis 33:15*)
116. "follow his steps" (*1 Peter 2:21*)
117. "footstool" (*Lamentations 2:1*)
118. "for Christ's sake" (*Ephesians 4:32*)
119. "forces" (*Obadiah 11*)
120. "fort" (*Ezekiel 21:22*)
121. "fought a good fight" (*2 Timothy 4:7*)
122. "four corners of the earth" (*Revelation 7:1*)
123. "Fret not" (*Proverbs 24:19*)
124. "fruit of the vine" (*Matthew 26:29*)
125. "furious" (*Nahum 1:2*)
126. "furniture" (*Nahum 2:9*)
127. "gallery" (*Ezekiel 42:3*)
128. "gave up the ghost" (*Genesis 25:8*)
129. "give up the ghost" (*Job 3:11*)
130. "given in marriage" (*Matthew 22:30*)
131. "God forbid" (*Genesis 44:17, Luke 20:16*)
132. "God is my witness" (*Romans 1:9*)
133. "God save the king" (*1 Samuel 10:24*)
134. "God speed" (*2 John 10*)
135. "good for nothing" (*Jeremiah 13:10*)
136. "good news" (*Proverbs 25:25*)
137. "good old age" (*1 Chronicles 29:28*)
138. "goodly heritage" (*Psalms 16:6*)
139. "gross" (*Matthew 13:15*)
140. "half dead" (*Luke 10:30*)
141. "haunt" (*Ezekiel 26:17*)
142. "he came to himself" (*Luke 15:17*)
143. "He is beside himself" (*Mark 3:21*)
144. "he is of age" (*John 9:21*)

145. "he was speechless" (*Matthew 22:12*)
146. "heard tell" (*Numbers 21:1*)
147. "heart's desire" (*Psalms 21:2*)
148. "heat of the day" (*Matthew 20:12*)
149. "heavy heart" (*Proverbs 25:20*)
150. "here a little, and there a little" (*Isaiah 28:10*)
151. "heritage" (*Psalms 16:6*)
152. "high time" (*Romans 13:11*)
153. "his day is coming" (*Psalms 37:13*)
154. "hiss" (*Zechariah 10:8*)
155. "hold your peace" (*Exodus 14:14*)
156. "holier than thou" (*Isaiah 65:5*)
157. "hospitality" (*Romans 12:13*)
158. "I am what I am" (*1 Corinthians 15:10*)
159. "I knew it" (*1 Samuel 22:22*)
160. "I know him" (*1 John 2:4*)
161. "I shall see for myself" (*Job 19:27*)
162. "I suppose" (*Luke 7:43*)
163. "I thank God" (*2 Timothy 1:3*)
164. "in his right mind" (*Mark 5:15*)
165. "in the beginning" (*Genesis 1:1*)
166. "In the mean time" (*Luke 12:1*)
167. "in the twinkling of an eye" (*1 Corinthians 15:52*)
168. "inhabitants" (*Zephaniah 2:5*)
169. "inheritance" (*Ephesians 1:14*)
170. "intelligence" (*Daniel 11:30*)
171. "intermission" (*Lamentations 3:49*)
172. "inventions" (*Psalms 106:29*)
173. "Is there not a cause?" (*1 Samuel 17:29*)
174. "It is more blessed to give than to receive" (*Acts 20:35*)
175. "land of the giants" (*Deuteronomy 3:13*)
176. "land of the living" (*Psalms 116:9*)
177. "launched" (*Luke 8:22*)
178. "lay your hand upon your mouth"(astonishment) (*Job 21:5*)
179. "let me alone" (*Job 13:13*)

180. "Let them alone" (*Matthew 15:14*)
181. "let" to hinder (*Romans 1:13*)
182. "liberty" (*Acts 24:23*)
183. "lie in wait" (*Judges 9:32*)
184. "light bread" (*Numbers 21:5*)
185. "lighten" (the ship) (*Jonah 1:5*)
186. "like the dust" or eat dirt (*Psalms 72:9*)
187. "long to see you" or longing (*Romans 1:11*)
188. "mad man" (*Proverbs 26:18*)
189. "make amends" (*Leviticus 5:16*)
190. "making a difference" (*Jude 22*)
191. "Many a time" (*Psalms 129:1*)
192. "many are called, but few are chosen" (*Matthew 22:14*)
193. "mariners" (*Jonah 1:5*)
194. "mart" (like Kmart, Walmart) (*Isaiah 23:3*)
195. "masterbuilder" (*1 Corinthians 3:10*)
196. "meddle not" (*Proverbs 20:19*)
197. "meddling" (*2 Chronicles 35:21*)
198. "merchants" (*Ezekiel 27:17*)
199. "miserable comforters" (*Job 16:2*)
200. "more than enough" (*Exodus 36:5*)
201. "mortgaged" (*Nehemiah 5:3*)
202. "munitions" (*Isaiah 33:16*)
203. "mutual" (*Romans 1:12*)
204. "navy" (*1 Kings 9:27*)
205. "No doubt" (*Job 12:2*)
206. "no fear" (*Psalms 36:1*)
207. "nothing but the truth" (*2 Chronicles 18:15*)
208. "now a days" (*1 Samuel 25:10*)
209. "O my God" (*Psalms 25:2*)
210. "O my soul" (*Psalms 16:2*)
211. "O spare me" (*Psalms 39:13*)
212. "O ye of little faith" (*Matthew 6:30*)
213. "Oh my Lord" (*Judges 6:13*)
214. "operation" (*Colossians 2:12*)

215. "Out of the mouth of babes" (*Psalm 8:2*)
216. "outlandish" (*Nehemiah 13:26*)
217. "painted her face" with makeup (*2 Kings 9:30*)
218. "parting of the way" (*Ezekiel 21:21*)
219. "pass away" (*Psalm 58:8*)
220. "passed clean over" (*Joshua 3:17*)
221. "passengers" (*Ezekiel 39:14*)
222. "pasture" (*Joel 1:18*)
223. "patience of Job" (*James 5:11*)
224. "peace offering" (*Leviticus 3:6*)
225. "pedigrees" (*Numbers 1:18*)
226. "petitions" (*1 John 5:15*)
227. "Physician, heal thyself" (*Luke 4:23*)
228. "piece of cake" (*1 Samuel 30:12*)
229. "pillars" (*Galatians 2:9*)
230. "pilots" (*Ezekiel 27:8*)
231. "planks" (*Ezekiel 41:25*)
232. "played the fool" (*1 Samuel 26:21*)
233. "plumbline" (*Amos 7:7*)
234. "polluted" (*Zephaniah 3:1*)
235. "potter's field" (*Matthew 27:10*)
236. "pour out your heart" (*Psalm 62:8*)
237. "premeditate" (*Mark 13:11*)
238. "preserved" (*Luke 5:38*)
239. "press" (*Luke 19:3*)
240. "put his life in his hand" (*1 Samuel 19:5*)
241. "put the words in her mouth" (*2 Samuel 14:3*)
242. "put to shame" (*Zephaniah 3:19*)
243. "quarrel" (*Leviticus 26:25*)
244. "quarters" (*Acts 9:32*)
245. "ranges for pots" (*Leviticus 11:35*)
246. "reap the whirlwind" (*Hosea 8:7*)
247. "recompense" (*Hosea 12:2*)
248. "rehearsed" (*1 Samuel 8:21*)
249. "relief" (*Acts 11:29*)

250. "right early" (*Psalms 46:5*)
251. "right on" (*Proverbs 4:25*)
252. "ringleader" (*Acts 24:5*)
253. "root of the matter" (*Job 19:28*)
254. "rubbish" (*Nehemiah 4:10*)
255. "safe and sound" (*Luke 15:27*)
256. "salt of the earth" (*Matthew 5:13*)
257. "salt of the earth" (*Matthew 5:13*)
258. "salute" (*3 John 14*)
259. "scholar" (*Malachi 2:12*)
260. "schoolmaster" (*Galatians 3:24*)
261. "scum" (*Ezekiel 24:6*)
262. "seafaring men" (*Ezekiel 26:17*)
263. "see eye to eye" (*Isaiah 52:8*)
264. "senators" (*Psalms 105:22*)
265. "sentence" (*Psalms 17:2*)
266. "shake the hand" (*Isaiah 13:2*)
267. "shambles" (*1 Corinthians 10:25*)
268. "shoulder blade" (*Job 31:22*)
269. "shower" (*Luke 12:54*)
270. "sickle" (*Joel 3:13*)
271. "siege" (*Nahum 3:14*)
272. "signs of the times" (*Matthew 16:3*)
273. "slander" (*Psalms 31:13*)
274. "so be it" (*Joshua 2:21*)
275. "so it is" (*Job 5:27*)
276. "sour grapes" (*Ezekiel 18:2*)
277. "speak your minds" (*Judges 19:30*)
278. "speeches" (*Jude 15*)
279. "spent their time" (*Acts 17:21*)
280. "spirit indeed is willing, but the flesh is weak" (*Matthew 26:41*)
281. "stealth" (*2 Samuel 19:3*)
282. "stout" (*Isaiah 10:12*)
283. "stroke" (*Ezekiel 24:16*)
284. "strong holds" (*Nahum 3:12*)

285. "stuff" (*Exodus 22:7*)
286. "suburbs" (*Numbers 35:2-4*)
287. "such like" (*Mark 7:13*)
288. "Sufficient unto the day" (*Matthew 6:34*)
289. "take them alive" (*1 Kings 20:18*)
290. "taverns" (*Acts 28:15*)
291. "taxed" (*Luke 2:1-3*)
292. "ten times better" (*Daniel 1:20*)
293. "testify" (*Ephesians 4:17*)
294. "the good LORD" (*2 Chronicles 30:18*)
295. "the half was not told" (*1 Kings 10:7*)
296. "the patience of Job" (*James 5:11*)
297. "the powers that be" (*Romans 13:1*)
298. "thunderbolts" (*Psalms 78:48*)
299. "thus and thus have I done" (*Joshua 7:20*)
300. "time is at hand" (*Matthew 26:18*)
301. "time is short" (*1 Corinthians 7:29*)
302. "to and fro" (*Ephesians 4:14*)
303. "to that effect" (*2 Chronicles 34:22*)
304. "towns" (*Zechariah 2:4*)
305. "trade" (*Genesis 46:32*)
306. "twoedged sword" (*Hebrews 4:12*)
307. "unprofitable" (*Philemon 11*)
308. "Vanity of vanities" (*Ecclesiastes 1:2*)
309. "vocation" (*Ephesians 4:1*)
310. "void" (*Genesis 1:2*)
311. "Walk about" (*Psalms 48:12*)
312. "ward" or warden (*Ezekiel 19:9*)
313. "washed his hands" of the matter (*Matthew 27:24*)
314. "wasted" or wiped out (*Isaiah 60:12*)
315. "watchman" (*Ezekiel 33:2*)
316. "what it is" (*Psalms 39:4*)
317. "white as snow" (*Daniel 7:9*)
318. "wings of the wind" (*Psalms 18:10*)
319. "with child" (*Genesis 16:11*)

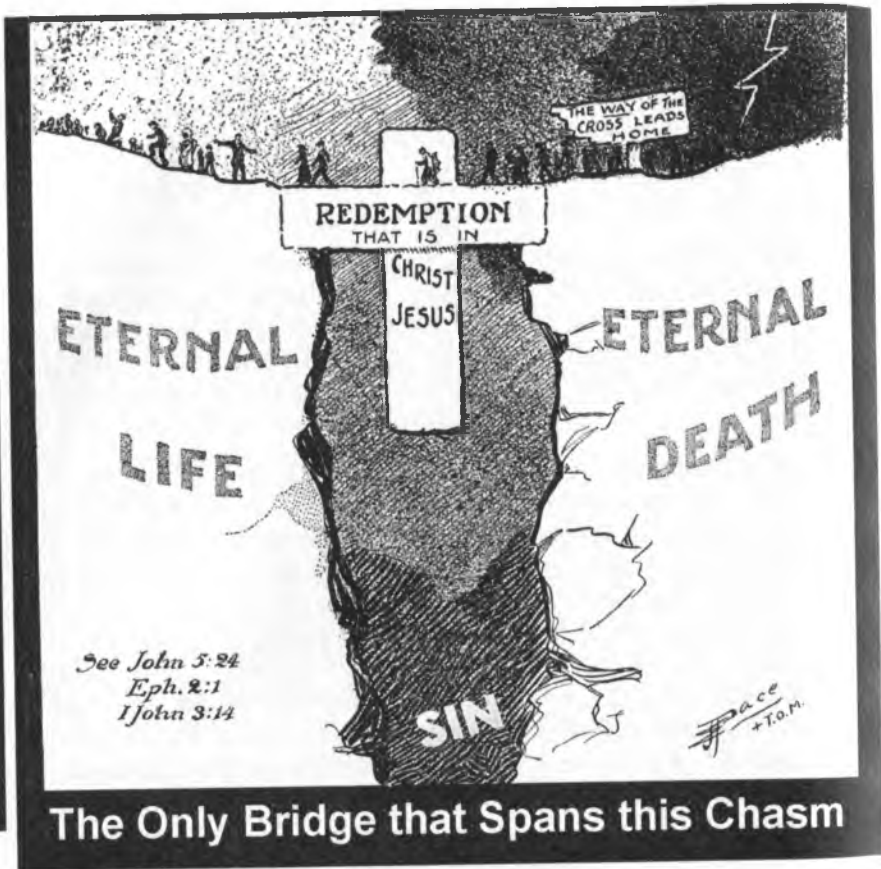
320. "without me ye can do nothing" (*John 15:5*)
321. "woe is me" (*Psalms 120:5*)
322. "wrought" (*2 John 1:8*)
323. "year after year" (*2 Samuel 21:1*)
324. "yonder" (*Matthew 26:36*)
325. "You all" or y'all (*Revelation 22:21*)

Although these sayings do not, in and of themselves, authenticate divine authority of the scripture, they do indicate that 400 years has *not* diminished the King James Bible's capacity to influence modern society. Those who claim that the KJB is outdated simply disregard the empirical proofs revealing the King James Bible's longevity and influence.

Adam Nicholson described the King James Bible as "*the richest, most passionate (and most bought) of all works of English prose. It is full of grandeur and a vivid, heart-gripping immediacy... its qualities are those of majesty, grace, stateliness, scale (and) power.*"¹ No other piece of literature comes even close to matching this feat. Yet, in a biblically uninformed world, these proofs lack relevance. As a result of our media-sensitive society, million-dollar advertising campaigns aimed at dethroning this monarch of books have much greater influence. These same KJB critics fail to mention that hundreds of modern words with their thousands of uses in the modern versions do not make the truth more easily understood.



¹ Adam Nicholson, *The Greatest Story Ever Written*, July 15, 2002 (www.theage.com.au/articles/2002/07/15/1026185150520.html)



"Coming to the Bible through commentaries is much like looking at a landscape through garret windows,² over which generations of unmolested spiders have spun their webs."

Henry Ward Beecher

"A thorough understanding of the Bible is better than a college education."

Theodore Roosevelt, 26th President

² A garret is a small room at the top of the house with a small window similar to a skylight that lies along the slope of the roof.



325 Sayings Linked to A King James Bible

As the word of God was given to the people, it freed millions from the heavy-handed influence of religious tyranny. Because of the influence of the Bible translated into the language of the people, God's word was no longer confined to religious and educational institutions. Men and women began reading the Bible for themselves and understood that authority lay in the Bible and not in any man. For example, the vast majority of the early Americans never looked to a clerical hierarchy to determine the certainty of doctrine. Unfortunately, man has corrupted this practice by setting up clergy-laity distinctions and ecclesiastical hierarchies not found in the word of God. During the 300th anniversary of the King James Bible, President Woodrow Wilson expressed as much on May 7, 1911.

The Bible is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral

agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees the vision he stands up a free man, whatever may be.¹

President Wilson's words reveal why there has been an escalating attack upon God's words. Error thrives when men are kept in spiritual bondage and darkness. The Gospel flourishes when men armed with the truth are free to serve their Saviour free of religious tyranny. The Bible produces freedom and crushes oppression. With that in mind, consider a few hundred more commonly used sayings that attest to the majesty of God's word. The previous chapter covered 325 word-for-word expressions derived from the King James Bible. This chapter examines another 325 sayings. These are not direct quotations, but most have been made popular by the King James Bible.

Reference Pages

1. a cross to bear (*Matthew 27:32*)
2. a drop in the bucket (*Isaiah 40:15*)
3. a horse of a different color (*Revelation 6:1-8*)
4. a little birdie told me (*Ecclesiastes 10:20*)
5. a man of few words (*Proverbs 17:27*)
6. a sharp tongue (*Psalms 140:3*)
7. a soft answer turns away wrath (*Proverbs 15:1*)
8. a stone's throw (*Luke 22:41*)
9. above and beyond the call of duty (*Philemon 21*)
10. actions speak louder than words (*Proverbs 31:31*)
11. adding fuel to the fire (*Ezekiel 21:32*)
12. advertisement (*Numbers 24:14*)
13. after I am dead and gone (*2 Peter 1:15*)
14. after I'm gone (*1 Peter 1:15*)
15. all decked out (*Revelation 17:4*)
16. angel food cake (*Psalms 78:25*)
17. angler (fisherman) (*Habakkuk 1:15*)
18. Are your ears tingling? (*Jeremiah 19:3*)

¹ From a speech delivered on the Tercentenary Anniversary of the King James Bible, in Denver on May 7, 1911 (one year before Woodrow Wilson was elected President).

19. as swift as an eagle (*Habakkuk 1:8*)
20. assembly line (*Ecclesiastes 12:11*)
21. at my wits' end (*Psalms 107:27*)
22. automobiles (*Nahum 2:4*)
23. bald as an eagle (*Micah 1:16*)
24. barber's razor (*Ezekiel 5:1*)
25. bear a grudge (*Leviticus 19:18*)
26. beaten within an inch of his life (*2 Corinthians 11:24*)
27. beauty is only skin deep (*Proverbs 31:30*)
28. between a rock and a hard place (*1 Samuel 14:4*)
29. blind leading the blind (*Matthew 15:14*)
30. blood money (*Matthew 27:6*)
31. blood thirsty (*Ezekiel 39:17-19*)
32. bow and arrows (*Ezekiel 39:3*)
33. broad way (street) (*Nahum 2:4*)
34. brought the house down (*Judges 16:30*)
35. by the skin of his teeth (*Job 19:20*)
36. by the sweat of your brow (*Genesis 3:19*)
37. called to preach (*Jonah 3:2*)
38. can't keep a good man down (*Proverbs 24:16*)
39. cast not your pearls before swine (*Matthew 7:6*)
40. cat bugler (*Joel 2:9*)
41. caught in the very act (*John 8:4*)
42. caught me unawares (*Jude 4*)
43. cedar chests (*Ezekiel 27:24*)
44. chariots of fire (*2 Kings 2:11*)
45. circuit riding preacher (*1 Samuel 7:16*)
46. Cornbread (*Psalms 78:24*)
47. count the cost (*Luke 14:28*)
48. creepy (*2 Timothy 3:6*)
49. crooked as a snake (*Isaiah 27:1*)
50. crystal clear (*Revelation 21:11*)
51. currency (current money) (*Genesis 23:16*)
52. dancing to a different tune (*Matthew 11:17*)

53. darkness you can feel (*Exodus 10:21*)
54. dash in pieces (*Nahum 2:1*)
55. decked out (*Hosea 2:13*)
56. dog eat dog (*Galatians 5:15*)
57. don't bear a grudge (*James 5:9*)
58. don't judge a book by its cover (*Revelation 10:9*)
59. don't let your left hand know what your right hand is doing (*Matthew 6:3*)
60. don't lord it over him (*1 Peter 5:3*)
61. don't run with the wrong crowd (*1 Peter 4:4*)
62. don't tell me what to do (*Proverbs 27:2*)
63. don't toot your own horn (*Psalms 75:5*)
64. doubting Thomas (*John 20:24-25*)
65. dry as a bone (*Ezekiel 37:4*)
66. dumb as an ox (*Proverbs 7:22*)
67. early to rise (*Song 7:12*)
68. ear-marked (*Exodus 21:6*)
69. earthquake (*Joel 2:10*)
70. easier said than done (*Matthew 19:24*)
71. eat up with envy (*Proverbs 14:30*)
72. enough is enough (*1 Peter 4:3*)
73. escaped by the skin of his teeth (*Job 19:20*)
74. even if it kills me (*Esther 4:16*)
75. every man for himself (*Ezekiel 32:10*)
76. eyeing someone (*1 Samuel 18:9*)
77. face the music (*Daniel 3:10*)
78. fast as lightening (*Matthew 24:27*)
79. fast talker (*Proverbs 29:20*)
80. father knows best (*Matthew 6:8*)
81. fetch it (*Jeremiah 36:21*)
82. filled to the brim (*John 2:7*)
83. filthy mouth (*Romans 3:14*)
84. find favor (*Proverbs 3:4*)
85. fly in the ointment (*Ecclesiastes 10:1*)

86. follow the straight and narrow path (*Matthew 7:14*)
87. for goodness sakes (*Psalms 25:7*)
88. forgive and forget (*Matthew 6:14-15*)
89. forty days and forty nights (*Genesis 7:12*)
90. foxhole (*Matthew 8:20*)
91. gentlemen (*2 Timothy 3:24*)
92. get out of the way (*Isaiah 30:11*)
93. get rich quick scheme (*Proverbs 28:20*)
94. give me a little space (*Acts 5:34*)
95. Go the second mile (*Matthew 5:41*)
96. God only knows (*Ezekiel 37:3*)
97. God-fearing man (*Job 1:1*)
98. good riddance (*Zephaniah 1:18*)
99. good Samaritan (*Luke 10:33*)
100. Goosebumps (*Job 4:15*)
101. got it made in the shade (*Psalms 121:5-6*)
102. half-baked (*Hosea 7:8*)
103. he became petrified (*1 Samuel 25:37*)
104. he changed his mind (*Habakkuk 1:11*)
105. he could see the handwriting on the wall (*Daniel 5:24-28*)
106. he had the face of an angel (*Acts 6:15*)
107. he is a Judas (*Matthew 26:25*)
108. he is a marked man (*Genesis 4:15*)
109. he is a pest (*Acts 24:5*)
110. he is full of himself (*Proverbs 14:14*)
111. he is looking for an argument (*Proverbs 18:6*)
112. he really took a beating on that (*Luke 12:47*)
113. he shall see the light (*Job 33:28*)
114. he speaks his mind (*Proverbs 29:11*)
115. he that hath ears, let him listen (*Matthew 11:15*)
116. he took the words right out of my mouth (*Jeremiah 36:18*)
117. he turned a deaf ear (*Proverbs 28:9*)
118. heart failure (*1 Samuel 17:32, Luke 21:26*)
119. heart of stone (*Job 41:24*)

120. heartburn (*Luke 24:32*)
121. hell on earth (*Revelation 6:8*)
122. here today, gone tomorrow (*Jonah 4:6-7*)
123. hiding in the shadows (*Jonah 4:5*)
124. high hand (*Exodus 14:8*)
125. highways (*Leviticus 26:22*)
126. his head in the clouds (*Job 20:6*)
127. his number was up (*Daniel 5:26*)
128. hold your tongue (*Amos 6:10*)
129. holy cow (*Exodus 32:8*)
130. home dedication (*Ezra 6:16*)
131. how dare you (*1 Corinthians 6:1*)
132. I can't believe it (*Habakkuk 1:5*)
133. I must stir you up (*2 Peter 1:13*)
134. I saw the light (*Luke 8:16*)
135. I.O.U. (*Philemon 19*)
136. I'm famished (*Zephaniah 2:11*)
137. if the walls could talk (*Habakkuk 2:11*)
138. if you are not with us, you are against us (*Matthew 12:30*)
139. if you have nothing good to say, don't say it (*Ephesians 4:29*)
140. it is better to give than to receive (*Acts 20:35*)
141. it is killing me (*Proverbs 21:25*)
142. it is likely (*Jonah 1:4*)
143. it moved me (*Acts 20:24*)
144. it was an oversight (*Genesis 43:12*)
145. It will all come out in the wash (*2 Kings 5:13-14*)
146. Jacob's ladder (*Genesis 28:12*)
147. keep a secret (*Proverbs 5:2*)
148. keep your head above water (*1 Timothy 6:9-10*)
149. kindling (*Amos 1:14*)
150. kiss of death (*Mark 14:44-46*)
151. knees were knocking (*Daniel 5:6, Nahum 2:10*)
152. knew not what I did (*Nehemiah 2:16*)
153. know it all (*Job 38:18*)

154. labor of love (*1 Thessalonians 1:3*)
155. laughing with you (not at you) (*Genesis 21:6*)
156. laughter is the best medicine (*Proverbs 17:22*)
157. law of the land (*Genesis 47:26*)
158. led by the nose (*Isaiah 37:29*)
159. let it sink in your ears (*Luke 9:44*)
160. licence or license (*Acts 21:40*)
161. lighted off the camel (*Genesis 24:64*)
162. like a thief in the night (*1 Thessalonians 5:2*)
163. like father like son (*Acts 7:51*)
164. little by little (*Exodus 23:30*)
165. Lord, have mercy (*Psalms 123:3*)
166. lost and found (*Luke 15:32*)
167. love sick (*Song 2:5*)
168. love thy neighbor as thyself (*Romans 13:9*)
169. made in the shade (*Jonah 4:6*)
170. make a fair show (*Galatians 6:12*)
171. make hay while the sun is shining (*John 9:4*)
172. make your ears tingle (*1 Samuel 3:11*)
173. man of substance (*Obadiah 13*)
174. man of the world (*Psalms 17:14*)
175. medicinal leaves (natural herbs) (*Ezekiel 47:12*)
176. mess hall (*Genesis 43:34*)
177. millstone hung around your neck (*Mark 9:42*)
178. mind your own business (*Proverbs 26:17, 1 Thessalonians 4:11*)
179. mirror (*James 1:23*)
180. missed by a hair (*Judges 20:16*)
181. money bags (*Proverbs 7:20*)
182. money can't buy love (*Song 8:7*)
183. money talks (*Ecclesiastes 10:19*)
184. more or less (*1 Samuel 22:15*)
185. mountain range (*Job 39:8*)
186. mowing the grass (*Amos 7:1-2*)
187. munitions or ammunition (*Nahum 2:1*)

188. must I keep reminding you (*2 Peter 1:12-13*)
189. mustered the troops (*Isaiah 13:4*)
190. my cup runneth over (*Psalms 23:5*)
191. my darling (*Psalms 22:20*)
192. my fair lady (*Genesis 12:11*)
193. my goodness (*Psalms 144:2*)
194. my heart stopped (*Genesis 42:28*)
195. necktie (*Proverbs 6:21*)
196. next of kin (*Leviticus 18:6*)
197. no excuse (*Romans 1:20*)
198. no rest for the wicked (*Revelation 20:10*)
199. not a peep out of anybody (*Isaiah 10:14*)
200. not worthy to tie his shoes (*John 1:27*)
201. nothing new under the *sun* (*Ecclesiastes 1:9*)
202. now hear this (*Isaiah 47:8*)
203. old wives tales (*1 Timothy 4:7*)
204. once and for all (*Hebrews 10:10*)
205. one way or another (*Ezekiel 21:16*)
206. out of bounds (*Exodus 19:12*)
207. passing time (*1 Peter 1:17*)
208. patience of a saint (*Revelation 14:12*)
209. pay attention (*Proverbs 7:24*)
210. paybacks are rough (*Proverbs 6:31*)
211. peace and quiet (*Isaiah 32:17*)
212. postage, postal, postman (*2 Chronicles 30:6*)
213. property line (*Amos 1:17*)
214. prostitute (*Hosea 8:9*)
215. prove it (*1 Thessalonians 5:21*)
216. put his lights out (*Proverbs 13:9*)
217. put it on my account (*Philemon 18*)
218. put them in their place (*Nehemiah 13:11*)
219. put your house in order (*2 Kings 20:1*)
220. rail on him (*2 Chronicles 32:17*)
221. raising Cain (*Genesis 4:8*)

222. reap what you sow (*Galatians 6:7*)
223. reward and punishment (*Hosea 4:9*)
224. rise and shine (*Isaiah 60:1*)
225. rotten to the core (*Proverbs 12:4*)
226. rule with an iron hand (*Revelation 19:15*)
227. scraping the bottom of the barrel (*1 Kings 17:12*)
228. separate the sheep from the goats (*Matthew 25:32*)
229. set your teeth on edge (*Jeremiah 31:30*)
230. she is a real jewel (*Proverbs 31:10*)
231. she looks ravishing (*Proverbs 5:20*)
232. showers of blessings (*Ezekiel 34:26*)
233. shut your mouth (*Romans 3:19*)
234. sick to his stomach (*Habakkuk 3:16*)
235. signed, sealed and delivered (*Jeremiah 32:10-12*)
236. skin and bones (*Job 19:20*)
237. slacker (*Zephaniah 3:16*)
238. slip your mind (*Hebrews 2:1*)
239. smoking mad (*Deuteronomy 29:20*)
240. smooth talker (*Proverbs 7:21*)
241. snuck in (*Jude 4*)
242. sowing his wild oats (*Luke 15:13*)
243. spare the rod, spoil the child (*Proverbs 13:24*)
244. speak for yourself (*Acts 26:1*)
245. spotless (*1 Peter 1:19*)
246. stand a watch (*Habakkuk 2:1*)
247. storm troopers (*Ezekiel 38:9*)
248. straight and narrow path (*Matthew 7:13-14*)
249. streets and highways (*Amos 5:16*)
250. string around your finger to remember something (*Proverbs 7:3*)
251. stripped him bare (*Micah 1:8*)
252. stuck their necks out (*Romans 16:4*)
253. success was as likely as wine from water (*John 4:46*)
254. sun beat down (*Jonah 4:8*)
255. sweat of my brow (*Genesis 3:19*)

- 256. sweating blood (*Luke 22:44*)
- 257. sweet success (*Proverbs 13:19*)
- 258. take it easy (*Luke 12:19*)
- 259. take it to heart (*2 Samuel 13:33*)
- 260. take them under your wing (*Matthew 23:37*)
- 261. taking the name of the Lord in vain (*Proverbs 30:9*)
- 262. talking to yourself (*Nehemiah 5:7*)
- 263. tattletale (*1 Timothy 5:12-13*)
- 264. tell it to someone who really cares (*1 Peter 5:7*)
- 265. tell it to the judge (*Romans 14:10*)
- 266. that eats me up (*Psalms 69:9*)
- 267. that should shut him up (*1 Peter 2:15*)
- 268. that won't hold water (*Jeremiah 2:13*)
- 269. that wraps it up (*Micah 7:3*)
- 270. that's heavy (*1 Kings 14:6*)
- 271. the bitter end (*Proverbs 5:4*)
- 272. the devil made me do it (*Genesis 3:13*)
- 273. the good ole days (*Ecclesiastes 7:10*)
- 274. the grass is always greener on the other side (*Genesis 13:10*)
- 275. the handwriting on the wall (*Daniel 5:5*)
- 276. the letter of the law (*2 Corinthians 3:6*)
- 277. the spirit is willing but the flesh is weak (*Matthew 26:41*)
- 278. the truth hurts (*Proverbs 27:6*)
- 279. there is no rest for the wicked (*Isaiah 57:20*)
- 280. there is nothing new under the sun (*Ecclesiastes 1:9*)
- 281. things will get worse before they get better (*2 Timothy 3:13*)
- 282. third time is the charm (*Acts 10:16*)
- 283. this is the last time (*1 John 2:18*)
- 284. thorn in the side (*Judges 2:3*)
- 285. to everything there is a season (*Ecclesiastes 3:1*)
- 286. toll bridges and roads (*Ezra 4:13*)
- 287. tongue-tied (*Mark 7:33-35*)
- 288. too many irons in the fire (*Ezekiel 22:19-21*)
- 289. took away my breath (*Psalms 104:29*)

290. transformers (*2 Corinthians 11:14-15*)
291. trees: fig, pomegranate, palm, apple, etc. (*Joel 1:12*)
292. trees: oaks, poplars, elms, cedars, etc. (*Hosea 4:13*)
293. trial by fire (*1 Peter 1:7*)
294. turn the other cheek (*Matthew 5:39*)
295. turning things upside down (*Isaiah 29:16*)
296. two wrongs do not make a right (*1 Peter 3:9*)
297. United Nations Assembly (*Zephaniah 3:8*)
298. use it or lose it (*Luke 19:23-24*)
299. wash your hands of the matter (*Matthew 27:24*)
300. weak-kneed (*Ezekiel 7:17*)
301. wear them out (*Daniel 7:25*)
302. weighed in the balance (*Job 31:6*)
303. well known in the community (*Proverbs 31:23*)
304. what's ailing you (*Psalms 114:5*)
305. when it comes to pass (*Ezekiel 33:33*)
306. wheels within wheels (*Ezekiel 1:16*)
307. whip some sense into him (*Proverbs 19:29*)
308. who will cast the first stone (*John 8:7*)
309. wishy-washy (*James 1:8*)
310. without number (*Genesis 41:49*)
311. wolves in sheep's clothing (*Matthew 7:15*)
312. won't lift a little finger to help (*Luke 11:46*)
313. would not trust him to watch my dog (*Job 30:1*)
314. wrap it up (*Ezekiel 21:15*)
315. written in stone (*Exodus 32:16*)
316. you can tell a tree by its fruit (*Matthew 12:33*)
317. you can't count on him (*Proverbs 25:19*)
318. you can't take it with you (*1 Timothy 6:7*)
319. you didn't ask right (*James 4:3*)
320. you said it yourself (*2 Samuel 1:16*)
321. you will get burnt if you play with fire (*Proverbs 6:27*)
322. you won't get away with it (*Proverbs 19:5*)
323. young and dumb (*Proverbs 7:7*)

324. your big mouth got you in trouble again (*Proverbs 6:2*)
 325. your face shows it (*Isaiah 3:9*)

Although these last two chapters have listed 650 expressions associated with the King James Bible, its influence remains inestimable and unquantifiable. With an estimated 5 billion copies published over the past four centuries, any honest person cannot ignore the literary, linguistic and cultural influence, as well as the spiritual impact of this one Book. Nevertheless, the constant barrage of criticism leveled against the KJB over the past few decades has taken a toll on the legacy of the number one best seller of all time.

Knowledge of the Bible used to be considered more important than secular learning. William Lyon Phelps held to this belief. He graduated from both Yale and Harvard serving as Lampton Professor of English Literature at Yale University for 41 years. He authored numerous books about English and American Literature. In 1921, he penned the following about the King James Bible:

*Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning of culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible. . . I thoroughly believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible... Now, as the English speaking people have the best Bible in the world, and as it is the most beautiful monument erected with the English alphabet, we ought to make the most of it, for it is an incomparably rich inheritance, free to all who can read. This means that we ought invariably in the church and on public occasions to use the Authorized Version; **all others are inferior.**²*

Phelps' comments may no longer represent the opinion of the average Yale or Harvard educated man, but his words still ring true. P. Marion Simms, in her book *The Bible in America*, wrote, "*No nation in all history was ever founded by people so dominated by the Bible as America.*"³ If this statement is true and one considers

² William Lyon Phelps, *Human Nature in the Bible*, Scribner and Sons, 1922, p. 13-14

³ P. Marian Simms, *The Bible in America*, (New York: Wilson-Erickson), 1936, p. 14.

the present condition of this once great nation, what has changed? It is easy to recognize that national morality has decreased in direct proportion to this country's diminished esteem for God's word.

Many other contemporary writers have come to the same conclusion as Phelps and Simms. Some critics may think that the literary and linguistic quality of the King James Bible was by the translators' design. Nothing can be further from the truth. The words of historian Alister McGrath reveal that there is no reason to believe that the King James Bible's translators ever intended to produce a literary and linguistic masterpiece.

Yet there is no evidence that the translators of the King James Bible had any great interest in matters of literature or linguistic development. Their concern was primarily to provide an accurate translation of the Bible, on the assumption that accuracy was itself the most aesthetic of qualities to be desired. Paradoxically, the king's translators achieved literary distinction precisely because they were not deliberately pursuing it. Aiming at truth, they achieved what later generations recognized as beauty and elegance. Where later translations deliberately and self-consciously sought after literary merit, the king's translators achieved it unintentionally, by focusing on what, to them, was a greater goal. Paradoxically, elegance was achieved by accident, rather than design.⁴

The majesty and longevity of the King James Bible seems to be more the product of divine design than human pursuit. No matter how compelling the evidence, facts seem to have become immaterial to the average Bible critic and Bible agnostic. Interestingly, those who consider the King James Bible vocabulary to be difficult would also find many words from the modern versions similarly challenging.



⁴ Alister McGrath, *In the Beginning*, (New York: Anchor), 2002, p. 254.

*"Behold the Lamb of God,
which taketh away the sin
of the world." John 1:29.*



At His
FIRST COMING
SACRIFICE



TWO ASPECTS of the **CHRIST**
CONTRASTED SYMBOLICALLY

*"Behold, the Lion of the
tribe of Juda, the Root
of David." Rev. 5:5.*

See also Luke 1:32,33



At His
SECOND COMING
SOVEREIGN

"I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; for I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none but critics and philosophers can discover it."

"Education is useless without the Bible."

Daniel Webster (1782-1852)



Modern Version Vocabulary Words

The Bible version debate has been volatile to say the least, similar to the battle between religion and God-honoring Christianity. There is one primary reason that the Bible remains at the forefront of discussion: the outcome of this debate affects everything—our faith, our salvation, our hope and our eternal destiny. Turning a blind-eye to the facts is indefensible since some of the more specific issues within this debate revolve around such doctrines and topics as the virgin birth, the deity of Christ, salvation by grace through faith, the atonement through Christ's shed blood, His second coming, and the future judgments to take place in heaven. In fact, no important doctrine is left unscathed by the changes made by these modern versions.

History demonstrates that the true character of a person (or a Book, in this case) can often be discerned through an examination of one's adversaries. The King James Bible has many enemies and detractors. In fact, every modern version advertising campaign attempts to boost its sales by damaging the reputation of the King James Bible. Nevertheless, the KJB still remains the all-time best seller with an estimated five billion copies having been published.

This staggering number dwarfs the statistics of even the best seller amongst the modern versions, the NIV, which has sold about 400 million copies since its first full publication in 1978.

According to advertising literature, the NIV is supposed to be easier to understand, "*yet rich with the detail found in the original languages.*" Furthermore, the NIV claims to communicate nuances (shades of meaning) from the "*original languages.*" It claims to use more ancient manuscripts that were unavailable in 1611 to the King James translators. However, even a cursory review of the facts shows that the two manuscripts most heavily relied upon to produce the NIV are the two most corrupt. The NIV may accurately translate these manuscripts, but the final product is based upon a faulty foundation—the Alexandrian texts. The purported reason for using these texts is their supposed antiquity; they are touted to be the oldest known copies (translations). This is both false and misleading.

The most often repeated charge leveled against the King James Bible involves its use of difficult to understand terminology. With this groundwork in place, consider the New International Version vocabulary list that is supposed to make it easier to understand:

abashed	abominable	abutted
adder	admonishing	advocate
alcove	algum	allots
ally	aloes	appease
ardent	armlets	arrayed
astir	atonement	awl
banishment	battlements	behemoth
belial	bereaves	betrothed
bier	blighted	booty
brayed	breaching	breakers
buffeted	burnished	calamus
capital (not city)	carnelian	carriion

centurions	chasm	chronic
chrysolite	cistern	citadel
citron	clefts	cohorts
colonnades	complacency	coney
concession	congealed	conjure
contrite	convocations	crest
cors	curds	dandled
dappled	debauchery	decimated
deluged	denarii	depose
derides	despoil	dire
dispossess	disrepute	dissipation
distill	dissuade	divination
dragnet	dropsy	duplicity
earthenware	ebony	emasculate
emission	encroach	enmity
enthralled	entreaty	ephod
epicurean	ewe	excrement
exodus	factions	felled
festal	fettered	figurehead
filigree	flagstaff	fomenting
forded	fowler	gadfly
galled	gird	gauntness
gecko	gloating	goiim
harrowing	haunt	herald
henna	homers	hoopoe
ignoble	impaled	implore
incur	indignant	insatiable
insolence	intact	invoked
jams	joists	jowls

lair	lamentation	leviathan
libations	loins	magi
manifold	maritime	mattocks
maxims	mina	misdemeanor
mother-of-pearl	mustering	myrtles
naive	naught	Negev
Nephilim	nettles	nocturnal
nomad	notorious	Nubians
oblivion	obsolete	odious
offal	omer	oracles
overweening	parapet	parchments
pavilion	peals (n)	perjurers
perpetuate	pestilence	pinions
phylacteries	plumage	pomp
porphyry	portent	potsherd
proconsul	propriety	poultice
Praetorium	pretext	profligate
promiscuity	provincial	providence
qualm	quarries	quivers (n)
ramparts	ransacked	ratified
ravish	rabble	rawboned
relish	recoils	recount
refrain	relent	rend
reposes	reprimanded	reputed
retinue	retorted	retribution
rifts	roebucks	rue
sachet	satraps	sated
shipwrights	siegeworks	sinews
sistrums	sledges	smelted
somber	soothsayer	sovereignty

spelt	stadia	stench
stipulation	sullen	tamarisk
tanner	temperate	tether
tetrarch	terebinth	thresher
throes	thronged	tiaras
tinder	tracts	transcends
tresses	turbulent	tyrannical
unscathed	unrelenting	usury
vassal	vaunts	vehemently
verdant	vexed	wadi
wanton	warranted	wield
winnowing	wrenched	

From this list, the astute reader should notice that Zondervan (the first publishers of the NIV) did not somehow make the Bible easier to read. They simply rendered it able to be copyrighted by making sufficient changes to the text. In fact, the NIV has proven to be harder to read with a higher reading grade level than the KJB.

Some writers have framed the Bible version controversy as existing between two opposing groups—the “exclusivists” and the “inclusivists.” The *exclusivists* believe that the KJB is the most faithful, accurate and trustworthy Bible in the English language and should be used exclusively for reading, study, preaching, etc. On the other hand, the *inclusivists* believe that most, if not all, Bible versions can safely be used in one way or another despite inherent corruptions in all of them. I propose that there is a third group that claims not only the KJB’s superiority but also its divine perfection. The NIV is not the only version that has a higher reading grade level than the KJB. Consider a similar list of words taken from the New King James Version:

abase	abashed	abode
adhere	admonish	adversity
aground	algum	alienate
alighting	allays	allotment
alloy	aloof	alms
amend	amiss	annihilated
anise	antitype	arbitrate
apprehended	archives	armlets
ascertain	asps	attire
austere	backbite	banishment
baths	bdellium	befalls
beggarly	begetting	behemoth
belial	beseech	betrothal
beveled	birthstools	bittern
bleat	booty	borne
breach	brandished	bray
bristling	buffet	buckler
bulrush	burnished	butress
calamus	caldron	capital
carcasses	carnally	carrion
cassia	caulkers	centurion
chalcedony	chalkstones	chaste
chasten	chrysolite	chrysoprase
circumspect	cistern	citadel
citron	clamor	cleft
cloven	commission	commonwealth
concede	compulsory	conciliation
concubine	congealed	contemptuously
confederacy	contingents	corban

coriander	countenance	couriers covert
crag	crescents	crest
cropped	cubit	custodian
curds	dainties	dandled
daubed	dappled	dayspring
denarii	deposed	deride
despoiled	diadem	diffuses
dilapidation	dispensation	disrepute
dissipation	diviner	docile
dragnet	dregs	drachmas
dropsy	dross	dryshod
eczema	edict	edification
elaborate	embellish	emitted
enigma	enmity	entrails
envoy	eventide	epistle
ephod	exorcise	expiration
faction	fallow	famish
fare	fatlings	feigned festal
fetchd	fidelity	figurehead
filly	flanges	foreskin
fostered	fowlers	fuller furlongs
gad	garland	garrison
gaunt	gecko	graven
Hellenists	hew	homers
hoopoe	immutability	indignant
insolence	insubordination	intervene
itinerant	jackdaw	jeopardy
jubilation	kors	laden
lamentations	laud	lusty

mail	mammon	matrix
mattock	mercenaries	mina
mite	moorings	nativity
offal	offscouring	omnipotent
oracle	pangs	papyrus
paramours	parapet	penitents
perdition	phylacteries	pilfering
pillage	pims	pins
pinions	plaited	platitudes
potentate	potsherd	poultice
Praetorium	prattler	principality
prodigal	proconsul	prognosticators
propitiation	pslatery	prow
pulverize	pyre	quadrans
quiver	rampart	ravenous
ravished	raze	reconciliation
recount	rend	renown
reprisal	retinue	rifled
rivulets	rogue	salute
satiate	satraps	scruples
sepulcher	shamefaced	shards
Sheol	shod	shuttle
siegeworks	sistrums	skiff
soothsayer	spelt straits	superfluous
supplanted	tamarisk	tares
tarries	temperate	terebinth
terrestrial	tetrarch	throng
timbrel	tittle	tresses

usury	vagabond	vassal
vehement	vermilion	verdure
verity	vestments	waifs
wane	wanton	warp
wend	wield	winebibber
woof	wrought	

Modern version popularity has skyrocketed over the past few decades for two reasons—money and false advertising. Unfortunately, many of those who “used” the King James Bible believed the advertising hype of these corporate money-makers. In fact, the New King James Version became a compromise for those unwilling to part with their KJB for the liberal, perverted bible versions in circulation. Marketing strategy is paramount. Consider just a single quote from the *NKJV Study Bible*:

Chosen by pastors and lay leaders alike, The NKJV Study Bible is the cornerstone Bible for anyone interested in serious Bible study.

What these advertisers do not tell you is that when the NKJV varies from the King James Bible reading, it follows the perverted readings of the NIV, NASV, RSV, etc. The NKJV was translated and is printed by Thomas Nelson Publishers. The history and time line of Thomas Nelson Publishers reveals that the NKJV salvaged this once floundering company. In 1969, Sam Moore purchased Thomas Nelson Publishers, vowing to return it to its once proud place among the leading publishers of the world. Seven years later, Nelson initiated the creation of a new Bible translation—The New King James Version. By 1980, Nelson had reclaimed its place as a premier publisher of Bibles and Christian Books and expanded into international markets, establishing Markings® as Nelson’s Gift division.

It is clear the NKJV made Thomas Nelson Publishers a great deal of money. Did a King James-type Bible renew the readers’ hearts to God? No, it simply gave a perceived acceptable alternative that

did not exist until the NKJV. Note the following facts: The NKJV's publishers are also the publishers of the American Standard Version (ASV), the American revision of Westcott and Hort's perverted English Revised Version (ERV). They are also the publishers of the Revised Standard Version (RSV), the revision of the ASV. To this day they continue to sell at least six Bible perversions. The NKJV was just **one** money maker that helped Nelson "reclaim its place" as a major publisher.

I frequently challenge people to compare the NIV, the NKJV and other modern versions to the KJB to determine if what they "easily understand" is, in fact, the truth. With all the rhetoric about the archaic language of the King James Bible, a dictionary would overcome any potentially difficult words. Some people balk at that notion, claiming that nothing outside the Bible should be necessary in order to comprehend its truths. Really? A dictionary is necessary for reading and studying the NIV and the NKJV, too; therefore, why not stick with the Bible that has been tested and attacked for 400 years? Simply obey God by studying the Bible and looking up any word for which you need a definition.





The ESV's Calvinistic Agenda

Crossway Publishers has been relentless in its advertising of the ESV, yet most people are ignorant of the true intent of this bible version. It is published to espouse Calvinistic and Covenant theologies. Crossway has been in the publishing business for over 70 years, producing books such as the *“Young, Restless, and Reformed: A Journalist’s Journey with the New Calvinists.”* This book, along with many others, reveals Crossway’s desire to attract young people to the reemergence of the teaching of Calvinism.¹ For those who may not be familiar with reformed teachings, they generally place a heavy emphasis on the teachings of John Calvin and Covenant theology.

Background of the ESV

In 2001, Crossway published its first bible version, naming it the ESV® Bible (English Standard Version®). Like all of the modern version predecessors, Crossway’s multi-million dollar advertising campaign compares its product with the KJB and seeks to steal

¹ www.spurgeon.wordpress.com/category/br-crossway/page/3/

customers away from the version or versions for which they are not the copyright holders. The KJB is an easy target because no one owns a copyright on it, and its reading style is not familiar to the average reader. Furthermore, there will never be a million dollar advertising blitz to debunk the lies and falsehoods told about the KJB in order to sell the newest and latest version.

The truth of the matter is that the ESV is a mild revision of a very liberal bible version—the 1952 Revised Standard Version (RSV). The ESV's foundation, therefore, begins with an overtly liberal slant from the RSV and incorporates a distinct Calvinistic angle to scripture. This practice is similar to the Jehovah's Witnesses and their *New World Translation* which incorporates the Jehovah's Witness' philosophy and its heretical teachings into their bible version. This technique of incorporating one's false teachings and labeling it a bible is both disturbing and dangerous for those ignorant of the publisher's devices and biases.

Modern version bible publishing is all about money. If this were not true, the thousands of languages without the word of God would be the focus of publishing rather than producing yet ANOTHER English version to add to the 150+ copyrighted versions already in existence. Publishers know that there is not much money to be made in third world countries. However, tapping a billion dollar a year market in Bible publishing can greatly benefit the corporate bottom line. According to the Crossway Books website, the ESV is available in more than 200 printed editions!² There is an edition for every conceivable group and niche. The ESV approach is no different than that of its forerunners who have compared their wares to the King James Bible. All of them claim to be more accurate and easier to read than the KJB, but there is much more to the story than what is seen on the surface.

Did God Institute a New Testament?

The KJB New Testament text makes direct references to the Old and/or New Testament thirteen times. Just prior to the New

² www.crossway.org/esv/

Testament's commencement, the KJB also refers to the blood about to be shed as "*the blood of the New Testament.*" The KJB further reveals that the New Testament does not begin until the "*the death of the testator,*" thus making Jesus Christ the "*chief corner stone.*"³ Each of these truths is a fundamentally important doctrine perverted by every satanically induced cult and undervalued by every naïve Christian. Unfortunately, as truths are diminished, error inevitably triumphs. The souls of men and women hang in the balance—a situation certainly not to be taken lightly.

How can an individual know with any certainty what constitutes truth? The answer is simple: God's word! God uses *words* to convey vital truths to His creation. Therefore, Bible terminology should never be flippantly substituted with modern expressions for any purpose. Unfortunately, modern expressions are invented to qualify for a copyright but are also used for propagating a distorted man-made message. Is the fact that the New Testament was established by God an important doctrine and truth? Absolutely! What happens then when this doctrine is diminished? What happens when it is eliminated? When doctrines are diminished or eliminated, error is taught as truth and falsehood replaces God's word.

That is what makes the ESV's removal of EVERY reference to the New Testament and the Old Testament so disturbing. For 2,000 years the Bible has candidly communicated these basic truths until now! The modern versions have inundated the bookstores and twisted the truths of scripture. Furthermore, in the case of the subtle changes incorporated by the ESV, it has paved the way for churches to deceptively teach Reformed Calvinistic theology. They add authority to their teaching by using their bibles to "prove" their heretical teachings. How does the average Christian combat this error? He cannot because he is not even aware of the existence of these subtle changes to the text. Here are a few cases in point.

³ The King James Bible refers to Jesus as the CHIEF corner stone (*Ephesians 2:20, 1 Peter 2:6*); whereas the ESV diminishes his position to "*the cornerstone*" or "*a corner stone.*"

Each reference to the Old and the New *Testament* in the KJB is changed to the Old and New *Covenant* in the ESV, promoting the Covenant theology of the Calvinist:

Matthew 26:28, Mark 14:24

*(KJB) my blood of the **new testament***

*(ESV) my blood of the **covenant***

Luke 22:20, 1 Corinthians 11:25

*(KJB) the **new testament** in my blood*

*(ESV) the **new covenant** in my blood*

2 Corinthians 3:6

*(KJB) able ministers of the **new testament***

*(ESV) competent to be ministers of a **new covenant***

2 Corinthians 3:14

*(KJB) remaineth the same vail untaken away in the reading of the **old testament**; which vail is done away in Christ.*

*(ESV) when they read the **old covenant**, that same veil remains unlifted, because only through Christ is it taken away.*

Hebrews 7:22

*(KJB) Jesus made a surety of a **better testament**.*

*(ESV) Jesus the guarantor of a **better covenant**.*

Hebrews 9:15

*(KJB) 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.*

*(ESV) Therefore he is the **mediator of a new covenant**, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the **first covenant**.*

With his ESV in hand, a Calvinist preacher is able to exploit the innocence and ignorance of his audience by using the **ESV**

to substantiate his teachings of Covenant theology. Without an absolute authority, countering the Covenant theology taught by the Calvinist is impossible for the average Christian.⁴ That is true unless the Christian happens to be an informed Bible believer with his Bible intact. Compounding the problem is the modern version user's complete unawareness of its full consequences. Let's continue along this line of reasoning.

If *New Testament* is now replaced with *New Covenant*, what else must be changed in order to facilitate the spread of Calvinism? Like all other false teachings, one change of necessity leads to another. If there is no longer a New Testament, there is no need to mention that Jesus is the testator of the New Testament.

Hebrews 9:16

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

(ESV) *For where a will is involved, the death of the one who made it must be established.*

Changing the word of God has a domino effect; one change never leads to a single additional change. It always leads to several other changes that eventually number into the thousands. When Crossway Publishers eliminated all references to the *New Testament*, they were forced to remove any reference to Christ as the *testator* of this New Testament. However, God always safeguards His word, this time in Hebrews chapter 9.

What's a publisher to do when the Bible refers to a *testament* in relation to *the death of the testator*? Incorporate more changes! The New Testament for which Christ shed His precious blood is now simply "a will." After reading the Bible from cover-to-cover again and again, I find no evidence that the New Testament is some kind of "will" from God. Here are the remaining occurrences of the

⁴ The Calvinist preacher/pastor usually has advanced degrees and a working knowledge of Greek. What his congregation does not know is that he does not believe that God has preserved his word and that his final authority comes from the books he has read and studied and not from the word of God.

word *testament* that are supposed to be included in the Bible—all removed by the ESV to strengthen the Calvinistic teachings.

Hebrews 9:17

(KJB) For a **testament** is of force after men are dead: otherwise it is of **no strength at all while the testator liveth**.

(ESV) For a **will** takes effect only at death, since it is **not in force as long as the one who made it is alive**.

Hebrews 9:18

(KJB) Whereupon neither the **first testament** was dedicated without blood.

(ESV) Therefore not even the **first covenant** was inaugurated without blood.

Hebrews 9:20

(KJB) This is the blood of the **testament** which God hath enjoined unto you.

(ESV) This is the blood of the **covenant** that God commanded for you."

Revelation 11:19

(KJB) And the temple of God was opened in heaven, and there was seen in his temple **the ark of his testament**

(ESV) Then God's temple in heaven was opened, **the ark of his covenant** was seen within his temple.

Not only is the Calvinistic teaching of Covenant theology advanced by the ESV, but these Bible revisers also incorporate Calvinistic theology throughout other portions of the ESV text. The Reformed websites will frequently refer to teaching "sovereign grace" and "New Covenant theology." A typical example follows:

*The Doctrines of Grace: Natural, sinful man is utterly unwilling and, therefore, utterly unable to do anything to save himself from his state of sin and death. But **God, in His divine sovereignty**, has determined from before the foundation of the world to **graciously save his elect people** through His Son, their Savior, Jesus Christ. He does not do this based on any good or any faith foreseen*

in these people, but solely as determined by His sovereign will alone. Because of this, we teach the Doctrines of Grace, also known as the Tulip or the Five Points of Calvinism...⁵

The Calvinistic terminology is added to the ESV in order to validate their overemphasis of things like God's sovereignty. Is God sovereign? Sure, He is sovereign because He is completely self-sufficient, and He exercises supreme authority over everything. I believe it is by divine design that the KJB never incorporates the word *sovereign* into the text. God foreknew how this teaching would one day be hijacked by those attempting to overemphasize one aspect of His character.

(ESV) Acts 4:24 And when they heard it, they lifted their voices together to God and said, "Sovereign Lord, who made the heaven and the earth and the sea and everything in them,

(ESV) 1 Timothy 6:15 which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords,

(ESV) Revelation 6:10 They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?"

Many of the users of the ESV are not Calvinistic and take offense to this assessment of the ESV's purpose. However, facts don't lie! The publisher publishes Calvinistic books because it likely reflects their theology. When they produced a new version, it too would seem likely to espouse the same false teachings. These changes were not made in a vacuum but are most definitely calculated. Every cult teaches false doctrine by wrapping its false teachings in the truth. However, the changes are not only doctrinal; they are pervasive and sometimes comical.

God's Sense of Humor

God seems to reveal His sense of humor most when it comes to blinding the minds of these scholars who are so anxious to

⁵ www.wordofhisgrace.org/

dethrone the Book. If things were not so devastating to those who use the modern versions as the word of God, the comparisons could be considered humorous. Here is a case in point. The Bible repeatedly refers to the rewards (or crowns) that Christians can receive in heaven for the life lived on earth. First Corinthians refers to an *incorruptible* crown that awaits those who strive for purity, temperance and moderation in this life.

(KJB) 1 Corinthians 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

Praise God! The Christian awaits an incorruptible crown. Not according to the ESV; the Christian's crown will instead be a simple *wreath* to wear on his head. A crown brings to mind God's majesty and things majestic. Changing from a *crown* to a *wreath* makes me visualize a picture of those skinny, long-legged runners wearing the Athenian wreath upon their heads at the Olympics.

(ESV) 1 Corinthians 9:25 Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.

At other times, the ESV leaves *crown* intact but changes the descriptive terminology. First Thessalonians in the KJB refers to Paul's converts as his "*crown of rejoicing*" which the ESV renders "*crown of boasting*." This is what takes place when man tries to write another bible to qualify for another copyright; the changes are absurd. Maybe that is why the King James Bible was written for "*wise men*." Oops! The ESV says it is written for "*sensible people*" in *1 Corinthians 10:15*. The Apostle Paul writes about the two local church "*ordinances*" in *1 Corinthians 11:2* which is changed to "*traditions*" in the ESV. Humorous? No: sad.

For sake of clarity, somebody explain to me what this means in the ESV: "*If anyone does not recognize this, he is not recognized*" (*ESV 1 Corinthians 14:38*). Who or what are the "*cosmic powers*"

in *Ephesians 6:12 ESV*? All those who were taught about the “fruit of the Spirit” will now have to learn about the “fruit of light” instead (*ESV Ephesians 5:9*). These are a few of the thousands of changes.

Deceptive Advertising

With these changes in mind, now consider the deceptive advertising ploy used by Crossway Books to convince people to use the ESV. Although completely false, the ESV claims to be another Bible in the succession and lineage of the King James Bible, when the ESV is actually just a rehash of the corrupt RSV. The website puts forth the following information:

*The ESV Bible carries forward the **trusted legacy** of the Bible in English—the legacy established first in the Tyndale New Testament (1526) and the KJV Bible (1611). With this legacy as the foundation, the ESV Bible (2001) reflects the beauty and majesty of the original languages, first captured centuries ago by these early Bible translations.*

*But the ESV also provides **the most recent evangelical Christian Bible scholarship** and enduring readability for today. The ESV translation process itself was based on the **trusted principles** of essentially literal translation, which combines word-for-word accuracy with readability and literary excellence.*

Likewise, the ESV translation team was built on the trusted foundation of over 100 evangelical Christian scholars and pastors worldwide, committed to the truth, authority, and application of the Bible to all of life.

*The ESV Bible—for the church today and **for generations to come.**⁶*

Generations to come? Not one of the modern versions has ever made it past a single generation, much less into the generations to come. The ESV website continues with a most notable confession by stating that the King James (1611) WAS the standard for ALMOST four centuries (1611-2011). I guess they mean that the King James Bible was the standard for 390 years (until 2001) when this new kid

⁶ www.esv.org/esv/history/legacy/ (emphasis in original)

on the block was produced. In the second sentence they admit that it was the KJB that UNITED the Church, indicating that the disunity in churches has resulted from the multitude of voices in lieu of the single voice with a single standard recognized by the Bible-loving Christians for over 400 years. Again, I quote from the ESV website:

THE LEGACY OF THE KING JAMES VERSION

The King James Version (KJV) was the standard Bible used by the English-speaking world for almost four centuries. It was the one Bible that united the Church, strengthened believers, and brought untold millions of souls to Christ. Its literary beauty helped to shape the English language more than any other printed work before or since. Adults and children studied it and committed its verses to memory. It is still among the top-selling Bibles on current bestseller lists.

The translators of the KJV understood the value of the English translation work that had been done before their time, and they wisely referred to the earliest English Bible translations, dating back to William Tyndale's 1526 New Testament, in addition to the manuscripts in their original languages.

With the greatest respect for the KJV and deep gratitude to its translators for their work, the English Standard Version Translation Team endeavored to carry on the KJV's historic translation legacy in a way that is fresh and compelling for today and that will endure for generations to come.

THE ESV AND THE KJV: A COMPARISON

The English language has changed over the centuries, and modern readers find the KJV's archaic words and sentence structures difficult to understand. Throughout the course of the twentieth century, it became clear that Bible readers needed a translation they could easily understand, resulting in a proliferation of Bible translations.

Given the wide variety of translations today, the ESV occupies a unique place in the classic stream of essentially literal

*translation and careful attention to literary beauty. The result is a **highly accurate translation** that retains the literary impact of the KJV but that still speaks powerfully for today.*

To get a sense of the beauty of the ESV's language, compare the way the beloved 23rd Psalm is expressed in the ESV and the KJV.⁷

To establish "credibility," all of the bible version upstarts find it necessary to compare themselves with the authority of the Book. In the instance of the ESV, this is a very subtle ploy. After I compared word-for-word the KJB to the ESV, it became obvious why the ESV publishers chose to emphasize and advertise this familiar passage from the 23rd Psalm.

They chose for comparison a section which reads closest to the KJB, incorporating the fewest changes. Crossway Books chose the beloved and familiar 23rd Psalm to compare its ESV with the King James Bible. Granted, the ESV does not butcher this Psalm as have many of its predecessors, but its similarities to the King James Bible do not make the ESV somehow acceptable or even noteworthy. This is especially true for those of us who know that there are more significant underlying problems with this version. Their web page continues:

<i>Psalm 23 (KJV)</i>	<i>Psalm 23 (ESV)</i>
<i>The Lord is my shepherd; I shall not want.</i>	<i>The Lord is my shepherd; I shall not want.</i>
<i>He maketh me to lie down in green pastures: he leadeth me beside the still waters.</i>	<i>He makes me lie down in green pastures. He leads me beside still waters.</i>
<i>He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.</i>	<i>He restores my soul. He leads me in paths of righteousness for his name's sake.</i>

⁷ www.esv.org/esv/history/kjv/ (emphasis added to annotate differences)

<i>Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.</i>	<i>Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.</i>
<i>Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.</i>	<i>You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.</i>
<i>Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.</i>	<i>Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.</i>

Considering the ESV's changes to the 23rd Psalm makes me wonder if the ESV publishers intentionally designed this particular Psalm based on the recommendation of their advertising department. By comparing this section from the ESV with that of the KJB, they boast of the ESV's similarities to the King James Bible. It is certainly quite convenient to have such a profound example to set up as a model to claim that the differences between the ESV and God's word are modest and superficial.

The resemblance is uncanny. In fact, most of the changes in this section involve pronouns and verbs, giving the impression that the changes are restricted to such seemingly superficial matters. However, this example is quite deceptive because the magnitude of changes is far greater. Furthermore, they have taken something that sounds majestic (the KJB reading) and made it duller than a dime store novel. Here is a better representation of the extent of the changes using one verse from many to choose.

KJB Romans 6:19 I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

ESV Romans 6:19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

A Good Soldier in a Real Battle

This verse from Romans, more plainly than the 23rd Psalm, indicates the true variances between the ESV and the KJB. Contrary to their advertising example, over two thirds of the words of the KJB are changed in the ESV. This example, when combined with the other changes, reflects the ESV's low regard for God's word. Space and time limit the consideration of the thousands of additional examples. However, for those who desire some additional material into which to sink their teeth, consider how the ESV misses the whole point in the next comparison.

(KJB) 2 Timothy 2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

The King James Bible points out that, much like a soldier who endures hardness, soldiers of the Lord must too endure hardness, certainly a soldierly-sounding pursuit. While engaged in this spiritual battle, the Christian is not to get entangled with the "affairs

of this life.” This life’s affairs cover a wide variety of activities far too numerous to delineate and all too encompassing to limit to a list contrived by man’s simple imagination. The ESV changes the whole intent of the passage by trying to make the bible sound so modern. Instead of “*enduring hardness*” the 21st century Christian soldier is to “*share in suffering*”—sounds more like an effeminate touch of a weaponless army.

(ESV) 2 Timothy 2:3 Share in suffering as a good soldier of Christ Jesus. 4 No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.

Does the average ESV reader really understand God’s expectations better from reading the ESV? How would a typical ESV reader define something as being “civilian”? “*Civilian pursuits*” is so limiting versus God addressing the all encompassing “*affairs of this life*.” Civilian activities stress non-military activities, missing the whole meaning of the passage altogether. The passage is supposed to warn Christians not to allow the world’s entanglements to ensnare them.

Sharing

The world hates fighting words and seems more comfortable with “sissified” terminology such as sharing, etc. Their bibles reflect this politically correct mind set. The Bible says that believers are to “*communicate*” which has far greater meaning than simply using one’s tongue. Christians should communicate their faith through their testimony, gospel tracts, their words and their actions.

Yet, **Philemon 6** in the ESV refers to the “*sharing of your faith*” rather than the KJB’s communicating of that faith to others. Hebrews says in the KJB that we are “*partakers of Christ*”; the ESV says that we “*share in Christ*” (**Hebrews 3:14**). Yes, the ESV is much more modern sounding, but does it convey the same depth of meaning as the KJB? We do not need to update the words of God; we need to elevate our mind set to a more spiritual level.




“I consider an intimate knowledge of the Bible an indispensable quality of a well educated man.”

**Dr. Robert Milikan, former President of the
California Institute of Technology and
Nobel Prize winner**

“The letter of Scripture is a veil just as much as it is a revelation; hiding while it reveals, and yet revealing while it hides.”

Andrew Jukes



"Al-most persuaded" come, come to-day; "Almost persuaded" turn not away;
Je-sus in-vites you here, Angels are lingering near,
Pray's rise from hearts so dear,
O wanderer come!

GOSPEL
HALL
JESUS SAVES

*The song his mother
used to sing.*

Obey that Impulse!



The ESV: Corrupt Seed Results in Corrupt Fruit

The ESV's foundation is not the King James Bible or Tyndale's word, but the corrupt and liberal Revised Standard Version (RSV). Their website admits this fact:

*The words and phrases themselves grow out of the Tyndale-King James legacy, and most **recently out of the RSV, with the 1971 RSV text providing the starting point for our work.***

*Throughout, the Translation Team has benefited greatly from the massive textual resources that have become readily available **recently**, from **new insights** into biblical laws and culture, and from **current advances** in Hebrew and Greek lexicography and grammatical understanding.¹*

The ESV advertising refers to “new insights” and “current advances.” Every modern version producer sounds like an evolutionist—man is progressing and getting better. The Bible paints a completely different picture as it points to the fact that man is “*Ever learning, and never able to come to the knowledge of the truth*” (2 Timothy 3:7).

¹www.esv.org/esv/translation/about/

Much like the Southern Baptists' Holman Christian Standard Bible (HCSB), the ESV was birthed as a backlash to the NIV's announcement to discontinue production of the popular NIV by producing a more gender-neutral revision. A 1999 article by *World Magazine* provides the backdrop for why the HCSB and the ESV versions now exist:

The version [ESV] had its roots in discussions that took place before the May 1997 meeting called by James Dobson² at Focus on the Family headquarters to resolve the inclusive NIV issue. ...The group discussed the merits of the Revised Standard Version, first published in 1952 by the National Council of Churches and recently replaced by the New Revised Standard Version, a regendered update. Some months later, Trinity Evangelical Divinity School professor Wayne Grudem and Crossway President Lane Dennis entered into negotiations with the National Council of Churches to use the 1971 revision of the Revised Standard Version as the basis for a new translation.³

The ESV may have been birthed because of a backlash against the now gender inclusive language of the NIV 2011, but the ESV follows the same politically correct gender inclusive course, just to a lesser degree. The ESV gender neutralizes references to "man" and "men" almost 1,000 times (see **Romans 3:5** for example). The masculine pronouns "he," "him" and "his" (see **Romans 3:26** for example) are likewise gender neutralized another 2,000 times. So much for being outraged by the gender inclusive nature of the NIV 2011 and the TNiV! The ESV producers like the NRSV know that the other publishers could point out their male chauvinism if they refused to incorporate this new politically correct philosophy. The NIV, TNiV, NRSV, HCSB and the ESV renderings are influenced more by political correctness than they are by God and His inspired texts.

The problems with the ESV are quite pervasive. Gender inclusive language is really somewhat insignificant when one considers that

² Member of the Church of the Nazarene. (www.adherents.com/people/pd/James_Dobson.html)

³ David Bayly, "Decline of the NIV?," *World Magazine*, June 5, 1999.

whole doctrines are eliminated by the ESV editors. For instance, imputation, atonement, the old man and new man,⁴ etc. are not found one time in the ESV New Testament.⁵ I know the argument; the common man does not understand these words. When did the common man ever understand these words? He had to be taught what they meant; he had to learn their definitions. Isn't that what growing up in the Lord is all about?

Imputation is the means whereby God assigns (imputes) His righteousness to the Christian and no longer attributes (imputes) our sin to us! Impute means to "*reckon to one what does not belong to him.*"⁶ Think about what is lost when the Bible is dumbed down to the lowest common denominator of Christian thought. Praise God that the Christian's sin which did not belong to God was reckoned to God's Son, and God's righteousness which did not belong to the Christian was reckoned to us. We don't need the Bible updated; we need man updated to the Bible, which only comes from Bible study. How important is this one doctrine which is eliminated from the modern versions? Reading from the King James Bible:

"...God imputeth righteousness without works" (Romans 4:6)

"Blessed is the man to whom the Lord will not impute sin" (Romans 4:8)

"...that righteousness might be imputed unto them also" (Romans 4:11)

"...it was imputed to him for righteousness" (Romans 4:22)

⁴ "New man" is found one time in Ephesians referring to the joining together of Jew and Gentile into the body of Christ; but pre- and post-Christian states of the "old man" and the "new man" are completely lost in translation of the ESV. So much for effective Bible study! Further confusion arises when the Bible refers to the "old man" as being "dead" in **Romans 6:7-8**. The ESV changes the reading to "*one who has died*" giving the impression that this death is not talking about a spiritual death but a physical one like that found in verse 9.

⁵ Impute is used one time in the ESV in **1 Samuel 22:15** when referring to Ahimelech pleading with Saul not to kill him.

⁶ Webster's 1828 dictionary.

Now it was not written for his sake alone, that it was **imputed** to him" (**Romans 4:2**)

"But for us also, to whom it shall be **imputed**, if we believe on him that raised up Jesus our Lord from the dead; (**Romans 4:2**)

"...but **sin is not imputed** when there is no law) (**Romans 5:13**)

"... that God was in Christ, **reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation** (**2 Corinthians 5:19**)

Abraham believed God, and it was **imputed unto him for righteousness** (**James 2:23**)

After reading the true Bible, how could anyone believe that imputation is not important? The editors of the ESV seem to be totally oblivious to the true teachings of scripture. For instance, they have no clue as to the purpose of the law today. They change **Romans 7:5** to indicate that God's Law is somehow responsible for exciting man's sinful obsessions as they write: "...our sinful passions, aroused by the law..." Another crazy interpretation concerning the Law is found in the next chapter in **Romans 8:3**, which states that our flesh weakens the Law: "...the law, weakened by the flesh..." Both of these are wild private interpretations.

Their misunderstandings concerning the Law are not limited to these few examples. The Bible points out that in reference to all of the Old Testament *ordinances* (**Colossians 2:20**), Christ's death on the cross blotted out these ordinances:

(KJB) Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

The ESV not only lacks sense, but also eliminates the effect of Christ's death on the cross. According to the KJB, His sacrifice facilitated the blotting out of the Old Testament ordinances. What does the ESV say since it is simply an update into modern language?

(ESV) Colossians 2:14 by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

These two readings are not even remotely associated. God seems to have blinded the minds of the ESV editors as to what they were writing much like He has done to every other modern version committee and publishing house.

ESV's Lordship Salvation

Most people would agree that salvation is one of the key doctrines of the Bible. Many Christians use the "Romans' Road" as a guide to show people that they are sinners (*Romans 3:23*) and that the wages for being an unforgiven sinner is eternal damnation. (*Romans 6:23*). Usually, the well-meaning person witnessing winds up his witness with an offer to call on the name of Christ in Romans chapter 10.

One of the fundamental mistakes is made when Romans chapter 10 is used to convince a person to simply pray a prayer as though the prayer is some form of a mantra⁷ that saves a person. The changes to the ESV further compound this unscriptural mode of "soul winning." Their version will be used to convince this generation that the prayer is precisely the very thing that saves a person (changes in bold).

(ESV) Romans 10:8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); 9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, "Everyone who believes in him will not be put to shame." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.

What is this Lordship Salvation mantra now taught by the ESV? Since the ESV says, "*with the mouth one confesses and is saved*," the words given to be confessed are now: "*Jesus is Lord*." This passage can easily be used to PROCLAIM that a person is deemed saved when he or she follows this pattern from something as authoritative as a (so-called) bible.

There is much more wrong with this passage, including three other elements:

In Hindu and Buddhist religious practice, a sacred word, chant, or sound that is repeated during meditation to facilitate spiritual power and transformation of consciousness.

1. Preaching is changed to proclamation (*verse 8*).
2. The KJB points out that a saved person will not be ashamed of his newfound relationship with the Lord Jesus Christ. The ESV teaches that God will not put that person to shame (*verse 11*).
3. The ESV ends up the passage with the proclamation of the prosperity doctrine stating that God bestows riches on all who call upon Him. The KJB points out that God is rich giving a sense of the depth of His love and blessings bestowed upon His children (*verse 12*).

This is the true reading of the text from the King James Bible which includes preaching; does not incorporate any type of mantra; and also does not embody any sort of prosperity doctrine.

*(KJB) Romans 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we **preach**; 9 That if thou shalt **confess with thy mouth the Lord Jesus**, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the **mouth confession is made unto salvation**. 11 For the scripture saith, Whosoever believeth on him **shall not be ashamed**. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is **rich unto all that call upon him**.*

How Important is Preaching?

Man's nature does not draw him to God or to God's ways. This is the primary reason why the world hates Bible preaching from a true God-called preacher. Satan has used this natural tendency to convince uninformed Christians that the modern version changes are insignificant. Furthermore, Satan persuades man to think that he can use his own wisdom to figure out or know God. Consider the modern versions' treatment of *preaching* by first considering what God expresses concerning preaching.

(KJB) 1 Corinthians 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

God exalts the preaching of His word and His message. In this instance, the ESV publishers leave “*preaching*” intact in the verse but change the entire meaning of the verse. Since the ESV is supposed to be so much easier to understand than the KJB, what does the following verse mean?

(ESV) 1 Corinthians 1:21 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.

Does the ESV imply or actually say that people who believe on the Lord Jesus Christ are saved by “the folly” of what is preached? Folly means a thoughtless or reckless act or idea. Combine that definition with the knowledge of exactly what saves a person, and the ESV reader should be shocked. What aspect of the preaching of the cross is folly? Is it the blood? Is it the sacrificial atonement? Or is it the substitutionary death, the sinless Son of God giving His life on the cross?

God emphasizes the fact that He saves through preaching and decrees that the act of preaching to the world is foolish. Does this mean that God does not promote preaching? The Bible teaches otherwise. The KJB contains some derivative of the word *preaching* in 145 verses. The ESV reduces this to only 31 instances. The world hates preaching, and the ESV serves up exactly what the world wants. Hebrews chapter 4 is a prime example of the removal of preaching and changing the Gospel to “good news.” Man is saved by the Gospel of the Grace of God, not some generic-sounding “good news.”

(KJB) Hebrews 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

(ESV) Hebrews 4:2 For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.

*(KJB) Hebrews 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was **first preached** entered not in because of unbelief:*

*(ESV) Hebrews 4:6 Since therefore it remains for some to enter it, and those who formerly **received the good news** failed to enter because of disobedience,*

The following chart reveals a few of the ESV changes. The ESV purports to be easier to read; however, the reading level is higher as the following examples reflect. Some of the changes are included in the chart because their change represents some of the significant doctrinal changes. Remember this is just a sampling of the ESV changes made to God's word. (All footnotes are at the end.)

ESV vs. KJB New Testaments

	HARD WORD (ESV)	EASY WORD (KJB)
Mat 1:11	deportation	carried away
Mat 1:20	considered	thought
Mat 1:25	a son ¹	her firstborn son
Mat 2:16	region	coasts
Mat 3:12	winnowing fork	fan
Mat 5:13	people's ²	men
Mat 5:19	relaxes	break
Mat 5:22	(phrase removed) ³	without a cause
Mat 6:13	(phrase removed) ⁴	For thine is the...Amen
Mat 5:21	murder	kill
Mat 7:14	the way is hard ⁵	narrow is the way
Mat 8:11	recline at table ⁶	sat

	HARD WORD (ESV)	EASY WORD (KJB)
<i>Mat 9:17</i>	wineskins	bottles
<i>Mat 9:20</i>	fringe	hem
<i>Mat 10:10</i>	tunics	coats
<i>Mat 18:11</i>	(verse deleted) ⁷	For the Son of man...
<i>Mt 19:23-24</i>	person...person ⁸	man...man
<i>Mat 20:20</i>	kneeling down	worshipping
<i>Mat 23:14</i>	(verse deleted)	Woe unto you...
<i>Mar 1:2</i>	Isaiah ⁹	prophets
<i>Mar 2:21</i>	unshrunk	new
<i>Mar 9:29</i>	prayer	prayer <i>and fasting</i>
<i>Mar 10:24</i>	(phrase removed)	trust in riches
<i>Mar 14:3</i>	flask	box
<i>Mar 14:18</i>	reclining	sat
<i>Luk 1:22</i>	mute	speechless
<i>Luk 1:28</i>	(phrase removed)	blessed among women
<i>Luk 2:1-3</i>	registered, registration	taxed, taxing
<i>Luk 2:33</i>	father	Joseph
<i>Luk 2:43</i>	parents	Joseph and his mother
<i>Luk 4:4</i>	(phrase removed)	but by every word of God
<i>Luk 4:32</i>	teaching	doctrine
<i>Luk 7:2</i>	highly valued	dear
<i>Luk 7:32</i>	sang a dirge	have mourned

	HARD WORD (ESV)	EASY WORD (KJB)
<i>Luk 8:31</i>	abyss	deep
<i>Luk 8:33</i>	rushed	ran
<i>Luk 9:35</i>	my Chosen One	(phrase added)
<i>Luk 9:39</i>	seizes	taketh
<i>Luk 9:45</i>	concealed	hid
<i>Luk 9:55-6</i>	(all of Jesus' words removed)	Ye know not...save them
<i>Luk 10:2</i>	plentiful	great
<i>Luk 10:21</i>	gracious	good
<i>Luk 13:32</i>	finished my course	be perfected
<i>Luk 16:23</i>	Hades	hell
<i>Luk 22:31</i>	demanded	desired
<i>Luk 23:33</i>	Skull ¹⁰	Calvary
<i>Joh 6:47</i>	(phrase removed)	on me
<i>Joh 10:23</i>	colonnade	porch
<i>Joh 10:24</i>	suspense	doubt
<i>Joh 11:17</i>	tomb	grave
<i>Joh 11:57</i>	arrest	take
<i>Ac 2:27, 31</i>	Hades	hell
<i>Act 2:47</i>	being saved ¹¹	be saved
<i>Act 4:24</i>	Sovereign	Lord
<i>Ac 4:27, 30</i>	servant	child
<i>Act 8:37</i>	(verse removed)	(Eunuch trusts Christ)

	HARD WORD (ESV)	EASY WORD (KJB)
<i>Act 13:12</i>	proconsul	deputy
<i>Rom 1:8</i>	proclaimed	spoken of
<i>Rom 1:12</i>	mutually encouraged	comforted together
<i>Rom 11:8</i>	stupor	slumber
<i>Rom 11:33</i>	inscrutable	past finding out
<i>Rom 12:1</i>	spiritual worship	reasonable service
<i>Rom 14:10</i>	seat of God	seat of Christ
<i>Rom 15:16</i>	in the priestly service	ministering
<i>1Cor 1:21</i>	folly of what we preach	foolishness of preaching
<i>1Cor 4:5</i>	commendation	praise
<i>2Cor 1:17</i>	vacillating	lightness
<i>Gal 5:12</i>	emasculate	cut off
<i>Eph 3:9</i>	(God is the Creator)	(Christ is the Creator)
<i>Eph 5:18</i>	debauchery	excess
<i>Eph 6:12</i>	cosmic powers	rulers
<i>Phi 1:13</i>	imperial guard	palaces
<i>Col 1:14</i>	(phrase removed)	through his blood
<i>Col 2:23</i>	asceticism	humility
<i>1The 4:16</i>	cry of command	shout
<i>1The 5:14</i>	admonish	warn
<i>1The 5:22</i>	form of	appearance of evil
<i>2The 2:3</i>	rebellion, lawlessness	falling away, sin

	HARD WORD (ESV)	EASY WORD (KJB)
<i>1Tim 3:16</i>	He	God
<i>1Tim 5:6</i>	self-indulgent	liveth in pleasure
<i>1Tim 5:24</i>	conspicuous	open
<i>1Tim 6:15</i>	Sovereign	Potentate
<i>2Tim 3:3</i>	heartless	without natural affection
<i>2Tim 3:16</i>	breathed out	given by inspiration
<i>Titus 1:6</i>	debauchery or insubordination	riot or unruly
<i>Titus 1:10</i>	insubordinate	unruly
<i>Titus 2:13</i>	our Great God ¹²	the great God and our...
<i>Titus 2:3</i>	reverent	holiness
<i>Titus 3:9</i>	controversies	questions
<i>Heb 2:17</i>	propitiation	reconciliation
<i>Heb 5:10</i>	designated	called
<i>Heb 7:2</i>	apportioned	gave
<i>Jam 1:11</i>	midst of his pursuits	in his ways
<i>Jam 5:16</i>	confess your sins	confess your faults
<i>1Pet 1:11</i>	subsequent	follow
<i>1Pet 1:18</i>	ransomed	redeemed
<i>1Pet 2:2</i>	grow up into salvation	Grow thereby
<i>1Pet 4:4</i>	flood of debauchery	excess of riot
<i>2Pet 2:5</i>	herald	preacher
<i>2Pet 2:6</i>	extinction ¹³	ashes

	HARD WORD (ESV)	EASY WORD (KJB)
3Pet 2:14	insatiable	cannot cease
1Jo 4:3	(phrase removed)	is come in the flesh
1Jo 4:19	love	love <i>him</i> ¹⁴
1Jo 5:7-8	(most text removed)	(proof text of trinity)
3Jo 11	imitate good ¹⁵	follow...good
Rev 1:5	freed us	washed us
Rev 1:6	his God	God and his father
Rev 2:2	patient endurance	patience
Rev 2:3	enduring patiently	patience
Rev 5:11	myriads of myriads	ten thousand times ten thousand
Rev 6:8	famine, pestilence	hunger, Death
Rev 6:10	Sovereign Lord	Lord
Rev 11:9	placed in a tomb	put in graves
Rev 13:1	diadems	crowns
Rev 13:5	blasphemous words	great things
Rev 13:10	endurance	patience
Rev 16:9	fierce	great
Rev 16:21	severe	great
Rev 17:1	prostitute	whore
Rev 17:16	prostitute	whore
Rev 17:17	handing over	give
Rev 18:2	detestable beast	hateful bird

	HARD WORD (ESV)	EASY WORD (KJB)
Rev 18:7	mourning	sorrow
Rev 18:2	demons	devils
Rev 19:12	diadems	crown
Rev 19:20	captured	taken
Rev 20:2	ancient	old
Rev 21:8	cowardly	fearful

Footnotes for table:

- ¹ This distorts the fact that Jesus was the first among many of Mary's children.
- ² An example of attempts to make the ESV more gender-neutral.
- ³ The King James Bible makes it clear that if a person has a cause to be angry, he is not a sinner. Jesus got angry as Mark 3:5 testifies and with "without a cause" removed, one could argue that Jesus was a sinner.
- ⁴ Much of the so-called Lord's prayer is removed: "*For thine is the kingdom, and the power, and the glory, for ever. Amen.*"
- ⁵ This implies that salvation is difficult. Salvation is easy, but the way is narrow because Jesus is the only way.
- ⁶ This does not even sound like correct English (see **Luke 5:29, 12:37, 13:29, 17:7; John 13:23, etc.**).
- ⁷ This is one of 13 whole verses completely deleted from the ESV. Details follow chart.
- ⁸ Another example of the 968 times that "man" or "men" is gender neutralized in the ESV (other examples: **Romans 3:4, 5:7, 10:10; 1 Corinthians 2:11.**

- ⁹ This is an ESV error that originates in the corrupt underlying manuscripts because the quote does not originate in Isaiah but *Malachi 3:1*.
- ¹⁰ This is the only time that Calvary shows up in the King James Bible. The ESV, like its predecessors, removes the only usage of Calvary.
- ¹¹ ESV teaches progressive salvation rather than eternal security—those who are “saved” in the KJB are “being saved” in the ESV (see *Acts 2:47, 1 Corinthians 1:18, 15:2; 2 Corinthians 2:15*).
- ¹² See *One Book Stands Alone*, chapter 3, “What’s Right? vs. James White” for a full discussion concerning the implications of this change (pages 39-51). Available at www.KJB1611.com.
- ¹³ Does it teach Darwin’s evolutionary principles concerning the survival of the fittest or upon death that the soul is extinguished? (*ESV 2 Peter 2:6*) “*if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly*; Oh, maybe it is just the cities being extinct and not the people. How confusing. I thought these modern versions were supposed to be easier to read! The KJB simply says that these two cities were turned to **ashes**...now, that I understand.
- ¹⁴ The point is that we love God because He first loved us. The ESV misses the whole point.
- ¹⁵ Imitation carries the connotation that a thing is not genuine.

Study the Bible!

Not surprisingly, the two commands to *study* the Bible are both removed by the ESV! Unlike the King James Bible, the modern versions are *not* designed to be effectively studied. As the ESV changes words and phrases, the most effectual Bible study tool is eliminated—the cross reference.

The two commands to study are both found in the Apostle Paul’s epistles given directly to and for the Church Age saints. The first is found in First Thessalonians.

(KJB) 1 Thessalonians 4:11 *And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;*

(ESV) 1 Thessalonians 4:11 *and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you,*

With the ESV's removal of the first command to study, the reader has a second chance to know God's expectations and demands from Second Timothy.

(KJB) 2 Timothy 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

(ESV) 2 Timothy 2:15 *Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.*

Far too many Christians allow their Bibles to gather dust during the week rather than insuring a Bible reading and study routine. Using these two admonitions, a preacher with a King James Bible can preach "*the whole counsel of God*" (**Acts 20:27**). It is not possible for the ESV preacher to preach the whole counsel of God as he has been demoted to a "*herald of righteousness*." ⁸

Personal Bible Reading

Every Christian should have a set aside time for personal Bible study and reading. Paul exhorted Timothy as a young man to be an example to other believers. Not only is Bible study important, but neglecting personal Bible reading will significantly hinder the Christian's growth. Paul penned this admonition:

(KJB) 1 Timothy 4:13 *Till I come, give attendance to reading, to exhortation, to doctrine.*

The KJB expressly asserts the necessity of the Christian to personally read his Bible. The ESV weakens this exhortation

⁸ Noah, referred to as a "*preacher of righteousness*" in the KJB is changed to a "*herald of righteousness*" in the ESV (**2 Peter 2:5**).

by *adding* to the Bible.⁹ The ESV adds the word *public*, thereby changing the exhortation from *personal* to strictly *public* reading.

(ESV) 1 Timothy 4:13 *Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.*

The ESV once again removes the exhortation to give attendance to *doctrine*. This change to doctrine is not limited to this removal, but is quite persistent throughout this version (see verse 16 where “*doctrine*” is again changed to “*teaching*”). Remarkably, the ESV removes “*doctrine*” in four out of every five verses where it can be found in the KJB.¹⁰ When doctrine is undermined, the Church is weakened. Therefore, the ESV weakens the Church.



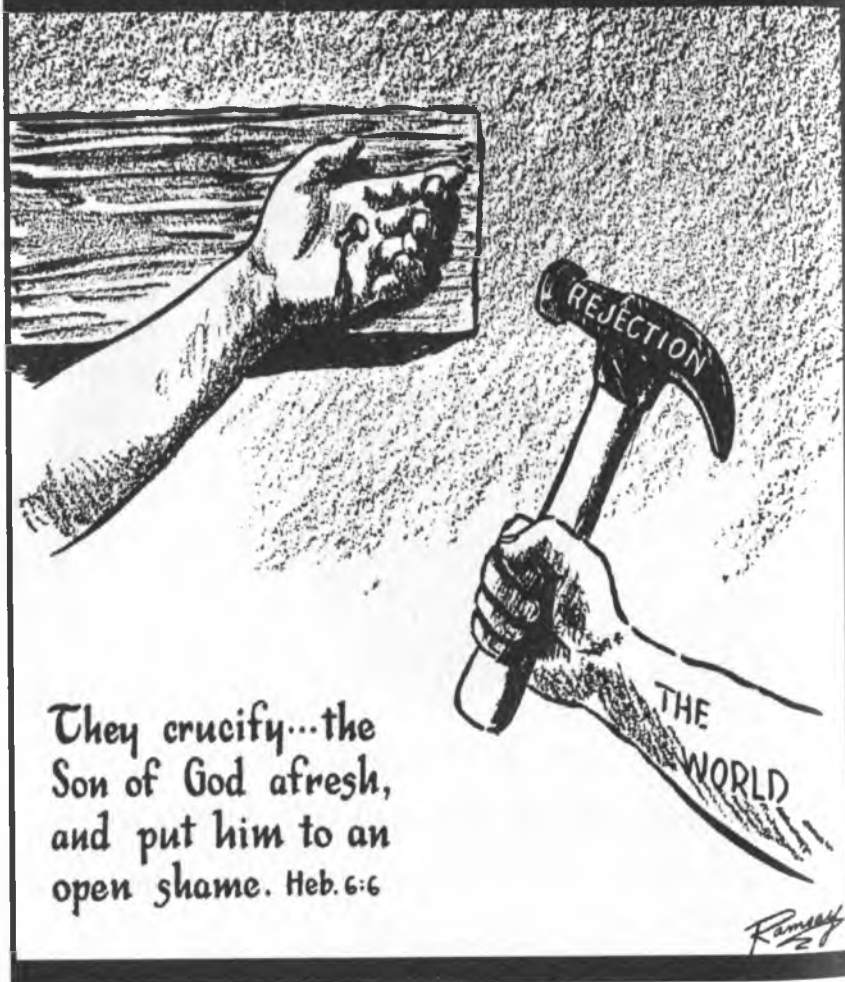
“Reading the Bible without meditating on it is like trying to eat without swallowing.”

Anonymous

⁹ (KJB) Proverbs 30:6 *Add thou not unto his words, lest he reprove thee, and thou be found a liar.*

¹⁰ Doctrine is found 55 times in the KJB and only 11 times in the ESV.

Still Hammering



"One of these days some simple soul will pick up the Book of God, read it, and believe it. Then the rest of us will be embarrassed."

Leonard Ravenhill



The ESV's Substitute Savior

Like all of its predecessors, the ESV also camouflages Satan's true identity. God calls him out by name one time in Isaiah chapter 14 when the word of God refers to him as *Lucifer*.

(KJB) Isaiah 14:12 *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!*

Interestingly, most of the modern versions replace Lucifer in **Isaiah 14:12** with titles specifically used to address the Lord Jesus Christ. The NIV makes the change to "*morning star*." When cross-referenced in the Bible, this title belongs directly to the Lord Jesus Christ in Revelation chapter 22.¹ The ESV follows its predecessors by replacing Lucifer, but this time with another designation for Jesus Christ, that of *Day Star*.

(ESV) Isaiah 14:12 *"How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!"*

(KJB) Revelation 22:16 *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

The ESV (and Satan) change tactics, further demonstrating the sinister nature of the changes in the modern versions. Interestingly, the Hebrew word for *star* (*kokab*) is not found in **Isaiah 14:12**. What justification could these revisers have for making such a change? Cross references in the KJB identify the *day star* as Jesus Christ.

(KJB) 2 Peter 1:19 *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the **day star** arise in your hearts:*

If you think you might have this all figured out, think again. The ESV changes day star to morning star in Second Peter. Jesus is the morning star in Revelation chapter 22 in the KJB, but the change here seems nothing more than to qualify for a copyright.

(ESV) 2 Peter 1:19 *And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the **morning star** rises in your hearts,*

This change by the ESV in Second Peter from *day star* to the *morning star* further impeaches the testimony of its predecessors. For instance, the NIV replaces Lucifer with another designation for Jesus Christ. **(NIV Isaiah 14:12)** *How you have fallen from heaven, **O morning star**, son of the dawn! You have been cast down to the earth, you who once laid low the nations!*

Confused? Maybe this will help...Lucifer is Satan; the morning star and the Day Star are both designations for Jesus Christ. All modern versions remove Lucifer, the angelic being who fell from heaven; and each replaces him with various titles belonging to the Lord Jesus Christ. What's a Christian to do? Stick with the tried and true King James Bible and stop trying to justify your use of a perverted translation no matter how convincing it may be marketed.

Seventeen Missing ESV Verses Justified with Dubious Footnotes

For 2,000 years the New Testament contained each of the verses listed below, that is, until the 19th century Westcott and Hort text

eliminated them. Many of the modern versions simply omit verses without so much as a footnote to explain their infidelity. The ESV incorporates footnotes, but their wording tends to be quite misleading. Each one gives the impression that the verses were ADDED using the words “*add*” and “*insert*.” This philosophy can be attributed to a theory proposed by Westcott and Hort, completely unsubstantiated by history and refuted by the facts.

1. (KJB) Matthew 12:47 *Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.*

(ESV) Matthew 12:47 (BLANK)

ESV Footnote: “**12:46** Some manuscripts **insert** verse 47...”

2. (KJB) Matthew 17:21 *Howbeit this kind goeth not out but by prayer and fasting.*

(ESV) Matthew 17:21 (BLANK)

ESV Footnote: “**17:20** Some manuscripts **insert** verse 21...”

3. (KJB) Matthew 18:11 *For the Son of man is come to save that which was lost.*

(ESV) Matthew 18:11 (BLANK)

ESV Footnote: “**18:10** Some manuscripts **add** verse 11...”

4. (KJB) Matthew 23:14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.*

(ESV) Matthew 23:14 (BLANK)

ESV Footnote: “**23:13** Some manuscripts **add** here (or after verse 12) verse 14...”

5. (KJB) Mark 7:16 *If any man have ears to hear, let him hear.*

(ESV) Mark 7:16 (BLANK)

ESV Footnote: “**7:15** Some manuscripts **add** verse 16...”

6. (KJB) Mark 9:44 *Where their worm dieth not, and the fire is not quenched.*

(ESV) Mark 9:44 (BLANK)

ESV Footnote: "9:43 Some manuscripts **add** verses 44 and 46 (which are identical with verse 48)"

7. (KJB) Mark 9:46 *Where their worm dieth not, and the fire is not quenched.*

(ESV) Mark 9:46 (BLANK)

No Footnote

8. (KJB) Mark 11:26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

(ESV) Mark 11:26 (BLANK)

ESV Footnote: "11:25 Some manuscripts **add** verse 26..."

9. (KJB) Mark 15:28 *And the scripture was fulfilled, which saith, And he was numbered with the transgressors.*

(ESV) Mark 15:28 (BLANK)

ESV Footnote: "15:27 Some manuscripts **insert** verse 28..."

10. (KJB) Luke 17:36 *Two men shall be in the field; the one shall be taken, and the other left.*

(ESV) Luke 17:36 (BLANK)

ESV Footnote: "17:35 Some manuscripts **add** verse 36..."

11. (KJB) Luke 23:17 *(For of necessity he must release one unto them at the feast.)*

(ESV) Luke 23:17 (BLANK)

ESV Footnote: "23:16 Here, or after verse 19, some manuscripts **add** verse 17..."

12. (KJB) John 5:4 *For an angel went down at a certain season into the pool, and troubled the water: whosoever then first*

after the troubling of the water stepped in was made whole of whatsoever disease he had.

(ESV) John 5:4 (BLANK)

ESV Footnote: "5:3 Some manuscripts *insert*, wholly or in part..."

13. (KJB) Acts 8:37 *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

(ESV) Acts 8:37 (BLANK)

ESV Footnote: "8:36 Some manuscripts *add* all or most of verse 37..."

14. (KJB) Acts 15:34 *Notwithstanding it pleased Silas to abide there still.*

(ESV) Acts 15:34 (BLANK)

ESV Footnote: "15:33 Some manuscripts *insert* verse 34..."

15. (KJB) Acts 24:7 *But the chief captain Lysias came upon us, and with great violence took him away out of our hands,*

(ESV) Acts 24:7 (BLANK)

ESV Footnote: "24:6 Some manuscripts *add*..."

16. (KJB) Acts 28:29 *And when he had said these words, the Jews departed, and had great reasoning among themselves.*

(ESV) Acts 28:29 (BLANK)

ESV Footnote: "28:28 Some manuscripts *add* verse 29..."

17. (KJB) Romans 16:24 *The grace of our Lord Jesus Christ be with you all. Amen.*

(ESV) Romans 16:24 (BLANK)

ESV Footnote: "16:23 Some manuscripts *insert* verse 24..."

More Dubious Footnotes

In addition to these 17 verses yanked out of the body of the ESV, many of the ESV footnotes create doubt as to the authenticity of several other verses and sometimes whole passages. For instance, the following Mark chapter 16 footnote in the ESV casts doubt on an additional 17 verses:

Mark 16:9 *Some manuscripts end the book with 16:8; others include verses 9–20 immediately after verse 8...*

The ESV footnote is not only wrong; it is very misleading. The footnote implies that the overwhelming magnitude of the evidence disproves the credibility and authenticity of this passage. The facts prove otherwise. Due to space limitations, it is impossible to list the Greek witnesses that contain this passage, but listing the ones that *do not* include the passage requires much less space. What the ESV editors fail to mention is that 618 of the extant 620 manuscripts containing Mark 16 *do include* this ending called into question by the ESV editors. The two manuscripts not containing the verse are the *Vaticanus* and *Sinaiticus* texts used by Westcott and Hort.

Through the centuries, the Church has rejected the authenticity of these two manuscripts, partly because of the documented differences between themselves (3,036 differences in the four gospel books alone). The reason that these two corrupt manuscripts carry such weight with the modern version revisers is because they are the two texts used to justify the vast majority of changes between the King James Bible and the modern versions.

God loves His word and so should we. It is terrible to cast doubt upon the legitimacy of any particular text. The next passage leaves the text in the body of John chapters 7 and 8 but double brackets the entire 12 verses, with the following note inserted between verses 52 and 53:

“[The earliest manuscripts do not include 7:53-8:11]”

What are these supposed “earliest manuscripts”? You guessed it; the same ones that weakened the authority of every one of the

other scriptures. The textual criticism (footnote) attached to the inserted note reads: "**John 7:53** *Some manuscripts do not include 7:53–8:11; others add the passage here or after 7:36 or after 21:25 or after Luke 21:38, with variations in the text*" The footnote is written in such a way as to cause the reader to believe that there is much uncertainty attached to this passage.

The Westcott and Hort theory teaches that well-meaning scribes added this text and others during the fourth century. This simply cannot be the case because these verses, along with many of the other questionable "additions," were all quoted by the early church fathers in their writings. The existence of these readings centuries before their supposed creation in the 4th century completely disproves the Westcott and Hort theory. It is that simple.

Other Significant Deletions

Hundreds of the verse deletions of the ESV could be explored, but for space, discussion will be limited to the following ten deletions.² The bold words are the ones removed by the ESV.

(KJB) *Mark 9:49* **For every one shall be salted with fire, and every sacrifice shall be salted with salt.**

(ESV) *Mark 9:49* **For everyone will be salted with fire.**

(KJB) *Luke 9:55* **But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.**

(ESV) *Luke 9:55* **But he turned and rebuked them. 56 And they went on to another village.**

(KJB) *John 3:13* **And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**

(ESV) *John 3:13* **No one has ascended into heaven except he who descended from heaven, the Son of Man.**

² See the warning of **Revelation 22:19** concerning taking away from the scriptures.

(KJB) John 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, **going through the midst of them, and so passed by.**

(ESV) John 8:59 So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

(KJB) Acts 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: **it is hard for thee to kick against the pricks.** 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

(ESV) Acts 9:5 And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting. 6 But rise and enter the city, and you will be told what you are to do."

(KJB) Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.**

(ESV) Romans 8:1 There is therefore now no condemnation for those who are in Christ Jesus.

(KJB) 1 Corinthians 10:28 But if any man say unto you, This is offered in sacrifice **unto idols**, eat not for his sake that shewed it, and for conscience sake: **for the earth is the Lord's, and the fulness thereof;**

(ESV) 1 Corinthians 10:28 But if someone says to you, "This has been offered in sacrifice," then do not eat it, for the sake of the one who informed you, and for the sake of conscience--

(KJB) 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?

(ESV) Galatians 3:1 O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.

(KJB) Hebrews 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

(ESV) Hebrews 2:7 You made him for a little while lower than the angels; you have crowned him with glory and honor,

(KJB) 1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

(ESV) 1 John 5:7 For there are three that testify: 8 the Spirit and the water and the blood; and these three agree.

Ludicrous Changes

If the modern versions are simply updating the language, making it more modern and easier to read and understand, then there should be no difference between the KJB and the other so-called bibles. Time constraints do not permit an exhaustive study of the differences between the ESV and KJB, but here is an additional example. The KJB confirms the fact that Christ became a man through the virgin birth with the seed passed down from the promise made to Abraham.

(KJB) Hebrews 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Because Christ became a man and was tempted in all points like us, through His office as a merciful and high priest, He makes reconciliation for the sins of the people. It is impossible to critically examine the same passage from the ESV because it is nonsensical in the context of what is being conveyed. It certainly does not provide the same truth as the KJB.


(ESV) Hebrews 2:16 For surely it is not angels that he helps, but he helps the offspring of Abraham.

How majestic does this sound from the ESV? "Therefore lift your **drooping** hands and strengthen your weak knees" (*ESV Hebrews 12:12*). Too many innocent Christians have been duped

into believing that there are no substantial differences between the KJB and the modern versions.


The big thing about sin is the I;

but behold whom we see when that I—



but

"I AM CRUCIFIED WITH CHRIST; NEVERTHELESS I LIVE; YET NOT I, BUT CHRIST LIVETH IN ME: AND THE LIFE WHICH I NOW LIVE IN THE FLESH I LIVE BY THE FAITH OF THE



space OF GOD, WHO LOVED ME, AND GAVE HIMSELF FOR ME." GAL. 2:20

becomes zero

"The Word of God well understood and religiously obeyed is the shortest route to spiritual perfection. And we must not select a few favorite passages to the exclusion of others. Nothing less than a whole Bible can make a whole Christian."

AW. Tozer



Salvation: The ESV's Damnable Heresy

The modern versions' cavalier treatment of God's word has corrupted many of His precious truths. On the other hand, thousands of examples from the KJB prove that it alone exalts God's words. The ESV's corrupting influence is no exception. It too does irreversible harm to many of the Bible's important doctrines. One such case is God's promise to preserve His word in every generation. Consider this vivid portrayal of that very promise.

(KJB) Psalm 12:6 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 for ever.

God's words are pure and the LORD promises to keep and preserve THEM (the pure words). The ESV changes this promise into something nonsensical.

(ESV) Psalm 12:6 The words of the LORD are pure words, like silver refined in a furnace on the ground, purified seven times. 7 You, O LORD, will keep them; you will guard us from this generation forever.

For those who claim that the ESV and the KJB are identical, compare these two verses again from Psalm chapter 12 and try to keep an open mind. Where in this passage from the ESV do you find God's promise of supernatural preservation of His word? It is not there to be found.

Time and space does not permit pointing out all of the other corrupting influences resulting from changes to the word of God. However, when one considers how God values one soul, it is easy to recognize that any degradation of those truths could have eternal consequences.

Mark 8:36 *For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*

God contrasts one soul to all the world's treasures and pleasures. For that reason, the next section is of utmost importance.

Salvation: Sure and Simple

Some of the modern version's changes seem quite innocent and even innocuous. However, in some instances, the "modernization" of the words of God constitutes heresy. Much of this heresy surrounds the most important truth for a person to understand—that is, the means of salvation.

For instance, the word of God plainly teaches that salvation occurs at a *point in time* in a man's life after he realizes his lost condition and acknowledges his need for the Saviour. The *moment* he accepts the Saviour, he is saved! The modern versions distort God's *instantaneous* salvation into some sort of *progressive* salvation that occurs over time.

The Bible plainly teaches that salvation involves *no works*,¹ however, the modern versions alter this truth as well. Rather than teaching salvation by grace, many of their verses pervert the gospel by including *works*. Though the problems with these versions neither begin nor end with these two critical distortions, these two highly significant issues will be the primary emphasis of this chapter.

¹ *Ephesians 2:9, 2 Timothy 1:9, Titus 3:5*

As the King James Bible (KJB) is compared to the English Standard Version (ESV), keep in mind that the changes discussed are *not* limited solely to the ESV. Because the modern versions rely upon the same corrupt foundation, the other contemporary versions also manifest most of these same erroneous alterations.

The Greek and Hebrew texts accepted as authentic by the churches for over 1,500 years, and used to translate the KJB, have been rejected by the modern version authors. Instead, these individuals consistently chose to base their versions on the corrupt interpretations provided by the Westcott and Hort Greek Text. Such a basis amounts to a foundation of sinking sand. James White gives the position of the modern version critic quite succinctly.

*The simple fact of the matter is that no textual variants in either the Old or New Testaments in any way, shape, or form materially disrupt or destroy any essential doctrine of the Christian faith.*²

If Mr. White's assessment is true then there should be no reason for alarm and you can set this book aside. Doug Kutilek, another modern day critic, agrees with Mr. White's assessment, adding "credibility" to his position by finding someone who held their position during the early 1900's. He quotes Sir Frederic G. Kenyon. In discussing the differences between the traditional text (King James Bible text) and the Alexandrian text-types (the modern versions), Kenyon writes:

*We may indeed believe that He would not allow His Word to be seriously corrupted, or any part of it essential to man's salvation to be lost or obscured; but the differences between the rival types of text is not one of doctrine. No fundamental point of doctrine rests upon a disputed reading: and the truths of Christianity are as certainly expressed in the text of Westcott and Hort (all modern versions) as in that of Stephanus (King James Bible). Even advocates and defenders of the supremacy of the Byzantine over the Alexandrian text agree in this assessment.*³

² White, *The King James Only Controversy*, op. cit., p.40.

³ Doug Kutilek, *Westcott & Hort vs. Textus Receptus: Which is Superior?*, 5/24/96.

Of course, I do *not* agree with the assessments of White, Kutilek, or Kenyon and the facts disprove their assertions. All of the modern versions follow or have been infected by the Westcott and Hort, Alexandrian text types. You be the judge whether these changes are significant. The souls of men rest upon the truths of God's word! Who would want to change these precious truths and pervert them so? To claim that God would not allow His word to be seriously corrupted is naïve to say the least.

Christ Came to Save the Lost . . . or Did He?

As the result of sin, every person born into the world *deserves* to be eternally separated from God. In fact, Adam's sin created this division six thousand years ago, passing it upon all future generations. "*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*" (**Romans 5:12**). However, God's eternal plan provided for the redemption of man from the very beginning. Man was not to be left without hope.

The Lord Jesus Christ would provide the ultimate sacrifice as payment for our sins—His shed blood on the cross of Calvary. The Bible plainly teaches that He descended from heaven's glory *to save sinners*. Since we have all sinned,⁴ He came to save each and every one of us from the penalty that we all deserve—eternal separation from a holy, perfect, and just God.

(KJB) Luke 9:55 *But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.*

The Bible emphasizes that Jesus came to save and not to destroy men's lives! History clearly reveals that religion has done just the opposite—destroyed much and saved none. Christ came to save from the penalty of sin: "***For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord***" (**Romans 6:23**). By removing 70 percent of this passage from Luke, the ESV fails to state Christ's mission for becoming a man.

⁴ **Romans 3:23.**

(ESV) Luke 9:55 But he turned and rebuked them.

The Bible frequently provides multiple witnesses in order to emphasize important truths. Consequently, another very clear passage concerning the purpose for God's becoming a man is found in the book of Matthew. In this instance, the verse tells exactly who He came to save—the *lost*. Praise God for His infinite mercy, and provision for the salvation of man.

(KJB) Matthew 18:11 *For the Son of man is come to save that which was lost.*

One should always be mindful of this great truth and never tire of hearing it repeated. The Lord Jesus Christ came to save the lost! Praise God for this simple truth so vehemently attacked in every modern version on the market. Now read the same verse in the ESV (if you can find it). The verses before and after verse eleven are given for context.

(ESV) Matthew 18:10-12

10 *"See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven.*

11

12 *What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray?*

It should be obvious who is behind these inexcusable omissions. The first two passages discussed, from Luke and Matthew respectively, showed that Jesus came "*to save*" sinners and "*to save that which was lost.*" It should be obvious that Satan and the ESV have blatantly attacked these first two truths.

Jesus Christ—the Object of our Belief

As other verses are compared, a pattern will appear. For instance, the Bible teaches that salvation comes from simple belief on the Lord Jesus Christ.

(KJB) John 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

The modern versions distract the reader and detract from the necessary object/Person of our belief—the Lord Jesus Christ. Satan has always desired worship, to the point of beckoning the Lord to bow down to him.⁵ Is it any wonder then that the Devil has eroded the very foundations of this truth? Elimination of these truths remains his ultimate goal. The modern versions are many steps in that direction. Upon whom are you to believe according to the ESV?

(ESV) John 6:47 Truly, truly, I say to you, whoever believes has eternal life.

He who believes on *what* or *whom*? Jesus said to believe “on me.” The Devil wants to decide *what* you are supposed to believe in and in *whom* you are to believe. If we leave this crucial choice to Satan, he will eliminate God’s truth so that many more people remain confused, bewildered, and *lost*. Consider all the religions of the world offering *substitute* saviors that cannot save.

Salvation—Simple or Difficult?

When all of a person’s physical needs are almost effortlessly satisfied, his spiritual needs can easily be overlooked and ignored. Such is the warning conveyed in the following verse concerning priorities. When someone elevates money above all else, a misplaced trust results. He finds it hard to trust in anything but his riches; therefore, he does not realize his need for Christ.

*(KJB) Mark 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them **that trust in riches** to enter into the kingdom of God!*

The KJB does *not* say that salvation is difficult to attain. In fact, it affirms the simplicity that is in Christ.⁶ Throughout time, Satan has gradually eroded the truth in an effort to achieve his ultimate

⁵ Matthew 4:9.

⁶ 2 Corinthians 11:3.

goal: to completely change the truth of God into a lie.⁷ The next passage achieves this goal in the ESV by stating that salvation is a hard thing to attain.

(ESV) Mark 10:24 And the disciples were amazed at his words. But Jesus said to them again, "Children, how difficult it is to enter the kingdom of God!"

The ESV changes the whole point of the passage. It eliminates the dire warning to those who trust in riches and makes salvation sound difficult to everyone. Do the KJB and the ESV say the same thing? Do they teach the same truths? Obviously not! Salvation is not hard. Man made religion makes salvation hard (and impossible to attain). What must you do to be saved?

- Realize that you are a sinner.⁸
- Believe that the Lord Jesus Christ died for your sins.⁹
- Repent of trusting in anything else to save you.¹⁰
- Accept the free gift of salvation.¹¹
- Believe in the Saviour to forgive your sins.¹²

No one can trust in his church membership, baptism, or good works to save him. Each person must simply trust in the Lord Jesus Christ alone by *believing* on Him and repenting of trusting in anything else.

Christ Demands Repentance

The stated purpose of Christ's coming was repeatedly expressed—to save the lost. The ESV obscures this fact. The Bible offers additional insight into why Christ became a man—to call sinners to repentance.

(KJB) Matthew 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

⁷ Romans 1:25.

⁸ Romans 3:23.

⁹ Romans 5:8.

¹⁰ Romans 2:4-5.

¹¹ Romans 6:23.

¹² Romans 10:9-10.

The ESV does not remove every instance of the word repentance; however, repent or some derivative of the word is found in the KJB almost three times as often as the ESV. Here is one of the removals pertaining to sinners in need of repentance.

(ESV) Matthew 9:13 Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

Repentance is necessary for salvation because Christ said it was necessary.¹³ These verses cannot be altered without affecting truth.

Trust Christ!

You can't say, "I am trusting in Jesus" *and* believe that your good works will merit a place for you in heaven. Anyone so doing has failed to believe solely on the Lord Jesus Christ and is sadly trusting in his own good works to merit that which cannot be earned—heaven's glory. The Lord Jesus Christ and He alone must be the object of trust for salvation.

*(KJB) Ephesians 1:13 In whom ye also **trusted**, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

When a person hears the truth, he must decide whether he will accept this truth over all else. Once a person repents of *trusting* in anything other than Christ, a simple heart belief in the payment Christ has made is sufficient to save any lost sinner. The Bible tells us that once we have "believed," the Holy Spirit of God seals us "unto the day of redemption."¹⁴

These are precious truths no matter how frivolously the modern versions handle them. How does the ESV present these same truths? The ESV does not proclaim the whole truth because it says nothing about trusting in Christ.

(ESV) Ephesians 1:13 you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,

¹³ Luke 13:3, 5.

¹⁴ Ephesians 4:30.

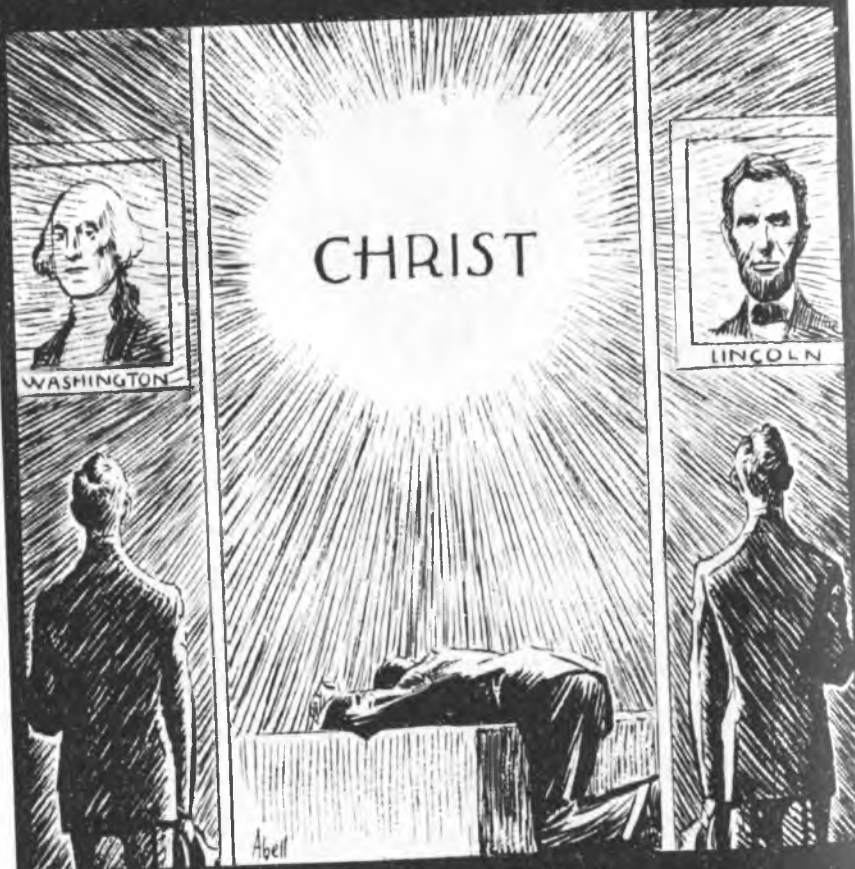
What a mess! How confusing! This is the only verse that tells a person that salvation comes from TRUSTING in Christ. Again, who or what would not want you to know this?



“Some people like to read so many [Bible] chapters every day. I would not dissuade them from the practice, but I would rather lay my soul a soak in half a dozen verses all day than rinse my hand in several chapters. Oh, to be bathed in a text of Scripture, and to let it be sucked up in your very soul, till it saturates your heart!”

Charles Haddon Spurgeon

Render Honor to Whom Honor is Due



"worship him that liveth
for ever and ever" (Revelation 4:10)

*"It is impossible to rightly govern the world
without God and Bible."*

**President George Washington
First President of the United States**



Salvation: The ESV's Corrupting Influence

Salvation—Before or After Baptism?

The Devil desires to confuse anyone sincerely searching for the truth. Many times, those searching for truth are at a crossroad in their lives. As a result, these individuals are exceptionally vulnerable to satanic attack. Such was the case of the Philippian jailer immediately following an earthquake that had completely freed his prisoners.

The jailer chose not to take his own life only after witnessing his now freed prisoners choosing to remain imprisoned. He remembered how Paul and Silas had prayed and what they had preached about Jesus and called out to them saying, "*Sirs, what must I do to be saved?*" The jailer posed his question to the two men whose message had just profoundly influenced all of the other prisoners. The jailer heard the apostles' witness and witnessed their message and wanted to know how to get what his prisoners now possessed.

Paul and Silas responded in unison, "*...Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house*" (*Acts 16:31*). Don't let the Devil convince you that you will be *included* by any other means. Many pew sitters have realized that they must act upon what they have heard in order to be saved.

Salvation does not come by simply hearing the truth, nor does it come as a result of works or baptism. It comes as a result of believing that Christ died in your place and that you have no hope apart from Him. Acts chapter 8 provides one of the clearest examples of the **inefficacy** of baptism for salvation. Baptism has no power to save. This passage also convincingly demonstrates that baptism *follows* salvation and is *not* a part of the gospel.

(KJB) Acts 8:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

According to this passage, what hinders a person from being baptized? More precisely, what momentarily delayed the eunuch's baptism? Of course, the eunuch's lost spiritual condition initially disqualified him as a candidate for baptism. We all need to realize, preach, and teach this truth.

Acts chapter 15 reveals Peter's understanding concerning the Gospel of the Grace of God, when he said, "...we believe that through the **grace** of the Lord Jesus Christ we shall be saved, even as they" (*Acts 15:11*). He did *not* include baptism as a requirement for salvation, but preached that salvation was all of grace. The Apostle Paul plainly separates baptism from the Gospel of the Grace of God in his epistle to the Corinthians.¹

This passage in Acts also proves that babies *cannot* and should not be baptized since they do not have the knowledge, capabilities, or will to believe on the Lord Jesus Christ to be saved. The *Church of Christ* incorrectly teaches a regenerating power of baptism. They do not like Philip's answer and wish him to remain silent. Conveniently, because of the modern version deletions, Church of Christ proponents do not have to face their false teachings. Satan has already silenced Philip for them in the modern perversions.

¹ *1 Corinthians 1:17.*

(ESV) Acts 8:36 And as they were going along the road they came to some water; and the eunuch said, "See, here is water! What prevents me from being baptized?"

37

38 And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.

The eunuch's question is never answered in the ESV. See if you can find the answer. For that matter, see if you can find verse 37 at all. One submits to baptism because he is saved, not in order to achieve salvation. Any teaching contrary to this truth is heretical. Notice that the ESV's verse enumeration in this passage reflects that found in the King James Bible; however, verse number 37 is completely skipped. Anyone teaching baptismal regeneration loves this deletion.²

The confession of verse 37 found in the KJB and missing in the ESV is that the Ethiopian Eunuch trusted in the fact that "*Jesus Christ is the Son of God.*" This verse eliminated from the modern versions destroys the whole purpose for this story's inclusion in God's word.

The Son of God is equal with the Father

In John chapter 5, Jesus Christ claimed to be the Son of God which infuriated the Jews and was the reason they sought to kill Him.

(KJB) John 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

As these verses are removed one after another the truth is diluted until Satan can finally eliminate each and every instance of a particular truth. Another of these instances is found earlier in the book of Acts.

Peter preaches to the very group who was responsible for crucifying the Son of God. In his sermon, he mentions that the God of their Jewish ancestry glorified HIS SON JESUS.

² Deuteronomy 4:2.

*(KJB) Acts 3:13 The God of Abraham, and of Isaac, and of Jacob, **the God of our fathers, hath glorified his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.*

The ESV makes a simple change which destroys the significance of Peter's message to these men in need of the Saviour's forgiveness. The ESV changes "*his Son Jesus*" to "*his servant Jesus*."

*(ESV) Acts 3:13 The God of Abraham, the God of Isaac, and the God of Jacob, **the God of our fathers, glorified his servant Jesus**, whom you delivered over and denied in the presence of Pilate, when he had decided to release him.*

The Jews did not care if someone proclaimed Jesus Christ as God's *servant*, but the gospel found in the KJB forced them to face the fact that Jesus Christ was the SON of God.

The Gospel and the Blood of Jesus Christ

Many of the changes to the word of God are so subtle³ that one may not immediately notice them or recognize their full impact. The next passage is one such example. The change is subtle, but the ramifications are far reaching. The Apostle Paul declares the gospel in this passage.

*(KJB) 1 Corinthians 15:1 Moreover, brethren, **I declare unto you the gospel** which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, **how that** Christ died for our sins according to the scriptures; 4 And **that** he was buried, and **that** he rose again the third day according to the scriptures:*

In the instance of this passage, the very meaning of the gospel is changed by the omission of a single word in the modern versions. Notice the seemingly insignificant word *how* in bold print in the third verse. God's inclusion of this one word eliminates the notion that the Gospel of the Grace of God includes **only** the *death, burial, and resurrection* without considering the "how" of Jesus' death.

³ *Genesis 3:1.*

Because preachers fail to account for this one word, some of them erroneously teach that the *how* of Jesus' death is not significant. For instance, some discount the necessity of the shedding of blood for the redemption of sins.

One of the most recognizable teachers of this serious error is John MacArthur, pastor of Grace Community Church in Sun Valley, California. He has stated that the Lord's *death* is important, *not His blood*. This error is a direct result of not believing in the divine preservation of the King James Bible. Here are segments of a letter he published in 1976 entitled "*Not His Bleeding But His Dying*."

*It was His death that was efficacious, not His blood. ...The gospel in I Corinthians 15:4 hits the issue "Christ died". ...The shedding of blood has nothing to do with bleeding, it simply means death, violent sacrificial death. ...Nothing in His human blood saves. ...I may add a note on Revelation 1:5, a passage which is **confusing in the King James Version**. The word "washed" is not correct. The Greek word is "delivered". ...It is not His bleeding that saved me, but His dying.⁴ [Emphasis mine]*

What makes a man who has been preaching for many years arrive at these conclusions? The answer is very simple. When a preacher places himself as judge and ultimate authority over God's perfect word, the light of spiritual illumination dims. Many passages of the Bible prove that it was not *human* blood that was shed on the cross of Calvary. For instance, the book of Acts says: "...**feed the church of God, which he hath purchased with his own blood**" (*Acts 20:28*). It was clearly the blood of God shed on Calvary's cross for you and me!

Seven years after he published the previous letter written to one of his church members, Moody Bible Institute published Mr. MacArthur's commentary on the book of Hebrews. After many people publicly questioned his views and stand, his commentary shows that his views remained heretical.

⁴ John MacArthur, "*Not His Bleeding But His Dying*," Letter to a member, 1976.

*It was **not Jesus' physical blood** that saves us, but **His dying** on our behalf, which is **symbolized** by the shedding of His physical blood.⁵ [Emphasis mine]*

The King James Bible proves Mr. MacArthur completely wrong when it gives the gospel in First Corinthians chapter 15. In verse one, Paul says he declared the gospel. He proceeds to tell us what the gospel is in verses three and four.

The “**how** that Christ died for our sins” is part of that gospel! However, the modern versions drastically change the gospel by eliminating one little word—that word is “**how**.” *How* that Jesus died is a part of the gospel that we preach (unless one uses one of the modern versions).

(ESV) 1 Corinthians 15:1 Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, 2 and by which you are being saved, if you hold fast to the word I preached to you— unless you believed in vain. 3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures,

The modern versions remove this very important aspect of the gospel—the *how* of His death. *How* that Christ died is part of the Gospel of the Grace of God. In order for a person to receive the gospel, he must understand what it is. That one little word shifts the emphasis from the simple fact that Christ died, placing the emphasis on the “**how**” of His death.

How did He die? **He died on the cross; He shed His blood; He became sin for us.** Each of these particulars is an aspect of the gospel because of that one little word “**how**.” Remove this single word, and the whole gospel changes. The Bible says that “**Every word of God is pure...**” (Proverbs 30:5). It also warns: “**Ye shall not add unto the word which I command you, neither shall ye diminish ought from it...**” (Deuteronomy 4:2). When man ignores

⁵ John MacArthur, *Hebrews (The MacArthur New Testament Commentary)*, Moody Bible Institute, 1983, p. 237.

the clear teachings and commands from scripture, he opens himself up to every kind of error and heresy.

Since each of us is to spread *the gospel*, our preaching is to include the “power of the cross” . . . the **how** of Jesus’ death. It is also to include the blood . . . the **how** of Jesus’ death. We must inform people concerning what the Bible says about *why* His death can save anyone from eternal separation from God. All of these are different facets of the glorious gospel. He suffered for us; He died for us; He shed His blood for us; He went to hell for us (*Acts 2:31*).⁶ Redemption and the forgiveness of sins come through the blood (shed by God on Calvary’s cross).

(KJB) Colossians 1:14 In whom we have redemption through his blood, even the forgiveness of sins:

The **how** of Jesus’ death is a part of the gospel. When preachers allege that Jesus could have *drowned* in the sea for our sins, one should not be surprised since the revisers’ changes have distorted and perverted the truth. Once the Gospel of the Grace of God has been changed, the blood is the next to go. The Bible says a little leaven leaveneth the whole lump.⁷ See if you can find *the blood* in this same verse in the ESV:

(ESV) Colossians 1:14 in whom we have redemption, the forgiveness of sins.

The Christian has redemption *through His blood* regardless of what the modern versions delete and no matter what the popular preachers profess. Forgiveness of sins is a direct result of our Lord and Saviour’s *shedding of His blood*. The Bible states that “... *without shedding of blood is no remission*” (*Hebrews 9:22*). Anyone that claims otherwise is teaching heresy.

This false teaching of the “human” blood of Jesus did not begin with people like John MacArthur. During the early church, liberal teachings were making a distinction between the *human Jesus* and the *divine Christ*. The Apostle Paul warned of such corruption⁸ during the first century.

⁶ Acts 2:31.

⁷ Galatians 5:9.

⁸ 2 Corinthians 2:17.

The humanistic philosophy was known as *Doceticism*. Proponents of this cult taught that Jesus WAS the son of Joseph (**Luke 2:33** ESV), but He became deity (Christ) the moment He was baptized by John the Baptist. They taught that He remained deity until the moment He was nailed to the cross. According to this teaching, He lost His deity and became “just Jesus” again.⁹

The King James Bible says that the blood of Jesus *Christ* cleanses us from all sin.

(KJB) 1 John 1:7 *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.*

Satan wants to destroy the association of the divine title “Christ” with its human counterpart “Jesus.” This is especially true when the verse combines Christ’s deity with His shed blood. Notice the change in the next verse with the removal of *one* word—Christ.

(ESV) 1 John 1:7 *But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.*

The elimination of the word “Christ” from this verse may not appear significant on the surface until one considers its full implications. The change deliberately attacks the deity of the Lord Jesus *Christ*. In this case, the change attacks the ultimate sacrifice of God—the shedding of His own sinless blood. Thus, the Bible student is missing another convincing proof that the blood of Calvary is more than merely *human* blood, but rather the cleansing blood of Christ—the anointed one.

God’s word never speaks in vain or without purpose. Every truth of the scripture has significance. Sometimes a verse is meant to convey a truth and at other times it is given to refute a potential error or heresy. There are those groups who claim that the baptistery water washes away sins. Verses like the next one from the book of Revelation dispel this heretical teaching by pointing out that the child of God has had his sins washed away through Christ’s blood.

⁹ Al Lacy, *Can I Trust my Bible?* (Littleton, CO: Al Lacy Publications, 1991) p. 279.

(KJB) Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed us from our sins in his own blood,***

Understanding that it is the blood doing the cleansing automatically implies an effect upon the soul. The water in a baptistery touches the body only; Christ's blood has a cleansing effect upon the soul.

(ESV) Revelation 1:5 *and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has **freed us from our sins by his blood,***

Being washed is an easy concept for even the most uneducated person to grasp. Since it is Christ's blood that washes us—it is the soul that receives the cleansing. The ESV confuses the whole premise and changes the point of the passage.

Salvation—a Fact Proven or a Fickle Process

Since the Bible revisers take free reign to attack the word of God, they do not hesitate to attack the mode that God has chosen to propagate His truth—through preaching. God uses *preaching* to convince the world of sin, judgment, and condemnation, thus making men conscious of their need to be saved.

(KJB) 1 Corinthians 1:18 *For the **preaching** of the cross is to them that perish foolishness; but unto us which **are saved** it is the power of God.*

Satan will do anything within his power to stop the preaching of the word. Thus, the new versions place the emphasis on the *message* (or in this case, "the word of the cross"), rather than the *preaching*. You can see the results in today's churches. The power of God is gone because their bibles no longer emphasize the supremacy God places on preaching. Thus preaching has been replaced by every imaginable program and gimmick. Churches have diminished the importance of preaching because modern versions, like the ESV, have de-emphasized it and, in many cases, eliminated it.

(ESV) 1 Corinthians 1:18 *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.*

In this passage, the ESV not only eliminates preaching, but also expresses *salvation as a process*. Rather than stating that Christians *are* saved, the ESV changes the verse to read that Christians *are being* saved. Every honest Christian with their biases set aside can recognize this heretical teaching for what it is—a perversion of truth. Are you saved, or are you being saved?

Every true Bible believing child of God knows that no legitimate Bible teaches progressive salvation. The ESV ridicules the message preached three verses later (verse 21) by referring to the *folly of what we preach*. Look it up! What part of the preaching do you suppose this verse in the ESV could be referring to as folly: the blood, the cross, the Saviour, etc.?

As we have seen, God's righteousness is not something deserved, nor is it the result of any human effort. His righteousness comes without man's works to bring it to pass. At the moment of salvation, an individual becomes a new creature in Christ Jesus¹⁰ by being *made* the righteousness of God. God makes the lost sinner righteous.¹¹

(KJB) 2 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be **made** the righteousness of God in him.*

God's righteousness is applied to a person instantaneously and completely, apart from any work done by that person. The Christian is not "becoming" righteous by exerting some personal effort. He is *made* righteous by an outside source (God) and cannot *become* righteous by any other means. God does *all* of the work. A person plays no part in the *work* of salvation. One must only believe on the Lord Jesus Christ in order to be saved. All of the work was finished on the cross of Calvary... not so according to the ESV.

(ESV) 2 Corinthians 5:21 *For our sake he made him to be sin who knew no sin, so that in him **we might become** the righteousness of God.*

The ESV once again makes salvation a process. It would be interesting but sad to know how many people have remained lost because of the false teachings promulgated by these modern

¹⁰ 2 Corinthians 5:17.

¹¹ John 1:3.

versions. And yet, so many people remain affectionately attached to their particular version though it destroys this doctrine and many others too.

Hopefully, one more nail in the coffin will suffice to bury these modern versions and their false teachings. Another verse teaching progressive salvation is found in Paul's second letter to the Corinthians. The true Bible believer knows that he is either saved or lost. God leaves no middle ground, and salvation does not occur over a process of time.

*(KJB) 2 Corinthians 2:15 For we are unto God a sweet savour of Christ, in them that **are saved**, and in them that perish:*

The ESV?

*(ESV) 2 Corinthians 2:15 For we are the aroma of Christ to God among those who are **being saved** and among those who are perishing,*

According to the ESV, the man who penned more books of the Bible than anyone else was not even sure he was saved. The ESV says "we...*who are being saved*." This verse identifies the penman of Second Corinthians (the Apostle Paul) as one of those that is *being saved*. Is it any wonder why so many Christians struggle with the assurance of their salvation when reading verses from these modern versions?

Pulpits have lost their effectiveness because of perversion of truth. The preacher may preach and teach salvation by grace and eternal security of the believer, but the modern versions confuse the reader by not conveying this same truth. And we know that "...*God is not the author of confusion...*" (1 Corinthians 14:33). God is not the author of these modern versions either! Many other verses in the modern versions teach this same heresy.

Hopefully, this short study has assisted the student of God's word in realizing that the modern versions have contributed to the heresies of man. Many of these revisions attack the very fabric of everything Christians hold sacred. For instance, the ESV completely removes Calvary from the text of the Bible. Calvary is found one time in your Bible:

*(KJB) Luke 23:33 And when they were come to the place, which is called **Calvary**, there they crucified him, and the malefactors, one on the right hand, and the other on the left.*

All of the songs that Christians sing making reference to Calvary have no meaning if one uses a modern version like the ESV. There are those who would claim that this change is not significant because everyone knows what Calvary is.

*(ESV) Luke 23:33 And when they came to the place that is called **The Skull**, there they crucified him, and the criminals, one on his right and one on his left.*

Satan will use any and all means to blur man's focus. In fact, he takes great delight in the modern churches with their modern bibles and their modern methods of "worship." Historically, the church has glorified the Saviour through hymns referring to a place called *Calvary*, understanding that this place changed forever man's relationship with his Creator. Modern bible revisionists have obliterated this once cherished reference.

With music now projected on the wall, song books eliminated from the pews and the focal point now a full-fledged rock band, who really cares about: *Calvary Covers It All*, *At Calvary*, *Burdens Are Lifted At Calvary* and *Lead Me To Calvary*? Calvary simply becomes a cliché made up by man. Other songs making reference to Calvary like: *Blessed Redeemer*, *Victory in Jesus* and *The Old Rugged Cross* mean so much less to the modern day Christian too. Nothing is sacred and nothing is pure.

*Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is **nothing pure**; but even their mind and conscience is defiled.*

Other modern version supporters consider "Calvary" a man-made word, forgetting that it was God who created the languages and not man.

*Genesis 11:6 And the LORD said, Behold, the people is one, and **they have all one language**; and this they begin to do: and now nothing will be restrained from them, which they have*

imagined to do. 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

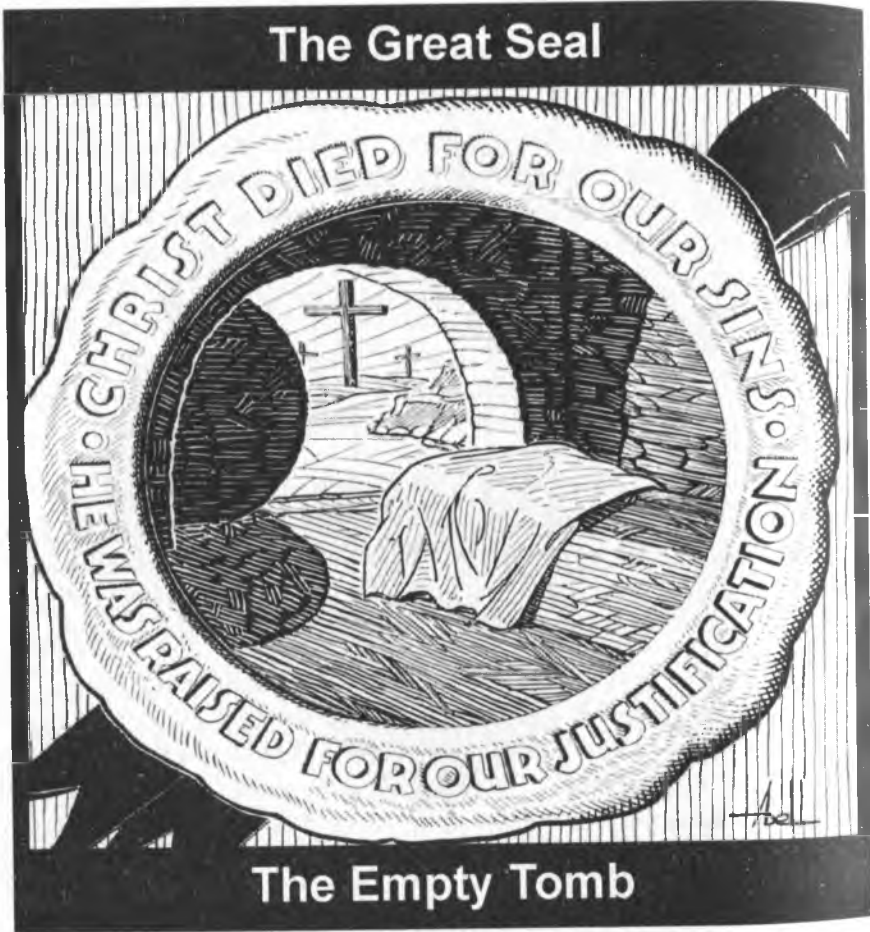
Should man really be credited with making up the word "Calvary"? It does not matter whether you choose the ESV, NIV, NASV, Living Bible, or any other modern version, the foundation of each of these is corrupt. All of the modern versions are built upon the same corrupt sinking-sand foundation. The Bible says, "**Blessed is he that readeth...**" (*Revelation 1:3*). One can be blessed by simply reading the Bible, but it does matter which bible you choose. The blessings do not come from picking up one's favorite version. They come from reading God's book and God only wrote one book!



"Most people are bothered by those passages of Scripture they do not understand, but the passages that bother me are those I do understand."

Mark Twain

(Even someone like Mark Twain who did not hold the word of God, nor God Himself in very high esteem, can say something profound every now and then).



"Of the many influences that have shaped the United States into a distinctive nation and people, none may be said to be more fundamental and enduring than the Bible."

Ronald Reagan
40th President of the United States



“Archaic” Language Defined

Modern bible version publishers have created a backlash against the King James Bible. Their constant barrage of negative publicity has caused the general public to believe in the supposed reading complexity of the KJB. Yet, contrary to popular belief, the King James Bible is written on a lower reading grade level, and it incorporates a smaller word syllable count than all of the modern bible versions.¹

Another of the common arguments used against the King James Bible is its supposed outdated 17th century Elizabethan English. History reflect that the King James Bible did *not* represent the ordinary language usage of the period in which it was produced. Its pages mirror the biblical usage based on the Hebrew and Greek from which it was translated. The original language manuscripts translated into English produced a unique result never before or since replicated in any language.

Interestingly, Shakespeare incorporated about 21,000 different English words into his works, while the vocabulary of the King James

¹ See *One Book Stands Alone*, p. 300-301 for Reading Grade Level charts.
Available at www.kjb1611.com

Bible consists of only about 6,000 different words.² Furthermore, the word/syllable count in the 788,258 words of the KJB averages to just over one syllable of approximately four letters long. The King James Bible is believed to be the greatest stimulus in British and American history for people to learn to read. It is for this reason that the King James Bible, for centuries, has been used as a tool to teach children how to read. It has also taught illiterate adults, both men and women, to learn how to read.

God's word is a unique work like no other ever written, produced, published or printed. It was translated to be read aloud and any awkwardness can be eliminated by practicing its public reading. The Bible is a Book of 66 smaller books and here are the Old Testament statistics:

No.	Name	Chapters	Verses	Words
1	Genesis	50	1,533	38,262
2	Exodus	40	1,213	32,685
3	Leviticus	27	859	24,541
4	Numbers	36	1,288	32,896
5	Deuteronomy	34	959	28,352
6	Joshua	24	658	18,854
7	Judges	21	618	18,966
8	Ruth	4	85	2,574
9	1 Samuel	31	810	25,048
10	2 Samuel	24	695	20,600
11	1 Kings	22	816	24,513
12	2 Kings	25	719	23,517
13	1 Chronicles	29	942	20,365
14	2 Chronicles	36	822	26,069
15	Ezra	10	280	7,440

² The Oxford English Dictionary, third edition published is in present publication with a 2012 publication date. It presently contains approximately 600,000 defined words. The 1989 second edition (OED2) contained approximately 171,000 words. The longest entry in the OED2 was for the verb "set," which required 60,000 words to describe some 430 senses of the word's usage.

No.	Name	Chapters	Verses	Words
16	Nehemiah	13	406	10,480
17	Esther	10	167	5,633
18	Job	42	1,070	18,098
19	Psalms	150	2,461	42,704
20	Proverbs	31	915	15,038
21	Ecclesiastes	12	222	5,579
22	Song of Solomon	8	117	2,658
23	Isaiah	66	1,292	37,036
24	Jeremiah	52	1,364	42,654
25	Lamentations	5	154	3,411
26	Ezekiel	48	1,273	39,401
27	Daniel	12	357	11,602
28	Hosea	14	197	5,174
29	Joel	3	73	2,033
30	Amos	9	146	4,216
31	Obadiah	1	21	669
32	Jonah	4	48	1,320
33	Micah	7	105	3,152
34	Nahum	3	47	1,284
35	Habakkuk	3	56	1,475
36	Zephaniah	3	53	1,616
37	Haggai	2	38	1,130
38	Zechariah	14	211	6,443
39	Malachi	4	55	1,781

Old Testament Note: The book of Psalms has superscriptions under some of the Psalms (or chapters). *These superscriptions were not counted* in this chart because they are not contained within the verses. Also Psalm chapter 119 has the Hebrew Alphabet translated into English. Even though these words are not in the verses *they are counted* because they are scattered throughout this Psalm.

Here are the New Testament statistics:

No.	Name	Chapters	Verses	Words
40	Matthew	28	1,071	23,343
41	Mark	16	678	14,949
42	Luke	24	1,151	25,640
43	John	21	879	18,658
44	Acts	28	1,007	24,229
45	Romans	16	433	*9,422
46	1 Corinthians	16	437	*9,462
47	2 Corinthians	13	257	*6,046
48	Galatians	6	149	*3,084
49	Ephesians	6	155	*3,022
50	Philippians	4	104	*2,183
51	Colossians	4	95	*1,979
52	1 Thessalonians	5	89	*1,837
53	2 Thessalonians	3	47	*1,022
54	1 Timothy	6	113	*2,244
55	2 Timothy	4	83	*1,666
56	Titus	3	46	*896
57	Philemon	1	25	*430
58	Hebrews	13	303	*6,897
59	James	5	108	2,304
60	1 Peter	5	105	2,476
61	2 Peter	3	61	1,553
62	1 John	5	105	2,517
63	2 John	1	13	298
64	3 John	1	14	294
65	Jude	1	25	608
66	Revelation	22	404	11,952
66	Bible Totals	1,189	31,102	788,280

***New Testament Note:** The fourteen epistles of Paul are *sometimes* accompanied by inscriptions at the end of each letter. *These were not counted* within the word count because they are not contained within the verses.

Because modern version bible publishing is a billion dollar a year business, modern bible version propagandists are lying to the general public. Historically, educating people to rise to the level of the word of God strengthened the Christian faith and created a spiritually mature church. Over the past few decades, the modern bible versions have severely damaged the individual's child-like faith in God's word. In the process, they have also strengthened the hand of Satan against the church. What justification exists for changing God's words (or maybe the King James Bible is *not* God's word)?

The Lowest Common “Spiritual” Denominator

The fact is that this philosophy of updating and updating and updating only applies to the bible. We don't apply this same methodology to medical and scientific terminology. Students in those fields of study spend little time and effort complaining about old antiquated words. Today's bible version mantra: “We must change it because is it simply too hard to understand.” Can you imagine the college professor's response as the college student poses this same type of proposition to his college professor? Instead, we learn the Latin words in the study of law; the French words used in cooking; the German words in academic writings and the Japanese words used in martial arts. We study and we learn this new terminology because no one would ever think to suggest updating those outdated terms every other year. It is unacceptable to change these words to make them fit our desire to dumb everything down.

The marketing techniques of the modern bible versions reveal a concept of lowering the bible to the lowest common “spiritual” denominator. Everyone, at every level of spiritual maturity and growth is supposed to be able to pick up a bible and have full knowledge of its intended meanings. This works for no other field of study but much less when considering a spiritual book like the Bible.

It makes much more sense for the Christian to quit wasting money on the next “best” modern version and simply learn the Bible’s internal system of defining words. Instead of changing God’s word to suit man’s sinful nature, we need to change man’s sinful nature so that God can open up His word to the heart of the individual seeking truth.

Psalm 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

Bible memorization is the best way for someone to hide the word of God in his heart. For centuries, Christians knew and were taught that memorizing scripture (hiding it in one’s heart) was the best way to keep from sin. The rhythm and style of the King James Bible makes it peculiarly unique for memorization.

Learn from History

The reason we have hundreds of different modern versions is because the bible publishers cannot keep up with man’s degradation of the once-rich language of English. Over the past century, our English language has significantly degenerated and continues to plummet at an alarming pace. Our newly printed dictionaries are a case in point. Four thousand words are added to our English language every year. Parting with past precedent, slang words have even found a place within their pages. For example, students a few decades ago were always taught the cliché that “*Ain’t ain’t a word because it ain’t in the dictionary.*” Well, “ain’t” can be found in the dictionary today. Here is the Oxford Dictionary:

Ain’t³

Pronunciation: /ānt/ *informal contraction*

am not; are not; is not: if it ain’t broke, don’t fix it

[originally representing London dialect]

has not; have not: they ain’t got nothing to say

[from dialect hain’t]

Dictionaries are not the problem; they simply reflect the language decline so prevalent today. Alexander McClure in his introductory

³ www.oxforddictionaries.com/definition/ain't?region=us

narrative to the lives of the King James translators, wrote the following about the KJB:

This translation was completed at a fortunate time. The English language had passed through many and great changes, and had at last reached the very height of its purity and strength. The Bible has ever since been the grand English classic. ...It is singularly free from what used to be called “ink-horn terms;” that is, such words as are more used in writing than in speaking, and are not well understood except by scholars.⁴

McClure expressed this opinion in 1858, but the words of a man over a century later ring just as true today. The late Martyn Lloyd-Jones, speaking back in 1967 wrote the following statements about the time that the “Living Bible” was being published. (Note: this is before the NASV, NIV, NRSV, Good News, NKJV, Reader’s Digest, ERV, REB, KJ21, CEV, NLT, NIrV, KJ2000, UKJV, ESV, The Message, HCSB, NET, TNIV, NIV2011, etc., etc. etc.). He had this to say about attempting to update the King James Bible:

Some Bible students feel the many translations that still come from the press that “this one makes it clear.” Many things being expressed are worthy of deep thought, another translation is not the answer. I suppose the most popular of all the proposals at the present moment is to have a new translation of the Bible. The argument is that people are not reading the Bible any longer because they do not understand its language, particularly the archaic terms . . .

There is a danger I see of our surrendering something that is vital and essential. Take this argument that the modern man does not understand such terms as justification and sanctification. I want to ask you a question. When did the ordinary man ever understand those terms? Did the colliers to whom John Wesley and George Whitefield preached in the eighteenth century understand? They had not even been to a day school, they could not read, they could not write, yet these were the terms that were used. This was the version that was used, the AV (Authorized

⁴ Alexander McClure, *Translators Revived*, Maranatha Bible Society, Litchfield, MI, 1858 ed.) p. 61.

Version—the King James Bible). The common people have never understood these terms.

We are concerned here with something that is spiritual, something that does not belong to this world at all. Human wisdom is of no value here. It is spiritual truth. Yet we are told that it must be put in such simple terms and language that anybody taking it up and reading it is going to understand all about it. My friends, this is sheer nonsense. What we must do is to educate the mass of the people up to the Bible, not bring the Bible down to their level. The common man is made to stand up to authority, he decides everything, everything has to be brought down to him. How do we do that with the Word of God? I say no. What we need, therefore is not to replace the AV. We need rather to preach and train people up to the standard, the language, dignity and the glory of the old AV.⁵

Why not just Change the Bible?

Words have meanings and the depth of meaning is frequently lost when the words are changed (not to mention the inability to cross-reference any particular word to aid in Bible study). Here are ten examples as fuel for thought: The word “*besom*” used in *Isaiah 14:23* serves as a case in point. It states, “*I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.*” Only those with a somewhat extensive vocabulary in the present generation would know the meaning of the *besom of destruction*. The context reveals that this *besom* is used for sweeping so the average reader could deduce that the *besom* is something similar to a broom. Since the Bible mentions this word only one time, revealing that it refers to a broom, would “broom” be a better rendering for modern English? A brief study of *besom* shows the reasons for its usage in Isaiah and the reason for its continued existence in the word of God.

Besom

Besom: originally, a *besom* was a bundle of rods or twigs used
AS AN INSTRUMENT OF PUNISHMENT. The word is used

⁵ *The Gospel Standard*, published by the Peoples Gospel Hour, September 1989, vol. 39, no. 3, pages 9-10.

in English in this context as early as AD893. Later (by AD1000), *besom* was used to refer to a tool for sweeping: a bundle of straw, heather, twigs, etc., bound to the end of a handle; that is, a broom. By the fourteenth century, *it was used figuratively of any agent that cleanses, purifies, or sweeps away unwanted things*. All three of these meanings come together in the *besom* of *Isaiah 14:23*. No other English word (including “broom”) could convey the depth of meaning any better than leaving the word intact in a King James Bible.⁶

Just like every field of study, learning what a word means is the best way to learn the subject. This holds true for God’s word and theology too. It is wrong to dumb the Bible down to make it express less than God intended for it to say. The word of God has such depth of meaning, completely obliterated when words are changed. Everyone should learn to expand his vocabulary—most of all those who have a desire to obey God’s admonition concerning the study of His word (*1 Thessalonians 4:11, 2 Timothy 2:15*). Changing *besom* to *broom* (like the NASV, NIV, NLT, NKJV, NCV, ESV, etc.) may be more readily understood by the spiritually immature, but it remains insufficient for those who love God’s word and the depth of its meanings.

Firmament

Firmament: found 17 times in the Bible with Genesis chapter 1 containing over one-half (or 9 of the occurrences). *Firmament* means an expanse or expansion of space and it refers to the expansion of space between the earth and God’s heavenly abode in the third heaven. It is bound by the waters above and the waters below (*Genesis 1:6-8*). The firmament points out why there are “waters that be above the heavens” (*Psalms 148:4*).

Paul referred to the three heavens in *2 Corinthians 12:2* by referencing the “third heaven.” The Bible word *firmament* includes the first two heavens but *not* the third heaven. The first heaven is the “open firmament of heaven” where the birds fly (*Genesis 1:20*). The second heaven is the “firmament of the heaven” where the planets

⁶ Historical information from Oxford English Dictionary.

and stars reside (*Genesis 1:14-15*). The third heaven refers to God's dwelling place and is NOT part of the firmament. The *firmament* exalts God for those who have considered the heavens as the work of His finger (*Psalms 8:3*). As the psalmist proclaims in *Psalms 19:1*, "*The heavens (all three) declare the glory of God; and the firmament (the first two) sheweth his handywork.*" The third heaven, of course, cannot show God's handiwork since it can't be seen from earth.

Should the Bible be changed because a man no longer knows what a *firmament* is? This short study of *firmament* reveals the purpose of studying the Bible. If *firmament* takes on a greater significance to you now, that is the result of Bible commanded study. Study equates to learning and learning only comes from study. Changing the words eliminates the need for study because the words are changed and the study is lost. In fact, how do you study a subject if words have no meaning? Note: the ESV (along with most other versions) changes most of the occurrences of *firmament* to *heaven* or *expanse* thus losing the God-given distinction.

Godhead

Godhead: The word, Godhead, is found three times in the Bible: *Acts 17:29*, *Romans 1:20* and *Colossians 2:9*. The Bible does refer to the three-in-one God; however, Godhead is not a synonym for *trinity*. The word does not mean *trinity*. The word, Godhead, refers to the person of God or the divine personality.

Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device.

The *Godhead* is contrasted with a lifeless image made by art and man's devices. The Godhead is not a lifeless image. He is a living being. This verse also points out that we are His offspring. The same God who created thinking feeling beings simply cannot Himself be an impersonal force. He too is a thinking feeling *Almighty* being. That is the essence of what is being taught in *Romans 1:20*.

Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, **even his eternal power and Godhead**; so that they are without excuse:

Not only does God’s creation show that there must be an eternal power behind all things, creation also shows the touch of a personal deity. God thinks; He loves; He creates; He designs. This is the essence of the Godhead and means even more to those who understand and believe that we were created in His image.

Hell

The doctrine of an eternal hell is a fearful Bible truth. Every reference to “*hell*” refers to the fiery place of judgment either literally or figuratively. A figurative usage of the word *hell* would be like **James 3:6**, where the tongue is said to be “*set on fire of hell.*” Even figuratively, the Bible’s use of the word “hell” still conveys an ominous sense of fear. From the beginnings of the English language, the word “*hell*” always had a fixed and established meaning. Many people use it in their daily language but do not want to be faced with its reality in their modern bibles. Here are some facts concerning the Bible’s use of the word “hell”:

- Hell is a place of torment clearly distinguished from the abode of the Old Testament saints (paradise).
- Hell is consistently a place of eternal, fiery, judgment for the damned. The Bible does *not* teach that *hell* had two compartments.
- The Hebrew word, *sheol*, refers to the place of the dead and is not perfectly synonymous with hell. It is variously and correctly translated as *pit*, *hell*, or *grave*. For instance, **Job 14:13** correctly translates *sheol* as *grave*. However, when the Bible refers to hell, it is always the fiery place of torment and never the *pit* or the *grave*. Thus, the reader loses the distinction when the modern versions use *sheol* indiscriminately rather than the three English words.
- The Greek word, *hades*, is consistently translated *hell* with one exception. This is because the Greek language uses *hades* to refer to the “*abode of all the dead.*”
- The English use of *hell* in the Bible is clear and consistent. It is the place of eternal judgment for the lost. By using *sheol* and *hades* rather than distinguishing the meaning of each in context, the reader remains confused (and sometimes lost).

Modern translations have tried to make the Bible more palatable and socially acceptable by taking some of the terror out of the fact that a man or woman who dies outside of faith in Jesus Christ goes to an eternal and conscious hell. Translators do this in two ways. First, the Hebrew or Greek form (*Sheol* or *Hades*) is often left untranslated, greatly diminishing its God-intended impact upon the English reader. The English reader understands what the English means and, in many cases, trembles at the thought. Consider the reaction of a man faced with the prospect of ending up in *sheol* or *hades*? He laughs at the possibility. Secondly, some versions translate *sheol* as "death" or the "grave" which could infer that a literal hell might simply be death or the grave.

Offend

Offend: In modern English as commonly spoken, the meaning of the word *offend* has narrowed greatly. The presently accepted meaning is only a small portion of the earlier import of the word. However, as always, scripture properly compared with scripture, will bring its full meaning to the surface. In this case, it is also helpful to look at the history of the word's usage.

Etymologically, the word *offend* means *to strike against*. We still use the word in this respect when in sports or war we talk about *taking the offensive*. We also see the word in history when we hear about someone who has to *fend* for himself. In its early usage in the English language, to *offend* meant to *strike against something with your feet and stumble*. By extension, it came to mean to *cause someone else to stumble or fall*. In the Bible, this is applied in the spiritual sense. Though some references to *offend* in scripture carry the commonly known meaning of *creating resentment, anger or displeasure*, its special use in doctrinal passages refers to *causing someone to stumble*.

1 Corinthians 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Oracle

Oracle: three distinct Bible usages: a name for the most holy place (*1 Kings 6:16*); the location of the Ark of the Covenant (*1*

Kings 6:19); related to the word *oral* and refers to the place where God spoke to His people. (*2 Samuel 16:23, Psalm 28:1-2*).

Reins

Reins: mentioned 15 times in the Bible. Literally, the older meaning of *reins* refers to the kidneys. In scripture, the reins are mentioned with the *heart* seven times (*Psalm 7:9, 26:2, 73:21; Jeremiah 11:20, 17:10, 20:12; Revelation 2:23*).

The reins refer to the seat of the deepest emotions and affections of man.

- The *reins* instruct in the night seasons (*Psalm 16:7*).
- We can be pricked in our *reins* (*Psalm 73:21*).
- Our *reins* rejoice (*Proverbs 23:16*).
- We can say with our mouth what is not in our *reins* (*Jeremiah 12:2*).
- The *reins* are said to be tried by the Lord five times (*Psalm 7:9, 26:2; Jeremiah 11:20, 17:10, 20:12*).
- God also searches the *reins* (*Revelation 2:23*). Therefore, when we are judged by the Lord, we are judged to a great degree by what is in our *reins*.

Reprobate

Reprobate (or reprobates): found seven times in the Bible (*Jeremiah 6:30; Romans 1:28; 2 Corinthians 13:5, 6, 7; 2 Timothy 3:8; Titus 1:16*). The word is related to the word *reprove* and *reprove* is associated with the word *prove*, which means *to test*. A reprobate would then be one who has been put to the test, found wanting and reprovved. In *Jeremiah 6:30*, men who are rejected of the Lord are likened to be like *reprobate silver*. Like fake silver, the reprobate is *rejected*. Notice that the reprobate silver will appear genuine. Only after the reprobate silver is put to the test is it found to be counterfeit and subsequently rejected. This concept applies to the other references of reprobates.

Paul told the Corinthians to examine themselves to see if they were truly in the faith. He told them, “*prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye*

be *reprobates*?" (2 *Corinthians 13:5*). Take note of the key word, *prove*. Those professing salvation were instructed to *prove* or test themselves. If this test revealed that they were not in Christ, then they would be *reproved* by that testing—because they were reprobates. Therefore, a *reprobate* is one who has been tested (proved) and found lacking. A reprobate claims to be a true follower of Christ but found false when put to the test.

This corresponds to *Titus 1:16*, which states, "*They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*" These men profess to know God but their works reveal their state of denial. They fail to pass the test of genuine faith. The misapplication to someone who has somehow "sinned away his day of grace" is completely contrary to scripture and fails to appropriately apply the truth to God's word. In fact, the Bible teaches that "...where sin abounded, grace did much more abound," proving that grace can always overcome a man's sin (*Romans 5:20*).

Some point to *Romans 1:28* as indicating a reprobate person has been completely rejected by God and has no chance of escaping his certain judgment in an eternal hell. However, rejection by God remains partial and never completed until an individual's life comes to an end in that lost state. Many scriptures prove this truth including Jeremiah's writings in the book of Lamentations which on the surface seem to contradict this teaching.

Lamentations 5:22 But thou (God) hast utterly rejected us; thou art very wroth against us.

Utter rejection is not *eternal* rejection. They were completely rejected in one sense, but God still showed His mercies toward them.

Lamentations 3:22 It is of the LORD'S mercies that we are not consumed, because his compassions fail not.

Scripture never contradicts scripture and must always be considered in its present and overall context. Romans chapter 1 deals with a group of people who have turned away from the Lord. These people "*changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted*

beasts, and creeping things" (Romans 1:23). As a result of their wickedness, God turned against them. God gave them up three separate times in the chapter. God gave them...

"...up to uncleanness through the lusts of their own hearts" (Romans 1:24).

"...up unto vile affections" (Romans 1:26).

"...over to a reprobate mind, to do those things which are not convenient" (Romans 1:28).

The first *giving up* had to do with their *hearts*. The second had to do with their *affections* or *desires* and the third had to do with their *minds*. God did this because these individuals did not like to *retain* God in their knowledge. This infers that they once had God in their knowledge but simply did not retain Him there. The Bible points out that they changed the glory of God into an image and changed God's truth into a lie. They started out with the *true* God and the *truth* of God, but they left all this to follow after their own lusts. The end result: God giving them up to do those things which were not convenient. He gave them over to practice the fruits of their lusts.

The world fails to realize that God mercifully keeps even the lost from performing out all of his depraved intentions. The men referred to in Romans were turned over to their own lusts minus the restraining hand of God. However, the removal of God's restraining hand does not imply or indicate that these individuals have no hope of salvation. He simply has removed His restraints completely or at least to a great degree.

The existence of different languages throughout the world is an element of God's restraints upon mankind. There were no such restraints during Noah's day and God found it necessary to destroy man from off the face of the earth. The gracious restraining hand of God is the only reason the world continues in existence. However, these particular people fought against Him so much that He gave them over to whatever wickedness their minds could imagine. *Genesis 11:6* points out why God confounded the languages: "...*now nothing will be restrained from them, which they have imagined to do.*" God's grace keeps a man from continuing down a delirious inescapable decent toward a final complete depraved state.

These men of Romans chapter 1 have not lost all opportunity to be saved but have lost God's gracious restraint. Therefore, He has given them up to their uncleanness and to their vile affections. He has given them over to their reprobate minds. What is this reprobate mind? It is a mind that has been tested and found wanting. It is a mind that is reprobated because of its wickedness. Their minds no longer have moral restraints.

God never states or implies that a person at this point can never be saved. His word never teaches this as a precept. In fact, all evidence points to the contrary. What is mentioned as the ultimate sin of those who have been given up? It is the sin of sodomy. This is the sin that is clearly defined in **Romans 1:26-27**.

Evidently, it is the lowest depths of this reprobate mind because it is even against the natural state of the lost man. Those who sink into this sin have been given over to their reprobate minds. Are they hopelessly lost? **1 Corinthians 6:9-10** defines different categories of the unrighteous. Among those he includes the "effeminate" and "abusers of themselves with mankind." This is a definite reference to sodomites. Then, in the next verse, he states, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (**1 Corinthians 6:11**).

According to this passage, some sodomites had gotten saved and left their sin behind them. This proves that those with a reprobate mind (one that had failed the test and had been reprobated) were still able to get saved. God is able to save to the uttermost all them that come unto Him (**Hebrews 7:25**).

Rereward

Rereward: In Isaiah chapter 52, God assures Israel that He will redeem them from oppression. He challenges them to awake (*verse 1*), put on their garments (*verse 1*), shake themselves from the dust (*verse 2*), sing together (*verse 9*), and depart from evil (*verse 11*). The Lord will soon make them know His name (*verse 6*). He will make bare His holy arm (*verse 10*). He will go before Israel and be their **rereward** (*verse 12*). What is a rereward?

Definition: *Rereward* is another spelling for *rearward* and related to *rear guard*. Ward is congruent to guard (*Acts 12:10*). The word is found six times in scripture: *Numbers 10:25; Joshua 6:9, 13; 1 Samuel 29:2; Isaiah 52:12, 58:8*. The *rereward* acts both as a rear guard and as reserve forces.

Spiritual application: The promise that the Lord will fight for us does not mean that we do not fight (*Deuteronomy 3:21-22; 20:1-4*). We are in a warfare (*1 Corinthians 9:7; 2 Corinthians 10:4; 1 Timothy 1:18*). However, we rest assured that the Lord is our *rereward*.

The similarities between what God does and that which a *rereward* does:

- a. **God guards from hidden danger.** A *rereward* protects from attack in the rear (attacks like that of Amalek) (*Deuteronomy 25: 17-19*).
- b. **God supports in times of defeat.** A *rereward* enables an orderly retreat (*2 Timothy 4:9-17*).
- c. **God strengthens our points of weakness.** A *rereward* plugs up holes in the line, similar to the battles against the working of Satan (*2 Corinthians 2:10-11*).
- d. **God restores us when we are weary.** A *rereward* replaces weary frontline troops (*Psalms 23:3; Isaiah 41:10; Galatians 6:9*).
- e. **God turns the tide of battle.** A *rereward* gives a push in the heat of the battle (*Romans 8:31; 2 Corinthians 2:14*).

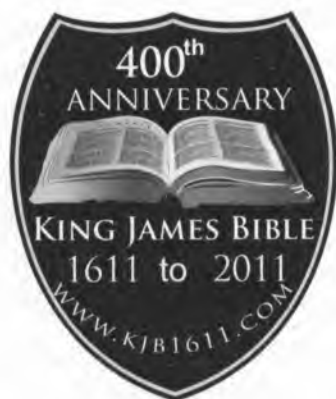
Hundreds of other Bible examples could be furnished proving why we need the words to remain unchanged; however, one more example should suffice.

Saviour

Saviour: The modern version spelling of “*savior*” is one who saves or delivers. This could refer to someone like a doctor, the UPS or even FedEx or the post office. However, the use of “Saviour” in the King James Bible always bears some relationship to the Lord. In the Old Testament, the term “*Saviour*” can refer to God’s title (*Isaiah 43:3, 45:15, 21, 49:26, 60:16, 63:8*). The English usage of

the word “*saviour*” is also frequently a participle, rather than a noun, indicating a descriptive term for the Lord’s activities (*2 Samuel 22:3; Psalm 106:21; Isaiah 43:11; Jeremiah 14:8*). Lastly, the term also applies to men used as instruments of God’s deliverance (*2 Kings 13:5; Nehemiah 9:27*).

In the New Testament, “*Saviour*” never refers to a man or his activities. It always refers to the Lord as *the Saviour of the world* (*John 4:42*), especially Jesus Christ (*Luke 1:47, 2:11*). Like the Old Testament, it is used one time as a participle, rather than a noun, indicating a descriptive term for the Lord’s activity. In Ephesians it refers to Christ as the instrument of deliverance, bringing His body, the Church into a spiritual union with Himself as its head (*Ephesians 5:23*). The book of Titus is especially noteworthy because it uses *Saviour* interchangeably between the Father (*Titus 1:3*) and the Son (*Titus 1:4*); the Father (*Titus 2:10*) and the Son (*Titus 2:13*); and the Father (*Titus 3:4*) and the Son (*Titus 3:6*).



“It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the groundwork of human freedom.”

Horace Greeley



*"Whosoever attempts to shake the confidence of the common people in the common version, puts their faith in imminent peril of shipwreck...The best fruits of Christianity have sprung from the seeds our translation has scattered."*⁷

Alexander McClure

⁷ Ibid., p.249-250.





Antiquated Language of the Modern Versions

The term *archaic* when used by the modern version proponent refers to “*words no longer in use.*” By definition, this does not technically apply to the King James Bible since all of the words of the KJB are preached in thousands of churches and read by millions of believers worldwide. Therefore, the word *archaic* cannot be applied to any of the KJB words since they all remain in use. However, we will use the term in a more generic sense for sake of argument herein.

Many anti-King James books point to the supposed archaic words found in the Old Black Book as though these few words somehow make the King James Bible unintelligible and unreadable. Interestingly, this position points its accusatory fingers right back in the direction of the much harder to read modern versions. When all of the facts are weighed in the balances, this untenable position ultimately discredits the modern versions.

For over 100 years now, the modern versions’ producers have been trying to force the pure words of God into our degenerated English of the 20th century (and now the 21st century). This is both unwise and impractical. God gives no indication of condoning the

updating of His word using words with different meanings. God gave us His word and He also gave us the means of expressing His word through the medium of language.

Some Bible critics ask what is wrong with updating the supposed archaic words of the King James Bible. Like every other important God-honored truth, the scripture spells out God's approach to "archaic words." In this case, God's word points out that during King Saul's day the word *seer* was by modern definition archaic.

1 Samuel 9:9 (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)

God defines the word *seer* as a *Prophet*. Amazingly, our English Bible (the word of God) continues to use this archaic word after defining it. Then God takes the point concerning archaic words one step further. God provides man with an example to follow as He does not discontinue the use of the *archaic* word once He has defined it.

1 Samuel 9:10 Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was. 11 And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

Do you see that? God defines an archaic word so that the reader of His word understands what it means, but continues using that same archaic word later. We should do no less than the example set for us by God in His word. Simply define any so-called archaic word so that the individual knows what it means and then continue using the Bible word knowing that your audience now understands its meaning. God educates his audience and by example reveals what He means through study. God can and will give evidence to those seeking the truth. Here are some other words...or should I say, some archaic words found in the modern versions?

Lieutenants or Satraps?

Most of the modern version advertising states that the modern versions make the Bible easier to understand. Generally, they express their disdain for the KJB by mentioning some of the words covered

in the previous chapter, along with those pesky KJB pronouns. Are these modern versions really easier to understand? I know what *lieutenants* are; do you know what *satraps* are?

(KJB) Ezra 8:36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

(NIV) Ezra 8:36 They also delivered the king's orders to the royal satraps and to the governors of Trans-Euphrates, who then gave assistance to the people and to the house of God.

The etymology of *satraps* shows it to be a 14th century word referring to a "governor of a province of ancient Persia." This means that the modern versions are replacing a word commonly used and recognizable term of today with one from seven centuries ago. The problem is not just with the NIV.

(ESV) "king's satraps"

(NASV) "king's satraps"

(NKJV) "king's satraps"

(The Message) "the king's provincial administration"

Comforter, Friend, Helper, Counselor, Advocate or Paraclete

This next example does not lean toward the archaic end; it just makes thesaurus-type changes to qualify for eight new copyrights. The Lord comforted His disciples about His impending departure by promising that He would send them *another* Comforter.

(KJB) John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

How ridiculous to read the same verse from *The Message*, huh? The Lord's is going to ascend to the Father so that the Father will provide another Friend so that "you will always have someone with you."

(The Message) John 14:16 I will talk to the Father, and he'll provide you another Friend so that you will always have someone with you.

Before discounting Eugene Peterson's *The Message*, you must realize that it has sold over 15 million copies to those thinking they are buying a Bible. That's a lot of rubbish to sweep under the rug as merely irrelevant. The other modern versions make similar changes.

(NASV, NKJV, ESV, ISV) Helper

(NIV) Counselor

(NLT) Advocate

(Douay-Rheims) Paraclete

Where do you draw the line with these updates? How can it not be obvious that God is not so fickle to be unable to express Himself clearly? For four hundred years the English speaking world understood that God promised to send a Comforter in place of Christ upon His departure to heaven. Today, you can pick and choose what God really said and therefore you become judge and jury over God's word. I know that the Comforter abides within me for one reason—"the Bible tells me so."

Casting Down Imaginations or Destroying Arguments or...

(KJB) 2 Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

What does the Bible mean when it refers to "*casting down imaginations, and every high thing*"? This refers to all of the false philosophies and reasoning's of men including among many others, Plato, Aristotle, and the Stoics. These vain imaginations of men are never to be exalted above the simple preaching of a crucified and risen Saviour. In fact, the obedient Christian is to cast down and bring into captivity every thought and every imagination.

Only by captivating one's thoughts into the true obedience to Christ can these false philosophies entrenched in man's psyche be effectively overcome and removed. The ESV simply does not say or imply the truths conveyed from the KJB. It may sound more common and flowing, but it changes the text to read something different.

(ESV) 2 Corinthians 10:5 We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,

(NIV) We demolish arguments...

(NLT) We destroy every proud obstacle...

(NASV) We are destroying speculations...

(NKJV) casting down arguments...

(The Message) tearing down barriers...

The whole point of this example is that the Bible is not supposed to be a pick and choose your favorite reading. This type of “spiritual” Smörgåsbord is dangerous because one’s favorite version of choice may not be saying what God intends for you to see and hear. In fact, notice the similarities amongst the modern versions and how the KJB stands alone. This is a textual issue because all of these modern versions are translated (differently) from the same corrupt Alexandrian text. Since it will take more proof than a few selections to convince those indoctrinated by the modern versions, here are a few more examples with more context.

A Derivative Copyrightable Work

To be copyrightable, a derivative work must be different enough from the original to be regarded as a “new work” or must contain a substantial amount of new material. Making minor changes or additions of little substance to a preexisting work will not qualify the work as a new version for copyright purposes. The new material must be original and copyrightable in itself.

A “*derivative work*” is a work based upon one or more pre-existing works, such as a translation. For copyright protection to attach to the new work, it must display some originality of its own. It incorporates previously published material but cannot be a rote, uncreative variation on the earlier, underlying work. The latter work must contain sufficient new expression, over and above that embodied in the earlier work for the latter work to satisfy copyright law’s requirement of originality. Modern version producers know that without a copyright they have few rights and no royalties.

Dung, Intestines, Offal, Entrails or Excrement?

Is dung really an archaic word? What purpose is there to update it with offal, entrails or excrement? This is just another one of the copyright necessities. A modern version cannot be published without sufficient changes to qualify as a derivative copyrightable work. If it said dung, it would be one less change. If the first one said intestines, the next one would need to choose another word and so on.

*(KJB) Exodus 29:14 But the flesh of the bullock, and his skin, and his **dung**, shalt thou burn with fire without the camp: it is a sin offering.*

*(NCV) Exodus 29:14 Take the bull's meat, skin, and **intestines**, and burn them outside the camp. This is an offering to take away sin.*

*(NIV) Exodus 29:14 But burn the bull's flesh and its hide and its **offal** outside the camp. It is a sin offering.*

*(NKJV) Exodus 29:14 But the flesh of the bull, with its skin and its **offal**, you shall burn with fire outside the camp. It is a sin offering.*

*(Amplified Bible) Exodus 29:14 But the flesh of the bull, its hide, and the contents of its **entrails** you shall burn with fire outside the camp; it is a sin offering.*

*(God's Word Translation) Exodus 29:14 But burn the bull's meat, skin, and **excrement** outside the camp. It is an offering for sin.*

Dung, Rubbish, Filth, Garbage, Refuse, Worthless Trash

Another usage of the word *dung* is found in Paul's vivid description of what he thought about religion after coming to a saving knowledge of Jesus Christ. He likened all the things that he did before salvation to *dung*.

*(KJB) Philippians 3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but **dung**, that I may win Christ,*

(NKJV) Philippians 3:8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ

(ESV, NASV, ISV) rubbish

(HCSB) filth

(NIV, NLT, CEV) garbage

(ASV) refuse

(NCV) worthless trash

(Message) insignificant—dog dung

(Amplified) rubbish (refuse, dregs)

Not only do most of the modern versions not translate *dung* correctly but they also destroy the import of what Paul was trying to convey about the worthlessness of religion. Even if you decide that one of the words listed above is better than or even equivalent to *dung*, the point is that the variances exist not because of God's indecisiveness but because of copyright laws.

Very Proud or Overweening Pride?

Here is another example for those duped into thinking that the modern versions propaganda is true. The modern versions simply do not make understanding the Bible easier. Compare the two passages word for word and you will see that the changes are extensive enough to qualify for a derivative work but the magnitude of the changes mean that *very proud* has to become *overweening pride*.

(KJB) Isaiah 16:6 We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

(NIV) Isaiah 16:6 We have heard of Moab's pride—her overweening pride and conceit, her pride and her insolence—but her boasts are empty.

Giants or Nephilim?

As men began to multiply on the earth, the sons of God took them wives of all which they chose. From these unnatural relationships,

giants were born...or were they really *Nephilim* (according to the NIV and the ESV)? or *giant Nephilites* according to the NLT?

(KJB) Genesis 6:4 *There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.*

(NIV) Genesis 6:4 *The Nephilim were on the earth in those days--and also afterward--when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.*

(ESV) Genesis 6:4 *The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.*

(NASV) Genesis 6:4 *The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.*

(NLT) Genesis 6:4 *In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.*

Are these changes really defensible? According to those who do not want to hear the evidence or see the truth, they are. At least the NLT points out that the *Nephilim* were really *giant Nephilites*. So my question to the King James Bible critic is the same question posed to me repeatedly, what does (fill in the blank) mean? In this case *Nephilim*? Does it mean giant? If it means giant then what does the NLT mean, a *giant giant*?

Porch before the temple, Portico at the front of the main hall or the Vestibule in front of the nave?

Solomon began to build the house of the LORD in the fourth year of his reign over Israel. The Bible begins describing the house in verse two and continues the description in the next verse.

(KJB) 1 Kings 6:3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

Now, read the NIV, ESV and NASV again and tell me how these updates to the language make the bible more understandable to the average Christian.

(NIV) 1 Kings 6:3 The portico at the front of the main hall of the temple extended the width of the temple, that is twenty cubits, and projected ten cubits from the front of the temple.

(ESV) 1 Kings 6:3 The vestibule in front of the nave of the house was twenty cubits long, equal to the width of the house, and ten cubits deep in front of the house.

(NASV) 1 Kings 6:3 The porch in front of the nave of the house was twenty cubits in length, corresponding to the width of the house, and its depth along the front of the house was ten cubits.

Hundreds of other examples could be provided but one more should suffice to demonstrate that the modern versions are not accomplishing their so-called objective of making the Bible easier to read and understand for Joe-Q Public. Plain and simple, they are making changes to qualify for a copyright.

A Mosaic Pavement of what?

In the third year of the reign of King Ahasuerus, he made a feast unto all his princes and his servants. The Bible describes the colorful marble court of the garden. It was red, blue, white and black marble. That is pretty simple to understand from the King James Bible, but now look at these other versions. Porphyry? Where did the *purple* come from?

(KJB) Esther 1:6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

(NIV) Esther 1:6 The garden had hangings of white and blue linen, fastened with cords of white linen and purple material to silver rings on marble pillars. There were couches of gold and

silver on a mosaic pavement of porphyry, marble, mother-of-pearl and other costly stones.

(ESV) Esther 1:6 There were white cotton curtains and violet hangings fastened with cords of fine linen and purple to silver rods and marble pillars, and also couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones.

(God's Word Translation) Esther 1:6 The garden had white and violet linen curtains. These curtains were attached to silver rods and marble pillars by cords made of white and purple fine linen. Gold and silver couches were on a mosaic pavement of purple rock, white marble, pearl-like stone, and black marble.

Smörgåsbord Christianity

To hear the vocal modern version advocate, one would think that the primary purpose of the modern versions is updating the language to make the Bible easier to understand. As these few examples demonstrate, nothing could be further from the truth. It does not take much time and study to prove that the modern versions do not limit the need for a dictionary. In one critique on James Whites' Website, Jamie Hubner wrote the following:

*Am I suggesting that the ESV (is) the best translation out there? No, because there is no single "best" English translation. Since translations are based on different methods and even different source texts (biblical manuscripts and editions), **multiple translations are necessary for good study.** The ESV combined with a more "literal" (e.g. NASB) and more "dynamic" (NIV) translation is fully adequate for the serious student of Scripture who hasn't yet become familiar with the original languages and textual criticism. Using multiple translations is far more useful, beneficial, and productive than relying on a single translation that is supposedly superior to all the others.¹*

Hubner suggests that the only way to know the Bible is to: 1) learn the original languages and textual criticism or 2) combine at least three versions together so that you can be the judge on which is best. He uses his platform to criticize some of the writings in

¹ www.aomin.org/aoblog/index.php?itemid=4524

defense of the KJB by a Mr. Macgregor. His argument against this KJB defense is that every single word in the King James Bible is not easily understood by children reading it. Can you imagine such a ludicrous position? Read his supposition yourself:

Macgregor is essentially asserting that the Holy Spirit enlightens readers to understand the old and hard-to-understand parts of the KJV, like "churl" (Isa. 32:7), "cieled" (Hag. 1:4), "cotes" (2 Chron. 32:28), "blains" (Exod. 9:9), "froward (1 Pet. 2:18), "glede" (Deut. 14:13), "crookbackt" (Lev. 21:20), "sackbut" (Dan. 3:5), etc.

Mr. Hubner builds a strawman and then blows him down. The Holy Spirit of God is a Christian's Comforter and guide. To claim that a parent's involvement in a child's spiritual development is usurped by the Holy Spirit of God is a mockery of the ways of God. Hubner mockingly attacks this Bible believer but terribly miscalculates the extent of his heresy.

*But, this is odd. If we have a responsibility to accommodate to a translation instead of just using a more readable one, why don't we just read the Bible in its original languages and rely on the Spirit to enlighten our minds to understand them? If we are going to take the time to learn a language that is foreign to us, and if we are going to seek "the aid of the Holy Spirit to teach and enlighten" us, why learn the language of a translation and not the source text from which the translation comes? It all seems a bit arbitrary. **The whole purpose of a translation is so that its readers don't have (to) learn a language they aren't familiar with. (emphasis in original)***

These smoke screen attacks written against the KJB with their false accusations are made to confuse those unfamiliar with the issue. The King James Bible is not harder to read and it is not harder to understand. The NIV is written on a higher reading grade level because of its multi-syllable words that make it harder to read and understand. Here is just a sampling from the NIV of some words that an individual would most likely need a dictionary:

brooches (NIV—*Exodus* 35:22); carnelian (NIV—*Revelation* 4:3); charioteers (NIV—*1 Samuel* 13:5); dissipation (NIV—*1 Peter* 4:4); encroach (NIV—*Proverbs* 23:10); fieldstones (NIV—*Deuteronomy* 27:6); filigree (NIV—*Exodus* 28:20); flagstaff (NIV—*Isaiah* 30:17); fomenting (NIV—*Isaiah* 59:13); forded (NIV—*Joshua* 2:23); frolic (NIV—*Psalms* 104:26); gadfly (NIV—*Jeremiah* 46:20); galled (NIV—*1 Samuel* 18:8); glint (NIV—*Habakkuk* 3:11); Goiim (NIV—*Genesis* 14:1); Hades (NIV—*Revelation* 20:14); ignoble (NIV—*2 Timothy* 2:20); jowls (NIV—*Deuteronomy* 18:3); magi (NIV—*Matthew* 2:1); marauders (NIV—*Job* 12:6); naught (NIV—*Isaiah* 40:23); Negev (NIV—*Genesis* 12:9); Nephilim (NIV—*Genesis* 6:4); Nubians (NIV—*Daniel* 11:43); offal (NIV—*Exodus* 29:14); overawed (NIV—*Psalms* 49:16); parapet (NIV—*Deuteronomy* 22:8); pinions (NIV—*Deuteronomy* 32:11); portent (NIV—*Isaiah* 20:3); poultice (NIV—*2 Kings* 20:7); Praetorium (NIV—*Matthew* 27:27); prefects (NIV—*Daniel* 3:3); proconsul (NIV—*Acts* 13:8); qualm (NIV—*Jude* 12); ramparts (NIV—*Habakkuk* 2:11); rawboned (NIV—*Genesis* 49:14); repose (NIV—*Proverbs* 14:33); reputed (NIV—*Galatians* 2:9); resplendent (NIV—*Psalms* 76:4); revenging (NIV—*Jeremiah* 2:30); rifts (NIV—*Jeremiah* 2:6); sachet (*Song* 1:13); satraps (NIV—*Esther* 3:12); sullen (NIV—*1 Kings* 21:5); terebinth (NIV—*Hosea* 4:13); thong (NIV—*Luke* 3:16); tresses (NIV—*Song* 7:5); underlings (NIV—*2 Kings* 19:6); vassal (NIV—*2 Kings* 24:1); verdant (NIV—*Song* 1:16); wadi (NIV—*Numbers* 34:5).

If you have an NIV and not a handy dictionary, no problem. Look up the verses containing the more difficult NIV words, then compare them to the King James Bible to find out what each should say. For example:

brooches (in the NIV) means *bracelets* (in the KJB); *carnelian* means *sardine*; *charioteers* means *horsemen*; *dissipation* means *riot*; *encroach* means *to enter*; *fieldstones* means *whole stones*; *filigree* means *inclosings*; *flagstaff* means *beacon*; *fomenting* means *speaking*; *forded* means *passed over*; *frolic* means *play*; *gadfly* means *destruction*; *galled* means *displeased*; *glint* means *light*; *Goiim* means *nations*; *Hades* means *hell*; *ignoble* means *dishonor*;

jowls means *cheeks*; *magi* means *wise men*; *marauders* means *robbers*; *naught* means *nothing*; *Negev* means *south*; *Nephilim* means *giants*; *Nubians* means *Ethiopians*; *offal* means *dung*; *overawed* means *afraid*; *parapet* means *battlement*; *pinions* means *wings*; *portent* means *wonder*; *poultice* means *lump*; *Praetorium* means *common hall*; *prefects* means *governors*; *proconsul* means *deputy*; *qualm* means *fear*; *ramparts* means *tower*; *rawboned* means *strong*; *reposes* means *resteth*; *reputed* means *seemed*; *resplendent* means *glorious*; *revening* means *destroying*; *rifts* means *pits*; *sachet* means *bundle*; *satraps* means *lieutenants*; *sullen* means *sad*; *terbinth* means *elms*; *thong* means *latchet*; *tresses* means *galleries*; *underlings* means *servants*; *vassal* means *servant*; *verdant* means *green*; *wadi* means *river*.

Understand that these are not the actual meaning of the NIV words. The words from the King James Bible are the correct readings and the NIV words are not always synonymous with them. They are simply changes that the NIV and the other 150 versions must make in order to qualify for a copyright. They do not mean the same thing because it is impossible to have that many different readings and say the same thing. The point is that the modern versions are not easier to read and understand. Is there precedent prior to 1611 for what the modern versions claim to be updating the Bible?

No Precedent for Updating the Bible

It is interesting to note why Tyndale's translation makes up 90% of the King James Bible. Tracing the history of the various pre-King James Bible versions helps to understand how this significant feat was accomplished. Rule number one given to the King James translators instructed them to use the Bishops' Bible as their primary source. The translators of the Bishops' Bible were instructed to use the Great Bible of 1539 except where it did not accurately represent the original texts. The Great Bible followed very closely the Myles Coverdale's revision of the Matthews Bible which in turn was a revision of Tyndale's translation.

Historian Alister McGrath makes a very interesting point that many of the modern version producers would be wise to emulate:

The King James translators simply did not believe that they had the authority to make changes reflecting developments in the English language, and so continued to reproduce the English of nearly three generations earlier.²

Be sure not to miss that point. The driving force determining the differences between the King James Bible and its predecessors revolved around the actual readings of the original languages, not simply the modernization of the words into current usage. The KJB did not introduce many innovations to the language but tried to retain features though these elements had already ceased to be used in every day speech. The KJB's conservatism is well demonstrated by the "archaic language" incorporated into the King James Bible. Alister McGrath gives the following illustrative examples of archaic inclusion into the KJB:

1. [Thou and You] *Thou* was originally the second person singular pronoun, but by 1611 had fallen into disuse within the language. However, the KJB maintains the distinction between the singular *thou* and plural *you* though already an archaic use in 1611.
2. [The English verb endings of -eth and -s (e.g. *sayeth* vs. *says*)]. By 1611, -eth ending was virtually obsolete, but the KJB translators incorporate it into the text.
3. [His vs. Its] By 1600, the pronoun *his* was beginning to be used exclusively as the masculine possessive pronoun and less as the neuter possessive pronoun (which was being taken over by *its*). The KJB translators decided to avoid the issue by using the word *thereof*. For example, instead of "*its height was six feet*," they used: "*the height thereof was six feet*."³

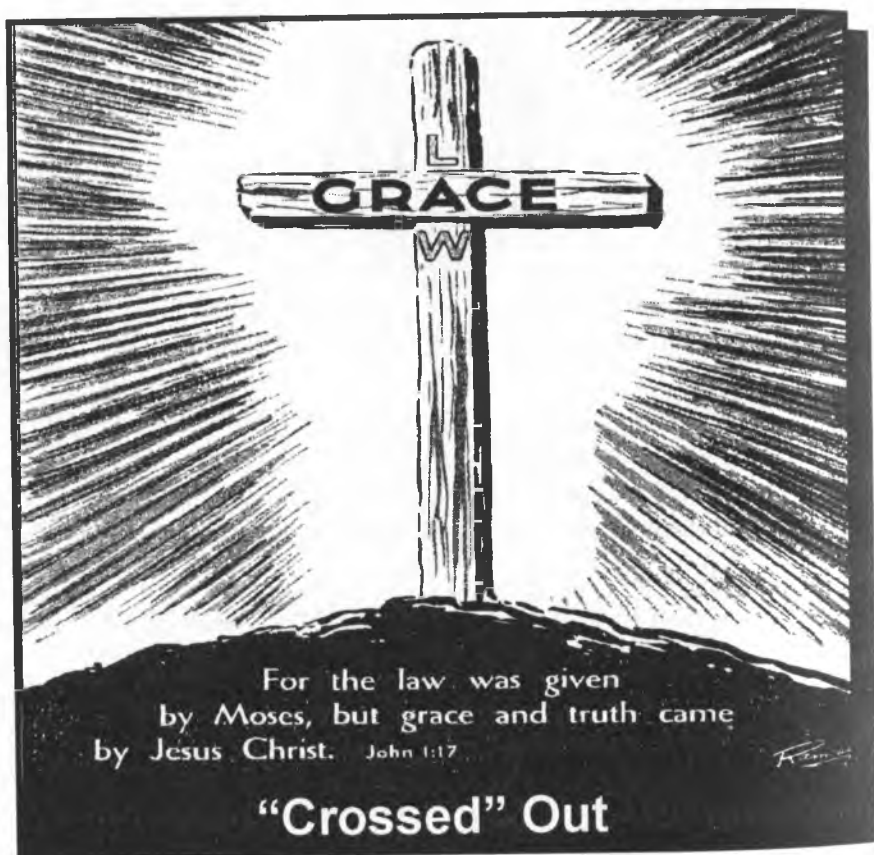
Stabilizing and codifying words into a language is usually a volatile process over a long period of time. The King James Bible's effect was quite unique in history, introducing only about eight hundred words into the English language. The best way to study the Bible is not to have a hundred different choices from which to

² *Ibid.*, p. 271.

³ *Ibid.*, p. 266-276.

choose, but one definitive absolute standard. Historically, the student defining any difficult or unfamiliar words is the best way to know what the Bible says. The following dictionary is designed to assist the student with his Bible study.





“You may as well quit reading and hearing the Word of God, and give it to the devil, if you do not desire to live according to it.”

Martin Luther



Abridged KJB Dictionary (A-G)

Caution to the Reader

The following mini-dictionary serves to define words used in the King James Bible to better enable the student to study God's word. The definitions contained herein serve as a guide for the Bible students desiring to expend a little effort in their Bible study and reading. A word of caution to the reader; no short dictionary (not even the more extensive Webster's 1828 dictionary) can provide the absolute definition in each and every usage of a particular word. This is especially true concerning something as rich as the word of God. This summary listing serves as another tool for the Bible student to:

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Word (Usage Count)	Definition (<i>sample verses</i>)
1. abase (8)	to bring low, humble, humiliate, cast down (<i>Job 40:11-12; Ezekiel 21:26; Matthew 23:12</i>); to suffer need (<i>Philippians 4:12</i>)
2. abated (6)	returned from; reduced in intensity or amount (<i>Genesis 8:3; Leviticus 27:18; Deuteronomy 34:7</i>)
3. abba (3)	an endearing term for Father (<i>Mark 14:36; Romans 8:15; Galatians 4:6</i>); Note when the Lord Jesus used the term and consider when we "cry" it
4. abhor (42)	despise; spurn; regard with horror (<i>Exodus 5:21; Leviticus 20:23, 26:11, 15, 30, 43, 44</i>)
5. abjects	false witness or adversaries who strive; outcasts (<i>Psalms 35:15</i>)
6. abode (68)	to have stayed; remained; a dwelling (<i>Genesis 29:14; Matthew 17:22; Luke 1:56</i>)
7. abroad (79)	someplace other than the place of origin (<i>1 Samuel 9:26; Esther 1:17; Lamentations 1:20; Mark 1:45; John 11:52; Romans 5:5</i>)
8. acquit (2)	judge not guilty (<i>Job 10:14; Nahum 1:3</i>)
9. adamant (2)	rock or very hard mineral; a stone harder than flint (<i>Ezekiel 3:9; Zechariah 7:12</i>)
10. adjure (7)	a stern warning; command under oath or threat (<i>Joshua 6:26; 1 Kings 22:16; Matthew 26:63</i>)
11. ado	fuss; bother; tumult (<i>Mark 5:38</i>)
12. adventured (3)	the taking of a risk (<i>Deuteronomy 28:56; Judges 9:17; Acts 19:31</i>)
13. advertise (2)	advise; warn; inform; reveal; letting someone in on little known information (<i>Numbers 24:14; Ruth 4:4</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
14. advisement	counsel, consideration, advice received from another (<i>1 Chronicles 12:19</i>). See <i>1 Samuel 29:1-7</i> for the advisement given concerning David and the Philistines
15. affinity (3)	an unholy union (<i>1 Kings 3:1; 2 Chronicles 18:1; Ezra 9:14</i>)
16. affording	bringing forth; providing; yielding (<i>Psalms 144:13</i>)
17. affright (10)	To frighten (<i>Deuteronomy 7:21; Mark 16:5; Revelation 11:13</i>)
18. afoot (2)	to go on foot (<i>Matthew 14:13; Mark 6:33; Acts 20:13</i>)
19. afore (7)	ahead of in chronological order or in time (<i>2 Kings 20:4; Psalm 129:6; Romans 1:2</i>)
20. afresh	again; anew (<i>Hebrews 6:6</i>)
21. agone	already passed and gone (<i>1 Samuel 30:13</i>)
22. ague	a sharp fever, high enough to harm sight (<i>Leviticus 26:16</i>)
23. alamoeth	Treble instrument; woman singers; music played in treble (<i>1 Chronicles 15:20</i>)
24. albeit (2)	a contraction of al be it—"al(though) it be (that)" (<i>Ezekiel 13:7; Philemon 19</i>)
25. all to (2)	to do entirely; do wholly (<i>Judges 9:53; Jeremiah 26:19</i>)
26. alleluia (4)	praise our God (<i>Revelation 19:1, 3, 4, 6</i>); defined in <i>Revelation 19:5</i> —"saying, Praise our God," verse 6, obey saying "alleluia"
27. allow (5)	to grant, praise, approve or justify (<i>Luke 11:48; Acts 24:15; Romans 7:15, 14:22; 1 Thessalonians 2:4</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
28. alms (13)	gratuitous giving, frequently as a relief to the poor (<i>Matthew 6:1; Luke 11:41; Acts 3:2</i>)
29. aloof	At a distance, but within view (<i>Psalms 38:11</i>)
30. amazed (21)	Horribly afraid (<i>Ezekiel 32:10</i>); terrified, fearful, confounded with fear (<i>Exodus 15:15; Mark 9:15, 14:33</i>)
31. ambassador	messengers sent on behalf of a foreign land (<i>Luke 14:32</i>)
32. amen (72)	true; "so be it;" faithful; certain (<i>Numbers 5:22; Matthew 6:13; Revelation 5:14</i>); name for Jesus Christ (<i>Revelation 3:14</i>)
33. amerce	poor on judgment; punish by imposing fine (<i>Deuteronomy 22:19</i>)
34. amiable	Friendly; dear; lovely beloved (<i>Psalms 84:1</i>)
35. amiss (4)	in error, incorrect, improper (<i>2 Chronicles 6:37; Daniel 3:29; Luke 23:41</i>)
36. anathema	cursed by God (<i>1 Corinthians 16:22</i>)
37. ancient (16)	long ago (<i>2 Kings 19:25; Isaiah 37:26</i>); of old (<i>Psalms 77:5</i>); generations of old (<i>Isaiah 51:9</i>); length of days (<i>Job 12:12</i>); lasting (<i>Deuteronomy 33:15</i>)
38. angle (2)	an instrument to take fish (<i>Isaiah 19:8; Habakkuk 1:15</i>)
39. anise	an herb of the parsley family (<i>Matthew 23:23</i>)
40. anon (2)	immediately, without intermission (<i>Matthew 13:20; Mark 1:30</i>); defined with cross reference in <i>Mark 4:16</i>

Word (Usage Count)	Definition (<i>sample verses</i>)
41. apace (3)	traveling at a quick pace, swiftly, with haste (<i>2 Samuel 18:25; Psalm 68:12; Jeremiah 46:5</i>); akin to running (see <i>2 Samuel 18:25-26</i>)
42. apothecary, apothecaries (6)	a preparer of odours and spices (<i>Exodus 30:25; 2 Chronicles 16:14; Nehemiah 3:8</i>)
43. appertain (7)	to belong or pertain to (<i>Numbers 16:30; Jeremiah 10:7; Nehemiah 2:8</i>)
44. apple of eye (5)	cherished part of the eye (<i>Deuteronomy 32:10; Psalm 17:8; Proverbs 7:2</i>)
45. Ariel (4)	"Lion of God," name for Jerusalem (<i>Ezra 8:16; Isaiah 29:1, 2, 7</i>)
46. armholes (2)	the hole of the shirt where an arm would come out (<i>Jeremiah 38:12; Ezekiel 13:18</i>)
47. array (45)	to clothe; to line up an army for battle (<i>Genesis 41:42; Judges 20:20; 1 Chronicles 19:9</i>)
48. artificer (4)	artist or inventor; craftsman (<i>Genesis 4:22; Isaiah 3:3; 1 Chronicles 29:5</i>)
49. artillery	weapon such as a bow and arrow (<i>1 Samuel 20:40</i>)
50. asp (5)	A poisonous snake (<i>Deuteronomy 32:33; Job 20:16</i>)
51. assay (6)	to try, undertake, prove, or attempt (<i>Deuteronomy 4:34; 1 Samuel 17:39; Acts 9:26</i>)
52. assuage (3)	lessened or eased; relieved (<i>Genesis 8:1; Job 16:5, 16:6</i>)
53. astonished (10)	past participle of astonished; meaning to be in shock; surprised or stunned (<i>Ezra 9:3, 4; Job 17:8; Daniel 5:9</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
54. asunder (21)	apart; into parts; separately (<i>Leviticus 1:17, 5:8; Matthew 19:6</i>)
55. atonement (70)	a person or animal taking another's place, to cover sins (<i>Exodus 29:33</i>); forgiveness of sins through Jesus Christ (<i>Romans 5:11</i>)
56. attent (2)	to be attentive, observant (<i>2 Chronicles 6:40, 2 Chronicles 7:15</i>)
57. augment	to enlarge, increase, or supplement (<i>Numbers 32:14</i>)
58. austere (2)	to be strict or rigid with money (<i>Luke 19:21, 22</i>)
59. averse	to be opposed, unwilling, disinclined, turned back (<i>Micah 2:8</i>)
60. avouched (2)	to take claim or vouch for (<i>Deuteronomy 26:17, 18</i>)
61. axletrees (2)	wooden axels, spindle or shaft on which a wheel rotates (<i>1 Kings 7:32, 33</i>)
62. bade (18)	invited, asked, told or commanded (<i>Genesis 43:17, Acts 22:24</i>)
63. backbiting (4)	evil speaking; slandering (<i>Psalms 15:3, 25:23; Romans 1:30; 2 Corinthians 12:20</i>)
64. bakemeats	baked food (<i>Genesis 40:17</i>)
65. banqueting (2)	a feast, sumptuous entertainment (<i>Song of Solomon 2:4</i>); drinking, gluttony, rich partying (<i>1 Peter 4:3</i>)
66. barbarian (4)	foreigner, alien (<i>Acts 28:4; Romans 1:14; 1 Corinthians 14:11; Colossians 3:11</i>)
67. barked	made bare by scraping off tree covering (<i>Joel 1:7</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
68. base (18)	vile, lowly, humble (<i>2 Samuel 6:22; 1 Corinthians 1:28; 2 Corinthians 10:1</i>)
69. bastard (3)	an illegitimate child, not to be considered a son (<i>Deuteronomy 23:2; Zechariah 9:6; Hebrews 12:8</i>)
70. bath (6)	a measurement of about 9 gallons of liquid (<i>Isaiah 5:10</i>)
71. battlement (2)	a formation on top of a wall or roof to keep someone from falling; wall for defense (<i>Deuteronomy 22:8; Jeremiah 5:10</i>)
72. beckoned (6)	to make a signal or to summon (<i>Luke 1:22; John 13:24; Acts 19:33</i>)
73. bedstead (2)	a place for a bed; bed frame (<i>Deuteronomy 3:11</i>)
74. beeves (7)	the plural of beef, oxen, bulls and cows (<i>Leviticus 22:19; Numbers 31:28</i>)
75. begat (259)	to get, bear or bring forth; to be the father or ancestor of (<i>Genesis 4:18; Matthew 1:2; Acts 7:29</i>)
76. beggarly	of little-to-no value (<i>Galatians 4:9</i>)
77. begotten (24)	concerning Jesus Christ, the first begotten: to be given an honored and exalted place and position (<i>Hebrews 1:5-6, 5:5; Psalm 2:7; Acts 13:33</i>)
78. behemoth	a large animal that eats grass, has strong loins and bones and moves his tail like a cedar (<i>Job 40:15</i>)
79. behoved (2)	to be taken up by necessity (<i>Luke 24:46; Hebrews 2:17</i>)
80. belied	past tense of "belie" which means to tell lies about (<i>Jeremiah 5:12</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
81. bemoan (7)	to shout care or concern for (<i>Job 42:11; Jeremiah 15:5; Nahum 3:7</i>)
82. beseech (70)	to seek; call upon; appeal; beg (<i>Exodus 3:18; Matthew 8:5; Genesis 42:21</i>)
83. besom	SEE INTRODUCTION; any agent that cleanses, purifies, or sweeps away unwanted things (<i>Isaiah 14:23</i>)
84. bestead	distressed; perplexed (<i>Isaiah 8:21</i>)
85. bestir	to stir up with life or vigor (<i>2 Samuel 5:24</i>)
86. bethink (2)	to remember, remind; come to one's senses (<i>1 Kings 8:47; 2 Chronicles 6:37</i>)
87. betimes (5)	at an early point or time (<i>Genesis 26:31; 2 Chronicles 36:15; Job 8:5</i>)
88. betrothed (9)	contracted for future marriage; engaged (<i>Exodus 21:8; Deuteronomy 20:7</i>)
89. betwixt (16)	in between; passing from one to another (<i>Genesis 17:11; Philippians 1:23</i>)
90. bewail (10)	to express sorrow, lament, mourn (<i>Leviticus 10:6; Deuteronomy 21:13; Judges 11:37</i>)
91. bewitched (3)	to deceive by witchcraft, sorcery or cunning (<i>Acts 8:9, 11; Galatians 3:1</i>)
92. bewray (4)	to reveal, expose, disclose, or betray (<i>Isaiah 16:3; Proverbs 27:16, Matthew 26:73</i>)
93. bier (2)	a frame on which a corpse or casket is laid (<i>2 Samuel 3:31; Luke 7:14</i>)
94. billows	a great wave or swelling of water (<i>Psalms 42:7</i>)
95. bishop (2)	an office of oversight (<i>Philippians 1:1; 1 Peter 2:25</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
96. bishoprick	office of overseeing (<i>Acts 1:20</i>); See <i>Psalms 109:8</i> for definition
97. bittern (3)	a bird similar to a heron (<i>Isaiah 14:23, Isaiah 34:11; Zephaniah 2:14</i>)
98. blains (2)	blister, swelling or sore; a boil (<i>Exodus 9:9, 10</i>)
99. blaze	to make known, proclaim, sound an alarm or publish (<i>Mark 1:45</i>)
100. blueness	the mark of a bruise (<i>Proverbs 20:30</i>)
101. boisterous	strong; mighty; powerful (<i>Matthew 14:30</i>)
102. bolled	to be swollen or inflated; full seed pods (<i>Exodus 9:31</i>)
103. bolster (6)	a pillow or cushion used as a means of support (<i>1 Samuel 19:13</i>)
104. bosses	ornamental knob; bump-like shapes on a shield (<i>Job 15:26</i>)
105. botch (2)	ulcer, tumor, boil (<i>Deuteronomy 28:27, 35</i>)
106. bowels (39)	the interior of anything, inward parts; affections (<i>Genesis 15:4; Philippians 1:8; Philemon 7; 1 John 3:17</i>)
107. bravery	arrogance, boasting or defiance (<i>Isaiah 3:18</i>)
108. bray (2)	to cry out or cause to cry out; groan; wail make a foul noise (<i>Proverbs 27:22; Job 6:5</i>)
109. breeches (5)	garments with a break or breech worn by men to cover the loins and thighs (<i>Exodus 28:42, 39:28; Leviticus 6:10</i>)
110. brigandine	body armor; coat of mail; breastplate (<i>Jeremiah 46:4, 51:3</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
111. brimstone (15)	burning stone like sulfur (<i>Genesis 19:24; Revelation 21:8</i>)
112. broided	braided; plaited; interweaved (<i>1 Timothy 2:9</i>)
113. broidered (8)	to embroider or ornament with needlework (<i>Exodus 28:4; Ezekiel 16:10</i>)
114. brood	Animal offspring, especially birds (<i>Luke 13:34</i>)
115. bruit (2)	rumor, report; sound or noise (<i>Jeremiah 10:22; Nahum 3:19</i>)
116. brutish (11)	ignorant or without understanding (<i>Psalms 49:10; Ezekiel 21:31</i>)
117. buckler (16)	a specific type of shield; round and held with a grip (<i>2 Chronicles 23:9; 2 Samuel 22:31</i>)
118. buffet (5)	to strike with a clenched fist (<i>Mark 14:65; 1 Corinthians 4:11; 2 Corinthians 12:7</i>)
119. bulrush (3)	tall plant near water, such as a papyrus (<i>Exodus 2:3; Isaiah 18:2, 58:5</i>)
120. bulwarks (5)	defensive walls; earthworks (<i>Deuteronomy 20:20; Isaiah 26:1</i>)
121. bunches (3)	a cluster tied together; hump, bump, swelling or tumor (<i>1 Chronicles 12:40; 2 Samuel 16:1; Isaiah 30:6</i>)
122. by and by (3)	at once; immediately; soon (<i>Matthew 13:21; Mark 6:25; Luke 17:7, 12:9</i>)
123. cab	a dry measure (<i>2 Kings 6:25</i>)
124. caldron (9)	A pot or kettle (<i>1 Samuel 2:14; Job 41:20</i>)
125. calve (4)	bringing forth of animal offspring (<i>Job 39:1; Psalm 29:9; Jeremiah 14:5</i>)
126. canker	something that eats away, ulcer-like sore, or malignant growth; gangrene (<i>2 Timothy 2:17</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
127. cankered	eaten away with rust (<i>James 5:3</i>)
128. carbuncle (4)	red precious stone (<i>Exodus 28:17; Ezekiel 28:13; Isaiah 54:12</i>)
129. carefulness	full of care; anxiety or worry (<i>1 Corinthians 7:32</i>)
130. careless	free from care, secure (<i>Judges 18:7</i>)
131. carnal (15)	according to the flesh or fleshly; sensual (<i>Romans 7:14; 1 Corinthians 3:1; 2 Corinthians 10:4</i>)
132. carriage (6)	that which is carried along with a person (<i>Judges 18:21; 1 Samuel 17:22; Isaiah 10:28</i>)
133. casement	hollow molding; a little movable window, usually within a large, made to turn and open on hinges (<i>Proverbs 7:6</i>)
134. castaway	one who is rejected (<i>1 Corinthians 9:27</i>)
135. cast in the teeth	revile or reproach face-to-face (<i>Matthew 27:44</i>)
136. caul (11)	fatty membrane around an organ in the body (<i>Exodus 29:13; Leviticus 9:19</i>)
137. cauls	close-fitting caps/nets worn by women (<i>Isaiah 3:18</i>)
138. causeway (2)	a way by which men cause to travel (<i>1 Chronicles 26:16, 26:18</i>)
139. celestial	Relating to the sky or heavens (<i>1 Corinthians 15:40</i>)
140. centurion	Roman commander of a hundred men (<i>Matthew 8:5</i>)
141. chambering	sensual; wanton living; indulgence or lewdness (<i>Romans 13:13</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
142. chamberlain	eunuchs or chief servants of the king often given specific tasks (<i>Acts 12:20; Romans 16:23</i>); (see <i>Esther 2:3</i>)
143. chamois	a small sheep-like antelope (<i>Deuteronomy 14:5</i>)
144. champaign	a plain; flat, open land (<i>Deuteronomy 11:30</i>)
145. chapter (29)	head of, or upper part of a column (<i>Exodus 36:38, 38:17; 1 Kings 7:16</i>)
146. chapmen	a merchant, peddler, tradesman or businessman (<i>2 Chronicles 9:14</i>)
147. chapt	cracked because of dryness (<i>Jeremiah 14:4</i>)
148. chargeable (5)	A burden, undue weight (<i>2 Samuel 13:25; Nehemiah 5:15</i>)
149. charity (29)	edify others, suffer long, be kind, not envious or puffed up (<i>1 Corinthians 13:1; Revelation 2:19; Romans 14:15</i>)
150. chaste (3)	pure and undefiled (<i>2 Corinthians 11:2; Titus 2:5; 1 Peter 3:2</i>)
151. chasten (6)	the correction a father would give a child (<i>2 Samuel 7:14; Revelation 3:19</i>)
152. check	a rebuke or rebuttal; stop an action (<i>Job 20:3</i>)
153. chide (7)	to quarrel, contend, strive or argue (<i>Exodus 17:2; Judges 8:1; Psalm 103:9</i>)
154. chode (2)	past tense of chide (<i>Genesis 31:36; Numbers 20:3</i>)
155. choler (2)	anger, wrath, passionately irritated (<i>Daniel 8:7, 11:11</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
156. churl (3)	a rude, miserly, harsh or coarse man (<i>Isaiah 32:5, 32:7; 1 Samuel 25:3</i>)
157. cieled (4)	covered, paneled; likely ceiling (<i>2 Chronicles 3:5; Jeremiah 22:14; Ezekiel 41:16</i>)
158. circumspect (2)	look circum—around; cautiously and prudently looking around or watching from every direction (<i>Exodus 23:13; Ephesians 5:15</i>)
159. clamour	yelling; loud complaining (<i>Ephesians 4:31</i>)
160. cleanness of teeth	figurative expression meaning deficiency of provisions and famine (<i>Amos 4:6</i>)
161. cleave (4)	to split or divide by force (<i>Leviticus 1:17; Psalm 74:15</i>); (26) to cling or adhere to (<i>Genesis 2:24; Romans 12:9</i>)
162. cleft (7)	Split hoof; an opening; break or split (<i>Deuteronomy 14:6</i>)
163. clift (3)	an opening or split part (<i>Exodus 33:22; Isaiah 57:5</i>)
164. closet (3)	private room (<i>Joel 2:16; Matthew 6:6; Luke 12:3</i>)
165. clouts (3)	a piece of cloth, often used as a patch (<i>Jeremiah 38:11, 12; Joshua 9:5</i>)
166. cloven (2)	separated, divided up, split (<i>Deuteronomy 14:7</i>)
167. cockatrice (4)	a serpent; exceedingly venomous snake-like reptile (<i>Isaiah 11:8, 14:29, 59:5; Jeremiah 8:17</i>)
168. cockle	a weed, dandel, or tare (<i>Job 31:40</i>)
169. coffer (3)	a chest, box, trunk or coffin (<i>1 Samuel 6:8, 11, 15</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
170. cogitations	thoughts, reflections or meditations (<i>Daniel 7:28</i>)
171. collops	lumps; a small piece or slice of flesh (<i>Job 15:27</i>)
172. comeliness (4)	Becoming or acceptable to the eye (<i>Isaiah 53:2; 1 Corinthians 12:23</i>)
173. comely (21)	fair, pleasing, appropriate; becoming (<i>1 Samuel 16:8; Job 41:12</i>)
174. commodious	to be profitable, suitable, beneficial (<i>Acts 27:12</i>)
175. communicate (4)	to impart; to give to another; to make common (<i>Galatians 6:6; Philippians 4:14</i>)
176. companied	accompanied or been in our company (<i>Acts 1:21</i>)
177. compass (2)	to go around, surround, or encircle (<i>Numbers 21:4; Luke 19:43</i>)
178. conceit	opinion, conception (<i>Proverbs 18:11</i>)
179. concision	a cutting away; those who believe that circumcision makes one righteous or saves (<i>Philippians 3:2</i>)
180. concluded (2)	an end product of a thought or debate (<i>Romans 11:32; Galatians 3:22</i>)
181. concord	in agreement, harmony, accord, unison (<i>2 Corinthians 6:15</i>)
182. concourse (2)	an assembly of people or a crowd (<i>Proverbs 1:21; Acts 19:40</i>)
183. concubine (22)	a woman who cohabits with a man without authority of legal marriage (<i>Genesis 22:24</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
184. concupiscence (3)	covet, strong desire or appetite, especially of a sensual nature (<i>Romans 7:8; Colossians 3:5; 1 Thessalonians 4:5</i>)
185. coney (2)	a small, rabbit-like animal that chews the cud and does not have a divided hoof (<i>Leviticus 11:5; Deuteronomy 14:7</i>)
186. confection	a composition or mixture (<i>Exodus 30:35</i>)
187. confederate (3)	a league or joined together (<i>Genesis 14:13; Psalm 83:5; Isaiah 7:2</i>)
188. consecrate (40)	treat as set apart or separate unto God (<i>Exodus 28:3; Joshua 6:9</i>)
189. consumption (5)	disease that eats the body; destruction (<i>Leviticus 26:16</i>)
190. constrain (10)	to compel, force, or strongly encourage (<i>Galatians 6:12</i>)
191. contemn (7)	to scorn, despise, or treat with contempt (<i>Psalm 10:13; Ezekiel 21:13</i>)
192. contentious (5)	loving to quarrel and angrily debate (<i>Proverbs 21:19; 1 Corinthians 11:16</i>)
193. contrariwise (3)	on the other hand, on the contrary (<i>2 Corinthians 2:7; Galatians 2:7; 1 Peter 3:9</i>)
194. contrite (5)	deeply affected with grief and sorrow (<i>Psalm 34:18; Isaiah 57:15</i>)
195. convenient (2)	suitable, proper; appropriate (<i>Proverbs 30:8; Ephesians 5:4</i>)
196. conversant (2)	dwelling with (<i>Joshua 8:35; 1 Samuel 25:15</i>)
197. conversation (20)	behavior, conduct, way of life or manner (<i>Psalm 37:14; 2 Corinthians 1:12; 2 Peter 3:11</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
198. convince (7)	to prove guilty, vanquish, refute (<i>Titus 1:9; Jude 15</i>)
199. convocation (16)	an assembly (<i>Numbers 28:18</i>)
200. coping	Top of wall; sloped to drain off water (<i>1 Kings 7:9</i>)
201. cormorant (4)	a specified type of bird (<i>Leviticus 11:17; Deuteronomy 14:17; Isaiah 34:11</i>)
202. corn (94)	any kind of edible grain (<i>Genesis 27:28; John 12:24</i>)
203. cornet (7)	a wind instrument; horn like trumpet (<i>1 Chronicles 15:28</i>)
204. cotes	a shelter for animals; enclosure (<i>2 Chronicles 32:28</i>)
205. coulter	iron blade on front of a plow (<i>1 Samuel 13:20</i>)
206. countenance (53)	appearance of the face; demeanor (<i>Genesis 4:5; Luke 9:29</i>)
207. countervail	to prevail against; compensate for (<i>Esther 7:4</i>)
208. covert (9)	a shelter or hiding place; cover (<i>1 Samuel 25:20; Jeremiah 25:38</i>)
209. cracknels	hard, brittle cake or crisp biscuits (<i>1 Kings 14:3</i>)
210. crib (3)	the manger of a stable (<i>Job 39:9; Proverbs 14:4; Isaiah 1:3</i>)
211. criping pins	curling pins heated for a women's hair (<i>Isaiah 3:22</i>)
212. crookbackt	hump-backed, hunch-backed (<i>Leviticus 21:20</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
213. cruse (9)	a small vessel for holding liquids (<i>1 Samuel 26:11; 2 Kings 2:20</i>)
214. cubit (252)	cubit of a man, from elbow to fingertip (<i>Genesis 6:15; Deuteronomy 3:11</i>)
215. cuckow (2)	gull, bird (<i>Leviticus 11:16; Deuteronomy 14:15</i>)
216. cumbered (3)	distracted; to overwhelm with cares, trouble, burden, obstruct or weigh down (<i>Luke 10:40, Luke 13:7; Deuteronomy 1:12</i>)
217. cummin (4)	a plant used as a spice (<i>Isaiah 28:25, Isaiah 28:27; Matthew 23:23</i>)
218. cunning (33)	skillful, learned (<i>1 Samuel 16:16; 1 Kings 7:14</i>), skillfully deceitful, craftily, with subtleness (<i>Ephesians 4:14, 2 Peter 1:16</i>)
219. curious (10)	detailed; intricately, or skillfully made (<i>Exodus 28:8</i>)
220. curious arts	magic, sorcery, divination, astrology (<i>Acts 19:19</i>)
221. custom (25)	tribute, tax, toll (<i>Matthew 9:9; Mark 2:14; Luke 5:27</i>), frequent or common use or practice (<i>1 Samuel 2:13; 1 Corinthians 11:16</i>)
222. custom of women	menstrual period where the woman and everything she sat upon was considered unclean (<i>Genesis 31:35</i>)
223. dainty (6)	delicate, delightful, pleasing to the palate, and valuable (<i>Job 33:20; Proverbs 23:6; Revelation 18:14</i>)
224. dale (2)	a low place between hills, a vale or valley; a place where the king exercised (<i>Genesis 14:17; 2 Samuel 18:18</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
225. dam (4)	a mother animal (<i>Exodus 22:30; Leviticus 22:27; Deuteronomy 22:6</i>)
226. damn(ation) (3)	condemnation, judgment, or sentence (<i>Mark 16:16; Romans 14:23; 2 Thessalonians 2:12</i>)
227. damsel (43)	a young woman or a girl (<i>Genesis 24:14; 1 Kings 1:3</i>)
228. dandled	bounced up and down like a baby on knee (<i>Isaiah 66:12</i>)
229. daub	to cover, coat, whitewash or plaster (<i>Ezekiel 13:11</i>)
230. daysman	a judge, umpire, mediator, or arbitrator (<i>Job 9:33</i>)
231. dayspring (2)	the spring of the day; sunrise (<i>Job 38:12; Luke 1:78</i>)
232. deal (9)	a portion, share, quantity, amount or divide, distribute, separate, share (<i>Exodus 29:40; Numbers 29:15</i>)
233. dearth (8)	scarcity of rain; drought; famine; no harvest (<i>Genesis 41:54; 2 Kings 4:38; Acts 7:11</i>)
234. deceivableness	capable of being deceived (<i>2 Thessalonians 2:10</i>)
235. deck (12)	to adorn, cover or clothe (<i>Job 40:10; Jeremiah 10:4; Proverbs 7:16</i>)
236. decline (11)	to deviate, or turn aside (<i>Exodus 23:2; Deuteronomy 17:11; Psalm 119:157</i>)
237. delectable	delightful, pleasing, or delicious (<i>Isaiah 44:9</i>)
238. deliciously	a manner to please or gratify; luxuriously (<i>Revelation 18:7, 9</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
239. delightful	delightful, enjoyable, or pleasing (<i>Malachi 3:12</i>)
240. deputed	to assign, commit, or authorize; akin to deputize (<i>2 Samuel 15:3</i>)
241. deride	to mock in ridicule, scorn, or contempt (<i>Habakkuk 1:10</i>)
242. derision (15)	ridicule; laughing at enemies' threats with contempt; laughing stock (<i>Job 30:1; lamentations 3:14</i>)
243. describe (3)	a written account; divide, mark out; bring the description (<i>Joshua 18:4, 6</i>)
244. descry	to spy or search out from without (<i>Judges 1:23</i>)
245. despite (9)	contempt, scorn, or spite (<i>Ezekiel 25:6; Matthew 5:44; Romans 1:30</i>)
246. devotions	adoration, acts of worship, or praise (<i>Acts 17:23</i>)
247. diadem (4)	royal head-dress (<i>Job 29:14; Isaiah 28:5; Ezekiel 21:26</i>)
248. diet (2)	daily allowance (<i>Jeremiah 52:34</i>)
249. disannul (5)	turned back; to make of none effect (<i>Isaiah 14:27; Job 40:8; Galatians 3:17</i>)
250. discomfited (9)	to be defeated, overthrown, or frustrated (<i>Exodus 17:13; 1 Samuel 31:8</i>)
251. dispensation (4)	administration; stewardship; distribution (<i>1 Corinthians 9:17; Ephesians 1:10; Colossians 1:25</i>)
252. disputation (2)	an argument, debate, discussion, or controversy (<i>Acts 15:2; Romans 14:1</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
253. disquiet (8)	the removal of quiet, disturb, trouble, and make restless (<i>Jeremiah 50:34; 1 Samuel 28:15; Proverbs 30:21</i>)
254. dissembled (3)	the opposite of unity or assembled; divided (<i>Galatians 2:13; Psalm 26:4; Proverbs 26:24</i>)
255. dissimulation (2)	to pretend, hypocrisy or deception; create false appearances (<i>Romans 12:9; Galatians 2:13</i>)
256. distil (2)	to drop or trickle down (<i>Deuteronomy 32:2; Job 36:28</i>)
257. divers (37)	different, diverse, varied; unequal (<i>Deuteronomy 22:9; James 1:2</i>)
258. divination (12)	prediction by magic or supernatural means (<i>Numbers 22:7; Deuteronomy 18:10</i>)
259. doctor (3)	teacher, instructor; learned person (<i>Luke 2:46, 5:17; Acts 5:34</i>)
260. doleful (2)	sorrowful, mournful, or grieved (<i>Isaiah 13:21; Micah 2:4</i>)
261. dote (7)	excessive fondness or infatuation (<i>Jeremiah 50:36; Ezekiel 23:5; 1 Timothy 6:4</i>)
262. doth (207)	form of do (<i>Genesis 3:5; Revelation 19:11</i>)
263. doting	excessive fondness (<i>1 Timothy 6:4</i>)
264. downsitting	sitting down (<i>Psalm 139:2</i>)
265. drams (6)	a small weight of measure of less than one ounce (<i>1 Chronicles 29:7; Ezra 2:69; Nehemiah 7:70</i>)
266. draught (5)	to something derived or extracted (<i>Luke 5:4, 9</i>), a bathroom, or sewer (<i>2 Kings 10:27; Matthew 15:17</i>) (3)

Word (Usage Count)	Definition (<i>sample verses</i>)
267. dregs (3)	grounds at bottom of cup (<i>Psalms 75:8</i>)
268. dromedary (4)	a kind of camel (<i>Jeremiah 2:23; 1 Kings 4:28; Esther 8:10</i>)
269. dropsy	An illness where all or part of the body swells with too much water (<i>Luke 14:2</i>)
270. duke (43)	a chief, commander, leader (<i>Genesis 36:15; 1 Chronicles 1:54</i>)
271. dulcimer (3)	a stringed instrument (<i>Daniel 3:5, 10, 15</i>)
272. dung (28)	manure, excrement, or anything morally filthy (<i>Exodus 29:14; Philippians 3:8</i>)
273. dureth	to last, persist, endure, or continue in existence or state (<i>Matthew 13:21</i>)
274. durst (9)	dares to or dared to (<i>Mark 12:34</i>)
275. ear(ing) (3)	Plowing or tilling the ground, (<i>Genesis 45:6, Exodus 34:21; Deuteronomy 21:4</i>)
276. earnest (5)	serious, important, or zealous (<i>Romans 8:19</i>); a pledge or deposit securing a contract (2 <i>Corinthians 1:22, 5:5; Ephesians 1:14</i>) (3)
277. effeminate	unmanly or unnaturally delicate, soft, or weak; acting like a woman (1 <i>Corinthians 6:9</i>)
278. emboldened	to make bold (1 <i>Corinthians 8:10</i>)
279. emerods (8)	hemorrhoids, swelling (<i>Deuteronomy 28:27; 1 Samuel 5:6</i>)
280. eminent (4)	elevated or outstanding (<i>Ezekiel 16:24, 31, 39, 17:22</i>)
281. emulation (2)	a jealous rivalry or trying to equal or be better than others (<i>Romans 11:14, Galatians 5:20</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
282. endamage	to inflict damage upon, injure, or discredit (<i>Ezra 4:13</i>)
283. endued (5)	Supplied, furnished or tilled (<i>Genesis 30:20; 2 Chronicles 2:12; Luke 24:49</i>)
284. engines (2)	a mechanical device or machine; weapons of warfare (<i>2 Chronicles 26:15; Ezekiel 26:9</i>)
285. engrafted	to be grafted in, inserted, implanted, or introduced (<i>James 1:21</i>)
286. enjoin (4)	to direct, command, or impose (<i>Philemon 8</i>)
287. enlargement	freedom, relief (<i>Esther 4:14</i>)
288. enmity (8)	a fixed or rooted hatred, being an enemy (<i>Genesis 3:15; Romans 8:7</i>)
289. ensample (6)	pattern, model, or sample (<i>1 Corinthians 10:11; Philippians 3:17; 2 Peter 2:6</i>)
290. ensign (9)	a signal, sign, token, emblem (<i>Numbers 2:2; Isaiah 5:26; Zechariah 9:16</i>)
291. ensue	pursue, follow after (<i>1 Peter 3:11</i>)
292. environ	to surround, compass or envelop (<i>Joshua 7:9</i>)
293. ephah (37)	about 8 gallons or 6/10 of a bushel (<i>Exodus 16:36; Ezekiel 45:11</i>)
294. ephod (52)	embroidered garment worn by priests (<i>Exodus 39:2.5</i>)
295. epistle (14)	an important or formal letter (<i>Acts 15:30, 2 Corinthians 7:8</i>)
296. ere (10)	before or until (<i>Exodus 1:19; John 4:49</i>)
297. eschew (4)	to shun, avoid, abstain from (<i>1 Peter 3:11</i>)
298. espoused (7)	promised in marriage; betrothed; engaged (<i>2 Samuel 3:14; Matthew 1:18; Luke 1:27</i>)

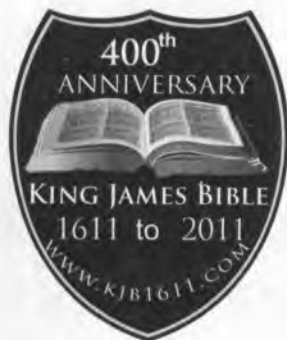
Word (Usage Count)	Definition (<i>sample verses</i>)
299. espy (2)	see, perceive (<i>Joshua 14:7; Jeremiah 48:19</i>)
300. estate (17)	condition, position, or status (<i>1 Chronicles 17:17; Ezekiel 36:11; Mark 6:21</i>)
301. enuch	Castrated male employed as a high officer; usually in orient (<i>Acts 27:14</i>)
302. Euroclydon	furious, north-easterly wind (<i>Acts 27:14</i>)
303. evilfavouredness	ugliness, deformity (<i>Deuteronomy 17:1</i>)
304. exactors	officer who collects tribute, taxes or customs (<i>Isaiah 60:17</i>)
305. exchanger	money-changer; banker (<i>Matthew 25:27</i>)
306. execration (2)	a curse, detestation; abhorrence (<i>Jeremiah 42:18, 44:12</i>)
307. exhortation (10)	Act or practice of exhorting; incitement to that which is good or commendable (<i>Luke 3:18; Acts 13:15</i>)
308. extol (4)	to lift up, praise or esteem (<i>Psalms 30:1</i>)
309. fain (2)	gladly, willingly, or be content to (<i>Job 27:22; Luke 15:16</i>)
310. fairs (6)	Markets or wares (<i>Ezekiel 27:19</i>)
311. familiar (19)	intimate, well acquainted, or in close association (<i>Leviticus 19:31; Isaiah 29:4</i>)
312. farthing (4)	a fourth part of a penny (<i>Matthew 5:26, 10:29; Mark 12:42</i>)
313. fats (2)	a vat or vessel (<i>Joel 2:24, Joel 3:13</i>)
314. feebleminded	to be weak, infirm, frail, or faint (<i>1 Thessalonians 5:14</i>)
315. feign (13)	Fake, disguise, pretend or fabricate (<i>2 Samuel 14:2; 1 Kings 14:5; Luke 20:20</i>)

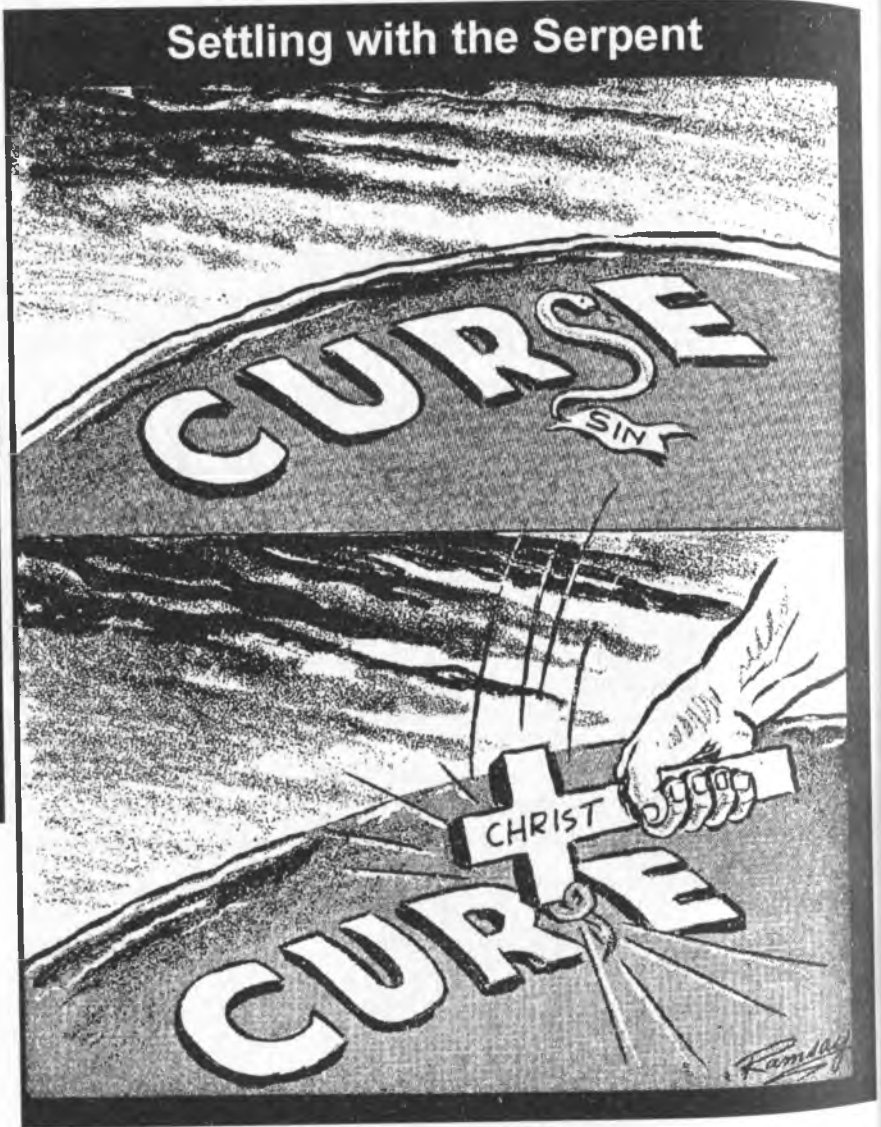
Word (Usage Count)	Definition (<i>sample verses</i>)
316. felloes	part of a wheel rim held by spokes (<i>1 Kings 7:33</i>)
317. fens	a marsh or a bog (<i>Job 40:21</i>)
318. fetched a compass (3)	went on a circular course (<i>Joshua 15:3</i>)
319. fetters (11)	shackles, metal bands (<i>Judges 16:21; Psalm 105:18</i>)
320. fillet (9)	an ornamental narrow band that goes around something (<i>Jeremiah 52:21</i>)
321. firebrand (2)	an incendiary; burning wood or torch (<i>Judges 15:4; Amos 4:11</i>)
322. firkins	a small wooden vessel or cask equal to one-fourth barrel (<i>John 2:6</i>)
323. firmament (17)	SEE INTRODUCTION; the expansion of space between the earth and God's heavenly abode, incorporating the first and second heaven (<i>Genesis 1:6; Daniel 12:3</i>)
324. firstling (10)	the first offspring of an animal (<i>Exodus 13:12; Deuteronomy 33:17</i>)
325. fitches (3)	an herb seed used as a spice or seasoning (<i>Isaiah 28:25, Ezekiel 4:9</i>)
326. flag (4)	marshland plant like a reed or rush (<i>Job 8:11</i>)
327. flagon (5)	a container for holding liquids (<i>2 Samuel 6:19; 1 Chronicles 16:3</i>)
328. flanks (6)	the fleshy part of an animal between the ribs and the hip (<i>Leviticus 3:4; Job 15:27</i>)
329. flay (4)	to skin or strip off the skin (<i>Leviticus 1:6; 2 Chronicles 29:34; Micah 3:3</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
330. fleshhook (7)	a hook used to retrieve meat from a cooking pot (<i>1 Samuel 2:13, 14</i>)
331. flowers (2)	<i>these usages</i> refer to menstrual discharge (<i>Leviticus 15:24, 33</i>)
332. flux	the flow of blood or any liquid discharge from the bowels (<i>Acts 28:8</i>)
333. forecast	plan, scheme, arrange (<i>Daniel 11:24, 25</i>)
334. foreship	the bow or front of a ship (<i>Acts 27:30</i>)
335. forswear	renounce earnestly, deny, or repudiate under an oath (<i>Matthew 5:33</i>)
336. forthwith (10)	immediately, at once, without delay (<i>Ezra 6:8; Acts 21:30</i>)
337. forum	outdoor public place (<i>Acts 28:15</i>)
338. forward (3)	<i>these usages</i> refer to eager, zealous, ready, or inclined to do something (<i>2 Corinthians 8:10, 2 Corinthians 8:17; Galatians 2:10</i>)
339. foursquare (10)	quadrangular (<i>Exodus 27:1; Revelation 21:16</i>)
340. frankly	openly, freely (<i>Luke 7:42</i>)
341. fray (3)	frighten, scare, terrify, or horrify (<i>Deuteronomy 28:26; Jeremiah 7:33; Zechariah 1:21</i>)
342. fret (7)	be grieved, troubled, angry, displeased (<i>1 Samuel 1:6; Psalm 37:1, 8</i>)
343. frontlets (3)	headband, something worn on the forehead (<i>Exodus 13:16; Deuteronomy 6:8, Deuteronomy 11:18</i>)
344. froward (25)	stubborn, perverse, difficult, evil-disposed (<i>Deuteronomy 32:20; 1 Peter 2:18</i>)

Word (Usage Count)	Definition (<i>sample verses</i>)
345. furbish (6)	polish, sharpen, repair or replenish (<i>Jeremiah 46:4</i>)
346. furlong (5)	220 yards (<i>Luke 24:13; John 6:19; Revelation 14:20</i>)
347. gaddest	to move about restlessly or roam idly (<i>Jeremiah 2:36</i>)
348. gainsay (3)	to speak against, contradict, oppose, or hinder (<i>Luke 21:15</i>)
349. gall (14)	something bitter or poisonous (<i>Deuteronomy 29:18, 32:32; Acts 8:23</i>)
350. gallant	to be admirable, noble or beautiful in appearance (<i>Isaiah 33:21</i>)
351. garner (4)	a storehouse for grain, barn (<i>Matthew 3:12; Luke 3:17</i>)
352. gat (20)	got (<i>Psalms 116:3</i>)
353. gay	An adjective describing clothing of a rich man; likely meaning splendid (<i>James 2:3</i>)
354. gazingstock (2)	to be looked upon with reproach or scorn (<i>Nahum 3:6; Hebrews 10:33</i>)
355. gender (4)	to produce, breed, generate, or give rise to (<i>Leviticus 19:19; 2 Timothy 2:23</i>)
356. gerah	one twentieth of a shekel (<i>Exodus 30:13</i>)
357. gin (3)	a trap, noose or snare (<i>Job 18:9; Isaiah 8:14; Amos 3:5</i>)
358. girdle (38), girt (4)	belt or wrapped around (<i>Exodus 28:4; Revelation 1:13</i>)
359. glede	an unclean bird (<i>Deuteronomy 14:13</i>)
360. glistening (2)	shining (<i>1 Chronicles 29:2; Luke 9:29</i>); See <i>Mark 9:3</i> for definition

Word (Usage Count)	Definition (<i>sample verses</i>)
361. goad	a pointed stick to get animals moving (<i>Judges 3:31</i>)
362. Godhead (3)	SEE INTRODUCTION; the person of God and His divine personality showing that He is a living being and man is His offspring (<i>Acts 17:29; Romans 1:20; Colossians 2:9</i>)
363. goodman (6)	the male head of the household (<i>Proverbs 7:19; Matthew 20:11; Mark 14:14</i>)
364. greaves	armor for the lower leg (<i>1 Samuel 17:6</i>)
365. grisled (4)	an animal that is grey colored, spotted or speckled (<i>Genesis 31:10; Zechariah 6:3, 6</i>)
366. gross (4)	thick, fat (<i>Isaiah 60:2; Jeremiah 13:16; Matthew 13:15</i>); compare <i>Isaiah 6:9-10</i> with <i>Matthew 13:15</i>
367. grove (41)	small group of trees; in pagan use, a place where false gods such as Ashtaroath was worshipped (<i>Genesis 21:33; Exodus 34:13</i>)
368. guile (11)	(root of beguile—compare beguiled of <i>2 Corinthians 11:3</i> with <i>1 Timothy 2:14</i>); deceit, craftiness (<i>Exodus 21:14; Psalm 55:11; Revelation 14:5</i>)





"The Bible is worth all other books which have ever been printed."

Patrick Henry



Abridged KJB Dictionary (H-Z)

Caution to the Reader

The following mini-dictionary serves to define words used in the King James Bible to better enable the student to study God's word. The definitions contained herein serve as a guide for Bible students desiring to expend a little effort in their Bible study and reading. A word of caution to the reader; no short dictionary (not even the more extensive Webster's 1828 dictionary) can provide the absolute definition in each and every usage of a particular word. This is especially true concerning something as rich as the word of God. This summary listing serves as another tool for the Bible student to:

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Word (usage count)	Definition (<i>sample verses</i>)
369. habergeon (5)	a coat of mail for the neck and below; armor (<i>Exodus 28:32; Job 41:26</i>)
370. haft	a handle (<i>Judges 3:22</i>)
371. hale	deliver or haul (<i>Luke 12:58</i>)
372. hallow (36)	to make holy, consecrated, or set apart (<i>Exodus 28:38; Ezekiel 44:24</i>)
373. halt (9)	to hesitate, stand in doubt; lame or crippled (<i>1 Kings 18:21; Psalm 38:17</i>)
374. handstaves	staffs used as a weapon (<i>Ezekiel 39:9</i>)
375. hap(7)	to befall, that which comes suddenly or unexpectedly (<i>Ruth 2:3, 1 Samuel 14:30; Mark 11:13</i>)
376. haply (6)	perhaps; maybe (<i>1 Samuel 14:30; Mark 11:13</i>)
377. hard by (3)	close, near, or in close proximity (<i>Leviticus 3:9; 1 Kings 21:1; 1 Chronicles 19:4</i>)
378. hardly (8)	with difficulty (<i>Matthew 19:23; Mark 10:23</i>)
379. hardly bestead	badly treated, greatly troubled (<i>Isaiah 8:21</i>)
380. harrow (3)	plow; break up clods then cover the seed sown; to tear, lacerate or torment, pillage, strip, lay waste by violence (<i>2 Samuel 12:31; 1 Chronicles 20:3; Job 39:10</i>)
381. hart (11)	a stag or male deer (<i>Deuteronomy 12:15; Isaiah 35:6</i>)

Word (usage count)	Definition (<i>sample verses</i>)
382. haughty (10)	Proud, arrogant; lifted up (<i>2 Samuel 22:28, Psalm 131:1</i>)
383. haunt (3)	where one goes frequently (<i>1 Samuel 23:22; Ezekiel 26:17</i>)
384. heady	to be headstrong, domineering, overbearing, reckless, hasty (<i>2 Timothy 3:4</i>)
385. heath (2)	small shrub found in open uncultivated land (<i>Jeremiah 17:6, Jeremiah 48:6</i>)
386. helve	an axe-handle (<i>Deuteronomy 19:5</i>)
387. henceforth (32)	from this time forward, from this place forward (<i>Genesis 4:12</i>)
388. hewn (17)	to cut out or something cut (<i>Exodus 20:25; 2 Kings 22:6</i>)
389. highminded (3)	haughty, arrogant, or proud spirit (<i>Romans 11:20; 1 Timothy 6:17; 2 Timothy 3:4</i>)
390. hin (22)	a liquid measure (<i>Exodus 30:24</i>)
391. hind (10)	a female deer (<i>Genesis 49:21; Proverbs 5:19; Jeremiah 14:5</i>)
392. hireling (8)	A hired laborer (<i>Job 7:1; John 10:12, 13</i>)
393. hither (67)	to or towards, up to this point (<i>Genesis 15:16; Revelation 21:9</i>)
394. hitherto (19)	to this point in time (<i>John 5:17; 1 Corinthians 3:2</i>)

Word (usage count)	Definition (<i>sample verses</i>)
395. hoar, hoary (8)	grayish-white in color, indicative of age (<i>Exodus 16:14; 1 Kings 2:6; Isaiah 46:4</i>)
396. holden (12)	Held, bound together (<i>Psalms 18:35; Luke 24:16</i>)
397. holpen (5)	hope that helps (<i>Psalms 86:17; Luke 1:54</i>)
398. hosanna (6)	a shout of praise—save now, I beseech thee, O LORD (<i>Matthew 21:9; Mark 11:10; John 12:13</i>)
399. hosen	articles of clothing (<i>Daniel 3:21</i>)
400. hough (4)	to disable by cutting the hamstring tendons in the hind leg (<i>Joshua 11:6, 9; 2 Samuel 8:4</i>)
401. howbeit (164)	contraction of <i>how be it</i> (<i>Judges 4:17; Hebrews 3:16</i>)
402. husbandry (2)	the property, possessors, the possession of the husbandman (<i>2 Chronicles 26:10; 1 Corinthians 3:9</i>)
403. ignominy	contempt, shame, dishonor (<i>Proverbs 18:3</i>)
404. immutable	unchangeable, not liable to change, or variation (<i>Hebrews 6:18</i>)
405. impenitent	not repenting of sin; not contrite (<i>Romans 2:5</i>)
406. imperious	domineering, overbearing, dominant, or commanding (<i>Ezekiel 16:30</i>)

Word (usage count)	Definition (<i>sample verses</i>)
407. implacable	irreconcilable; cannot be calmed or appeased (<i>Romans 1:31</i>)
408. implead	to accuse or sue in a court of law (<i>Acts 19:38</i>)
409. importunity	pressing solicitation; urgent request; unwanted persistence (<i>Luke 11:8</i>)
410. impotent (4)	to be without power, helpless, weak or ineffective (<i>John 5:3, 7; Acts 4:9</i>)
411. impudent (3)	without modesty, disrespectful, or shameless (<i>Proverbs 7:13; Ezekiel 2:4, 3:7</i>)
412. impute (13)	to charge to one's account; to attribute or count (<i>Romans 4:8</i>)
413. incontinent	without self-control, unrestrained, unbridled (2 <i>Timothy 3:3</i>)
414. inditing	to speak of (<i>Psalms 45:1</i>)
415. infamy (2)	shame, total loss of reputation, public disgrace (<i>Proverbs 25:10; Ezekiel 36:3</i>)
416. infidel (2)	unbeliever (2 <i>Corinthians 6:15; 1 Timothy 5:8</i>)
417. infolding	to envelop, enclose, contain, or fold in (<i>Ezekiel 1:4</i>)
418. injurious	hurtful, insulting, abusive (1 <i>Timothy 1:13</i>)
419. inkhorn (3)	a small portable vessel for ink (<i>Ezekiel 9:2, 3, 11</i>)

Word (usage count)	Definition (<i>sample verses</i>)
420. inordinate (2)	Unrestrained, immoderate (<i>Ezekiel 23:11; Colossians 3:5</i>)
421. inquisition (3)	investigation, examination, or inquiry (<i>Deuteronomy 19:18; Esther 2:23; Psalm 9:12</i>)
422. instant (3)	earnest, urgent or persistent (<i>Luke 23:23; Romans 12:12; 2 Timothy 4:2</i>)
423. issue (40)	an outflowing (<i>Genesis 48:6; Luke 8:44</i>)
424. jangling	to talk foolishly or a noisy altercation, quarreling (<i>1 Timothy 1:6</i>)
425. Jewry (3)	Judaea; any district inhabited by Jews (<i>Daniel 5:13; Luke 23:5; John 7:1</i>)
426. jot	an iota; a point; the least quantity assignable (<i>Matthew 5:18</i>)
427. kerchiefs (2)	a cloth used to cover the heads of women; veil (<i>Ezekiel 13:18, 21</i>)
428. kernels	the fruit seed, the inner part of a seed, or kernel of corn (<i>Numbers 6:4</i>)
429. kine (24)	plural of cows (<i>Genesis 32:15; Amos 4:1</i>)
430. knop (10)	knob; anything that protrudes; bud (as of a flower) (<i>Exodus 25:33, 37:19</i>)
431. know (17)	for this particular usage: a relationship reserved for marriage (<i>Genesis 19:5; 1 Kings 1:4; Matthew 1:25</i>)

Word (usage count)	Definition (<i>sample verses</i>)
432. lade (13)	to load; burden (<i>Genesis 45:17; 1 Kings 12:11; Luke 11:46</i>)
433. lance	spear (<i>Jeremiah 50:42</i>)
434. lancets	a small spear, javelin, dart (<i>1 Kings 18:28</i>)
435. lapwing (2)	an unclean bird (<i>Leviticus 11:19; Deuteronomy 14:18</i>)
436. lasciviousness (6)	to be lustful, licentious, lewd (<i>Mark 7:22; 2 Corinthians 12:21; Galatians 5:19</i>)
437. latchet (4)	sandal lace or buckle (<i>Mark 1:7; Luke 3:16; John 1:27</i>)
438. laud	to extol, praise, worship, or acclaim (<i>Romans 15:11</i>)
439. laver (20)	a basin, bowl, or other vessel used for washing (<i>Exodus 30:18; 2 Kings 16:17</i>)
440. leasing (2)	falsehood, or deceit (<i>Psalms 4:2; Psalm 5:6</i>)
441. leaven (23)	yeast, fermented bread dough; to taint or imbue (<i>Exodus 12:15; Galatians 5:9</i>)
442. lees (4)	the deposits or sediment; dregs (<i>Isaiah 25:6; Jeremiah 48:11; Zephaniah 1:12</i>)
443. legion (4)	many thousands (<i>Matthew 26:53</i>)
444. let (4)	to permit or allow; hinder, prevent, or obstruct (<i>Isaiah 43:13; Romans 1:13; 2 Thessalonians 2:7</i>)

Word (usage count)	Definition (<i>sample verses</i>)
445. lewd (20)	vicious, ignorant, lustful (<i>Judges 20:6; Acts 17:5, 18:14</i>)
446. libertines	group of people; a freedman (<i>Acts 6:9</i>)
447. licence (2)	to give permission or authorization (<i>Acts 21:40, 25:16</i>)
448. lieutenants (4)	officer under the authority of a king (<i>Ezra 8:36; Esther 3:12</i>)
449. lign aloes	a type of tree (<i>Numbers 24:6</i>)
450. liking (2)	plump or the appearance of good (<i>Job 39:4; Daniel 1:10</i>)
451. listed, listeth (4)	meaning pleases, desires (<i>Matthew 17:12; Mark 9:13; John 3:8</i>)
452. litters	a portable couch or bed (<i>Isaiah 66:20</i>)
453. lively (3)	living or to have life; strong or energetic (<i>Acts 7:38; 1 Peter 1:3, 2:5</i>)
454. lordly	to be magnificent, noble, or grand (<i>Judges 5:25</i>)
455. lowring	gloomy, dark, threatening, or menacing (<i>Matthew 16:3</i>)
456. Lucifer	Satan, the chief of the fallen angels and archenemy of God (<i>Isaiah 14:12</i>)
457. lucre (6)	dishonorable or unlawful gain or advantage (<i>1 Samuel 8:3; 1 Timothy 3:3; Tit 1:7</i>)

Word (usage count)	Definition (<i>sample verses</i>)
458. lunatick (2)	person who is physically vexed (<i>Matthew 4:24, 17:15</i>)
459. lusty	vigorous, strong, lively or robust (<i>Judges 3:29</i>)
460. magnificent	renowned, glorious, eminent, stately (<i>1 Chronicles 22:5</i>)
461. mail (2)	body armor (<i>1 Samuel 17:5, 38</i>)
462. malefactor (4)	a criminal, felon, or one who does evil (<i>John 18:30; Luke 23:32, 39</i>)
463. malignity	hatred, wickedness, or malice (<i>Romans 1:29</i>)
464. mallows	a plant (<i>Job 30:4</i>)
465. mammon (4)	reproach for wealth, riches, or money (<i>Matthew 6:24; Luke 16:9</i>)
466. mandrakes (6)	plant with a strong fragrance (<i>Genesis 30:14; Song of Solomon 7:13</i>)
467. mantle (14)	a garment used as a covering (<i>Judges 4:18; Psalm 109:29</i>)
468. Maranatha	"our Lord cometh." (<i>1 Corinthians 16:22</i>)
469. marishes	marshes, swamps or other wetlands (<i>Ezekiel 47:11</i>)
470. matrix	the womb or the point of origin (<i>Exodus 13:12; Numbers 3:12</i>)
471. maul	a weapon that causes injury (<i>Proverbs 25:18</i>)

Word (usage count)	Definition (<i>sample verses</i>)
472. maw	stomach, the fourth stomach of a ruminant (<i>Deuteronomy 18:3</i>)
473. mean man (3)	common, undistinguished, inferior, or of low degree (<i>Isaiah 2:9, 5:15, 31:8</i>)
474. meat (284)	main part of a meal (<i>Genesis 1:29, Genesis 1:30; John 4:34</i>)
475. meet (27)	proper, fitting, suitable, or becoming (<i>Genesis 2:18; 2 Peter 1:13</i>)
476. mess (2)	a portion, share, ration, or allotment of food (<i>Genesis 43:34; 2 Samuel 11:8</i>)
477. Messiah (2)	the anointed one (<i>Daniel 9:25, 26; John 1:41, 4:25</i>)
478. mete (6)	to allot, measure, or apportion (<i>Exodus 16:18; Psalm 60:6; Matthew 7:2</i>)
479. meteyard	a measuring rod (<i>Leviticus 19:35</i>)
480. milch (3)	an animal which gives milk (<i>Genesis 32:15; 1 Samuel 6:7, 1 Samuel 6:10</i>)
481. mincing	with little steps in order to maximize movement (<i>Isaiah 3:16</i>)
482. minish (2)	to make less in size, degree, power, or influence (<i>Exodus 5:19; Psalm 107:39</i>)
483. mirth (15)	gladness, rejoicing (<i>Genesis 31:27, Nehemiah 8:12</i>)

Word (usage count)	Definition (<i>sample verses</i>)
484. mitre (13)	a cap, turban, headdress; ceremonial headwear (<i>Exodus 28:4; Zechariah 3:5</i>)
485. mollified	to be softened, soothed, appeased, or pacified (<i>Isaiah 1:6</i>)
486. morrow (101)	the next day, the next morning (<i>Genesis 19:34; James 4:14</i>)
487. mortify (2)	to kill, remove the life of (<i>Romans 8:13; Colossians 3:5</i>)
488. morning star (2)	Jesus Christ; that star that mingles with the first rays of the morning; brings day; reminds us that the Saviour should be the first object of the day to draw the eye and the heart (<i>Revelation 2:28, 22:16</i>)
489. mote (6)	a speck of dirt or dust (<i>Matthew 7:3, 4, Luke 6:42</i>)
490. muffler	an ornament worn by women to cover the face (<i>Isaiah 3:19</i>)
491. munition (3)	a fortification, defensive structure (<i>Isaiah 29:7; Nahum 2:1</i>)
492. murrain	a plague effecting domestic animals (<i>Exodus 9:3</i>)
493. napkin (3)	a kerchief, neckerchief, handkerchief (<i>Luke 19:20; John 11:44, 20:7</i>)
494. nativity (7)	ones birth with reference to national identity (<i>Genesis 11:28; Ruth 2:11; Jeremiah 46:16</i>)
495. naught, nought (37)	worthless or nothing (<i>2 Kings 2:19; Proverbs 20:14</i>)

Word (usage count)	Definition (<i>sample verses</i>)
496. naves	the hub of wheels (<i>1 Kings 7:33</i>)
497. nay (55)	no; denial (<i>Genesis 18:15; James 5:12</i>)
498. necromancer	one who attempts to foretell events by seeking the dead (<i>Deuteronomy 18:11</i>)
499. neesings	sneezing (<i>Job 41:18</i>)
500. nephew (4)	a descendant (<i>Job 18:19; Isaiah 14:22</i>)
501. nether (15)	lower; beneath (<i>Exodus 19:17; Ezekiel 32:24</i>)
502. nigh (100)	near, proximity in place, time, or position (<i>Genesis 47:29; James 5:8</i>)
503. nitre (2)	carbonate of soda, a cleansing agent (<i>Proverbs 25:20; Jeremiah 2:22</i>)
504. noised (4)	to make a noise, spread a rumor, or report an event (<i>Joshua 6:27; Mark 2:1; Luke 1:65</i>)
505. noisome (4)	to be annoying or hurtful (<i>Psalms 91:3; Ezekiel 14:15; Rev. 16:2</i>)
506. obeisance (9)	an expression of respect or submission (<i>Genesis 37:7; Ex. 18:7; 1 Kings 1:16</i>)
507. oblation	a sacrifice or offering usually made to a god (<i>Leviticus 2:4; Isaiah 44:20</i>)
508. occupy	to trade or do business (<i>Luke 19:13</i>)
509. occurrent	happening, taking place (<i>1 Kings 5:4</i>)

Word (usage count)	Definition (<i>sample verses</i>)
510. odious (2)	offensive, disgusting, or repugnant (<i>1 Chronicles 19:6; Proverbs 30:23</i>)
511. offend (3)	SEE INTRODUCTION; Cause someone else to stumble or sin; or creating resentment, anger or displeasure (<i>Matthew 18:6, 8, 9</i>)
512. oft (13)	often; frequently (<i>2 Kings 4:8; Job 21:17; Hebrews 6:7</i>)
513. omnipotent	all-powerful; all-mighty (<i>Revelation 19:6</i>)
514. oracle (17)	SEE INTRODUCTION
515. oration	a prayer, speech or discourse (<i>Acts 12:21</i>)
516. ordain (41)	to establish in a particular office or order (<i>1 Chronicles 9:22; 1 Corinthians 7:17</i>)
517. ossifrage (2)	an unclean bird (<i>Leviticus 11:13; Deuteronomy 14:12</i>)
518. ouches (8)	sockets or precious settings (<i>Exodus 28:11</i>)
519. outgoings (8)	extreme limits; furthest boundaries (<i>Joshua 17:9; Psalm 65:8</i>)
520. outlandish	a foreigner, or one who is strange (<i>Nehemiah 13:26</i>)
521. overcharge (2)	weighed down; burdened (<i>Luke 21:34; 2 Corinthians 2:5</i>)
522. palsy (12)	paralysis (<i>Matthew 4:24; Acts 9:33</i>)

Word (usage count)	Definition (<i>sample verses</i>)
523. pangs (9)	sharp pains (<i>Isaiah 13:8; Micah 4:9</i>)
524. paps (4)	breasts (<i>Ezekiel 23:21; Luke 11:27, Revelation 1:13</i>)
525. paramours	a mistress, concubine (<i>Ezekiel 23:20</i>)
526. parbar	structure on west side of Solomon's temple
527. pate	the crown of the head (<i>Psalms 7:16</i>)
528. patrimony	an inheritance from one's father (<i>Deuteronomy 18:8</i>)
529. peculiar (7)	singular, particular; belonging exclusively to a person (<i>Exodus 19:5; Tit 2:14; 1 Peter 2:9</i>)
530. penury (2)	to be in want (<i>Proverbs 14:23; Luke 21:4</i>); see <i>Mark 12:44</i>
531. peradventure (32)	perhaps; possibly (<i>1 Kings 18:27; Romans 5:7</i>)
532. perdition (8)	damnation, destruction, or loss (<i>John 17:12; Revelation 17:11</i>)
533. pernicious	destructive, hurtful, or wicked (<i>2 Peter 2:2</i>)
534. phylacteries	strips of parchment inscribed with scripture texts in small leather case bound on forehead or arm (<i>Matthew 23:5</i>)

Word (usage count)	Definition-(sample verses)
535. pilled (2)	to be peeled, stripped off skin or bark (<i>Genesis 30:37, 38</i>)
536. plaiting	to braid, fold together, or weave (<i>1 Peter 3:3</i>)
537. plat	plot of ground (<i>1 Kings 9:26</i>)
538. platted (3)	to be braided or weaved (<i>Matthew 27:29; Mark 15:17; John 19:2</i>)
539. poll (9)	a register of heads; clip, mow, peel, strip (<i>Numbers 3:47; Ezekiel 44:20; Micah 1:16</i>)
540. polled his head	cut hair (<i>2 Samuel 14:26</i>)
541. pommels (3)	a bowl-shaped ornamental on a pillar (<i>2 Chronicles 4:12, 13</i>)
542. port	gate, entry (<i>Nehemiah 2:13</i>)
543. post (2)	messenger carrying letters (<i>Job 9:25; 2 Chronicles 30:6</i>)
544. potentate	a sovereign, king, dictator, or supreme ruler (<i>1 Timothy 6:15</i>)
545. potsherd (4)	piece of broken pottery (<i>Psalms 22:15; Isaiah 45:9</i>)
546. pottage (7)	porridge, stew, or thick soup (<i>Genesis 25:29; Haggai 2:12</i>)
547. prating (3)	foolish, boastful, chattering or vain talk (<i>Proverbs 10:8, 10; 3 John 10</i>)

Word (usage count)	Definition (<i>sample verses</i>)
548. presbytery	assembly of elders (<i>1 Timothy 4:14</i>)
549. presently (6)	immediately (<i>Proverbs 12:16; Matthew 26:53</i>)
550. press (3)	crowd of people (<i>Mark 2:4, Mark 5:27; Luke 8:19, Luke 19:3</i>)
551. prevent (7)	to go before, or proceed (<i>Job 3:12; 1 Thessalonians 4:15</i>)
552. prey (71)	booty, spoil (<i>Numbers 31:12, 26</i>)
553. pricks (3)	goads for driving cattle; thorns (<i>Numbers 33:55; Acts 9:5, 26:14</i>)
554. privily (15)	secretly; privately (<i>Judges 9:31; Matthew 1:19</i>)
555. privy (4)	to have knowledge of, sometimes in secret (<i>Judges 9:31; 2 Peter 2:1</i>)
556. profane (13)	common, unholy; to dishonor (<i>Ezekiel 42:20; Malachi 2:11</i>)
557. progenitors	ancestors or forefathers (<i>Genesis 49:26</i>)
558. prognosticators	one who predicts, forecast, or foretells (<i>Isaiah 47:13</i>)
559. propitiation (3)	the atonement; the act of appeasing wrath; sacrifice to pay for sins against God (<i>Romans 3:2; 1 John 2:2, 4:10</i>)
560. proselyte (2)	convert to Judaism (<i>Matthew 23:15; Acts 2:10, 13:43</i>)

Word (usage count)	Definition (<i>sample verses</i>)
561. prove (12)	to test or try (<i>Exodus 16:4; 1 Timothy 3:10</i>)
562. provender (7)	animal feed (<i>Genesis 24:25; Isaiah 30:24</i>)
563. psaltery (13)	a type of harp; stringed instrument (<i>1 Samuel 10:5; Daniel 3:15</i>)
564. publican (6)	a tax collector (<i>Matthew 10:3, 18:17; Luke 5:27</i>)
565. pulse (3)	grain, seed, or beans used as food (<i>2 Samuel 17:28; Daniel 1:12, 16</i>)
566. purloining	stealing; theft (<i>Titus 2:10</i>)
567. purtenance	the intestines of an animal, entrails (<i>Exodus 12:9</i>)
568. putrifying	to rot, decay; to stink (<i>Isaiah 1:6</i>)
569. pygarg	a type of antelope with a white rump (<i>Deuteronomy 14:5</i>)
570. quarter (17)	a region, locality, or section (<i>Genesis 19:4; Isaiah 47:15; Mark 1:45</i>)
571. quaternions	a set of four things; a guard part of four (<i>Acts 12:4</i>)
572. quick[en] (23)	to have, give, restore or bring to life (<i>Leviticus 13:10; 1 Peter 4:5; Romans 8:11</i>)
573. quit (6)	acquit; to be discharged or free (<i>Exodus 21:19; Joshua 2:20</i>), (2) to behave (<i>1 Samuel 4:9; 1 Corinthians 16:13</i>)

Word (usage count)	Definition (<i>sample verses</i>)
574. rail (14)	to denounce, scorn, insult, blaspheme (<i>1 Samuel 25:14; Mark 15:29; Luke 23:29</i>)
575. raiment (57)	clothing, dress, or apparel (<i>Genesis 24:53; Revelation 4:4</i>)
576. rampart (2)	earth raised around a fort; fortification (<i>Lamentations 2:8; Nahum 3:8</i>)
577. ranging	roving, wandering (<i>Proverbs 28:15</i>)
578. rank (2)	full grown, upright, robust (<i>Genesis 41:5, 7</i>) (4) grouping or ordering (<i>Numbers 2:16; 1 Chronicles 12:33</i>)
579. rase (2)	demolish; destroy (<i>Psalms 137:7</i>)
580. ravening (5)	plundering; tearing to pieces (<i>Luke 11:39; Ezekiel 22:25</i>)
581. ravin (2)	to plunder, rob, or pillage, seize prey (<i>Genesis 49:27; Nahum 2:12</i>)
582. ravished	delighted (3) (<i>Proverbs 5:19, 20; Song of Solomon 4:9</i>); raped (3) (<i>Isaiah 13:16; Lamentations 5:11; Zechariah 14:2</i>)
583. rear (4)	to raise, build or erect (<i>Leviticus 26:1; 2 Samuel 24:18; John 2:20</i>)
584. recompense (34)	punishment for evil, reward (<i>Numbers 5:7; Hebrews 10:30</i>)
585. redound	to rebound, exceed, overflow (<i>2 Corinthians 4:15</i>)

Word (usage count)	Definition (<i>sample verses</i>)
586. reel (2)	stagger, walk to and fro like a drunkard (<i>Psalms 107:27; Isaiah 24:20</i>)
587. rehearse (2)	report, declare (<i>Exodus 17:14; Acts 14:27</i>)
588. reins (15)	SEE INTRODUCTION; the seat of emotions, feelings, or affections (<i>Job 16:13; Revelation 2:23</i>)
589. remission/remittance (11)	pardoned or forgiven (<i>Matthew 26:28; John 20:23</i>)
590. reprobate (7)	SEE INTRODUCTION
591. reproof (17)	Rebuke; scolding (<i>Job 26:11; Psalm 38:14</i>)
592. requite (9)	to pay back or retaliate (<i>Genesis 50:15; 1 Timothy 5:4</i>)
593. rereward (6)	SEE INTRODUCTION
594. respite (2)	a rest, a reprieve or postponement (<i>Exodus 8:15; 1 Samuel 11:3</i>)
595. revellings (2)	a noisy feast, any kind of disorderly or immoral festivity (<i>Galatians 5:21; 1 Peter 4:3</i>)
596. rifled	to be plundered, robbed, pillaged (<i>Zechariah 14:2</i>)
597. ringstraked (2)	streaked, striped (<i>Genesis 30:35, 40, 31:8</i>)
598. riot (4)	wanton, reckless or wasteful living; extravagance (<i>Titus 1:6; 1 Peter 4:4; 2 Peter 2:13</i>)

Word (usage count)	Definition (<i>sample verses</i>)
599. rising (7)	swelling, tumor, or boil (<i>Leviticus 13:2, 10, 19, 28, 43, 14:56</i>)
600. road	a journey, hostile incursion or raid (<i>1 Samuel 27:10</i>)
601. rude	unlearned, uneducated, unskilled (<i>2 Corinthians 11:6</i>)
602. rudiments (2)	first principles; origin, first form (<i>Colossians 2:8, 20</i>)
603. rue	a garden herb (<i>Luke 11:42</i>)
604. sackbut (4)	a wind instrument (<i>Daniel 3:5, 10, 3:15</i>)
605. sacrilege	misuse of holy things (<i>Romans 2:22</i>)
606. sanctify (125)	Make holy, set apart for God's use (<i>Genesis 2:3; Exodus 13:2</i>)
607. satiate (3)	to fill to excess or satisfy (<i>Jeremiah 31:14, 46:10</i>)
608. satyr (2)	a hairy, goat-like devil (not a mythological character) (<i>Isaiah 13:21, 34:14</i>)
609. Saviour (39)	SEE INTRODUCTION
610. savour (54)	Taste, smell (<i>Exodus 5:21; Matthew 5:13</i>); think, understand (<i>Matthew 16:23; Mark 8:33</i>)
611. scall (14)	a sore, scab or skin disease (<i>Leviticus 13:30, 14:54</i>)

Word (usage count)	Definition (<i>sample verses</i>)
612. scant	skimped, meager (<i>Micah 6:10</i>)
613. scrabbled	rake, scrape or snatch hurriedly (<i>1 Samuel 21:13</i>)
614. scrip (7)	a small bag, satchel, or purse (<i>1 Samuel 17:40; Luke 22:36</i>)
615. seemly (2)	fitting, proper or appropriate (<i>Proverbs 19:10, 26:1</i>)
616. seethe (9)	to boil or cook by boiling (<i>Exodus 16:23; Zechariah 14:21</i>)
617. selvedge (2)	the edge of woven fabric, does not fray (<i>Exodus 26:4, 36:11</i>)
618. sepulchre (54)	a tomb, grave or burial place (<i>Genesis 23:6; Romans 3:13</i>)
619. servile (12)	befitting a slave or a menial position (<i>Leviticus 23:7; Numbers 29:35</i>)
620. servitor	a servant, slave; one who provides a service (<i>2 Kings 4:43</i>)
621. set at nought (6)	despise; disregard (<i>Proverbs 1:25; Mark 9:12</i>)
622. severally	separately, individually (<i>1 Corinthians 12:11</i>)
623. shambles	tables for displaying goods; meat-market (<i>1 Corinthians 10:25</i>)
624. shamefacedness	a bashfulness; ability to show shame (<i>1 Timothy 2:9</i>)

Word (usage count)	Definition (<i>sample verses</i>)
625. sheepcote	pasturage, sheep pens (<i>1 Samuel 24:3; 2 Samuel 7:8; 1 Chronicles 17:7</i>)
626. shekel (40)	a weight or a coin (<i>Exodus 38:24, Exodus 38:25</i>)
627. sherd (2)	shard, fragment (<i>Isaiah 30:14; Ezekiel 23:34</i>)
628. shittim (33)	type of wood (<i>Exodus 25:5; Isaiah 41:19</i>)
629. shivers	chips, splinters, or slivers (<i>Revelation 2:27</i>)
630. shod (4)	wearing shoes or furnished with shoes (<i>2 Chronicles 28:15; Ezekiel 16:10; Ephesians 6:15</i>)
631. shroud	cover, shelter (<i>Ezekiel 31:3</i>)
632. silly (3)	simple, foolish (<i>Hosea 7:11; 2 Timothy 3:6</i>)
633. silverlings	a piece of money made of silver (<i>Isaiah 7:23</i>)
634. similitude (12)	likeness, image, or resemblance (<i>Numbers 12:8</i>)
635. simple (20)	ignorant, without guile; not having knowledge (<i>Proverbs 9:4; Romans 16:19</i>)
636. sith	since (<i>Ezekiel 35:6</i>)
637. sixscore	120, 6 times 20 (<i>1 Kings 9:14; Jon 4:11</i>)
638. sleight	an artful trick; deceitful, slyness, cunning or skill (<i>Ephesians 4:14</i>)

Word (usage count)	Definition (<i>sample verses</i>)
639. slime (2)	mud, bitumen (<i>Genesis 11:3, 14:10; Exodus 2:3</i>)
640. sluices	a dam for water; barrier (<i>Isaiah 19:10</i>)
641. snuffed (2)	to inhale, draw up, smell or to blow out at (<i>Jeremiah 14:6; Malachi 1:13</i>)
642. sod (2)	cook, boil (<i>Genesis 25:29; 2 Chronicles 35:13</i>)
643. sodering	soldering (<i>Isaiah 41:7</i>)
644. sojourn (33)	dwelt for a period of time (<i>Genesis 12:10</i>)
645. solace	to comfort, sooth, console (<i>Proverbs 7:18</i>)
646. soothsayer (7)	one who claims to foretell future events (<i>Joshua 13:22; Isaiah 2:6; Daniel 2:27</i>)
647. sop (4)	bread dipped in liquid before being eaten (<i>John 13:26, 30</i>)
648. sottish	to be foolish or without understanding (<i>Jeremiah 4:22</i>)
649. spring (2)	Usage here: dawning of the day (<i>Judges 19:25; 1 Samuel 9:26</i>)
650. stanchd	to dry up (<i>Luke 8:44</i>); see <i>Mark 5:29</i>
651. stead (131)	place or position (<i>Genesis 30:2; 2 Corinthians 5:20</i>)
652. stomacher	an embroidered garment; corset (<i>Isaiah 3:24</i>)

Word (usage count)	Definition (<i>sample verses</i>)
653. straightway (42)	immediately or right away (<i>1 Samuel 9:13; James 1:24</i>)
654. strait (10)	to be narrow, tight, or close (<i>1 Samuel 13:6; Philippians 1:23</i>)
655. strakes (2)	a streak or a stripe (<i>Genesis 30:37; Leviticus 14:37</i>)
656. strawed (5)	strewed, scattered (<i>Exodus 32:20; Matthew 21:8</i>)
657. stripling	a youth or young person (<i>1 Samuel 17:56</i>)
658. suborned	to procure secretly, bribe, or obtain by corrupt or counterfeit means (<i>Acts 6:11</i>)
659. subtil (3)	cunning (<i>Genesis 3:1; Matthew 26:4</i>); insight, perception (<i>Proverbs 1:4</i>)
660. succour (5)	to help, aid, assist (<i>2 Samuel 8:5, 2 Samuel 18:3; Hebrews 2:18</i>)
661. suffer (51)	to allow, permit, tolerate (<i>Exodus 12:23; Revelation 11:9</i>)
662. sunder (7)	to separate, divide, or sever (<i>Psalms 46:9; Isaiah 27:9; Luke 12:46</i>)
663. suppliant	one praying or pleading (<i>Zephaniah 3:10</i>)
664. sup (3)	to have taken food to eat (<i>Habakkuk 1:9; Luke 17:8; Revelation 3:20</i>)
665. superfluity (4)	to be excessive, overflowing, or unnecessary (<i>James 1:21; Leviticus 21:18; 2 Corinthians 9:1</i>)

Word (usage count)	Definition (<i>sample verses</i>)
666. supple	to soften, easily bent (<i>Ezekiel 16:4</i>)
667. suppliants	petition, pray, or beseech (<i>Zephaniah 3:10</i>)
668. surfeiting	sickness from gluttony, overindulgence or excess (<i>Luke 21:34</i>)
669. surmisings	allegations, suspicions, or suppositions (<i>1 Timothy 6:4</i>)
670. swaddling	to wrap or bind with cloth (<i>Luke 2:7, Luke 2:12</i>)
671. tabering	the beating or striking of anything (<i>Nahum 2:7</i>)
672. tabernacle (328)	tent, dwelling (<i>Exodus 39:32; Matthew 17:4</i>)
673. tablets (3)	small, flat jewelry (<i>Exodus 35:22; Numbers 31:50; Isaiah 3:20</i>)
674. taches (10)	fasteners; clasps; hooks (<i>Exodus 26:6, 39:33</i>)
675. tale (4)	a number or quantity (<i>Exodus 5:8, 5:18; 1 Samuel 18:27; 1 Chronicles 9:28</i>)
676. tares (8)	any kind of weed (<i>Matthew 13:25</i>)
677. targets (3)	a small shield or buckler (<i>1 Samuel 17:6; 1 Kings 10:16; 2 Chronicles 9:15</i>)
678. teil	a type of tree (<i>Isaiah 6:13</i>)
679. tell (3)	to count, reckon, or name numerically (<i>Genesis 15:5; Psalm 22:17, Psalm 48:12</i>)

Word (usage count)	Definition (<i>sample verses</i>)
680. tempt (14)	try, test (<i>Genesis 22:1; Matthew 4:7</i>)
681. teraphim (6)	idols, images, or gods (<i>Judges 17:5, 18:14, 18:17, 18:18, 18:20; Hosea 3:4</i>)
682. terrestrial (2)	earthly, worldly; pertaining to land (<i>1 Corinthians 15:40</i>)
683. tetrarch (7)	ruler of the fourth part of a country; one of four rulers (<i>Matthew 14:1; Luke 1:1; Acts 13:1</i>)
684. thee (3825)	the second person, singular pronoun; you (<i>Genesis 3:11; Revelation 21:9</i>)
685. thence (145)	from that time, date, or place (<i>Genesis 2:10; 2 Corinthians 2:13</i>)
686. thine (932)	the possessive case of the second person (<i>Genesis 13:14 Exodus 4:4; Revelation 3:18</i>)
687. thither (95)	there, toward that place (<i>Genesis 29:30; Acts 25:4</i>)
688. thou (5473)	personal pronoun of the second person singular (<i>Genesis 2:16; James 2:22; Revelation 22:9</i>)
689. thought	anxiety; worry (<i>Matthew 6:25</i>)
690. thrice (15)	three times in succession (<i>Exodus 34:23; 2 Corinthians 12:8</i>)
691. thy (4809)	second person, singular pronoun (<i>Genesis 13:10; Revelation 22:9</i>)
692. thyine	wood from the thya tree (<i>Revelation 18:12</i>)

Word (usage count)	Definition (<i>sample verses</i>)
693. timbrel (10)	a small drum or tambourine (<i>Exodus 15:20; Job 21:12; Psalm 81:2</i>)
694. tire (3)	apparel, clothing, a head-dress (<i>Ezekiel 24:17</i>)
695. tithe (27)	give a tenth (<i>Deuteronomy 14:22; Luke 11:42</i>)
696. tittle (2)	the marks in writing Hebrew (<i>Matthew 5:18; Luke 16:17</i>)
697. tow (3)	the fibers of flax (<i>Judges 16:9; Isaiah 1:31, Isaiah 43:17</i>)
698. traffick (5)	to trade, engage in commerce (<i>Genesis 42:34; 1 Kings 10:15; Ezekiel 17:4</i>)
699. translate (5)	to transfer, convey, transport (<i>Colossians 1:13; Hebrews 11:5</i>)
700. travail (5)	work, manual labour (<i>Genesis 38:27; Isaiah 53:11</i>)
701. trespass (82)	cross over a line (<i>Genesis 50:17; Matthew 18:15</i>)
702. trow	trust, believe, accept (<i>Luke 17:9</i>)
703. turtle (12)	turtle-dove (<i>Leviticus 12:8; Song of Solomon 2:12; Jeremiah 8:7</i>)
704. twain (17)	two (<i>1 Samuel 18:21; Ephesians 2:15</i>)
705. twined (21)	to be twisted, wrapped, or plaited together (<i>Exodus 26:1, Exodus 39:29</i>)

Word (usage count)	Definition (<i>sample verses</i>)
706. unawares (12)	unknowingly, unexpectedly (<i>Genesis 31:20; Jude 4</i>)
707. unction	anointing (<i>1 John 2:20</i>); see <i>1 John 2:27</i>
708. untoward	to be corrupt, improper, or perverse in the AV (<i>Acts 2:40</i>)
709. upbraid (4)	to rebuke, condemn, reproach or scold (<i>Judges 8:15; Matthew 11:20; James 1:5</i>)
710. usurp	hold in possession without right (<i>1 Timothy 2:12</i>)
711. usury (24)	interest on money lent (<i>Exodus 22:25; Luke 19:23</i>)
712. uttermost (2)	outermost; last (<i>Exodus 26:4; Matthew 5:26</i>)
713. vagabond (3)	fugitive, wanderer (<i>Genesis 4:12; Acts 19:13</i>)
714. vail, veil (25)	curtain; divider (<i>Exodus 26:31; Matthew 27:51</i>)
715. vale (9)	a valley (<i>Genesis 14:3; 2 Chronicles 1:15; Jeremiah 33:13</i>)
716. valour (37)	importance, boldness, or determination (<i>Judges 3:29; Nehemiah 11:14</i>)
717. variableness	changeable (<i>James 1:17</i>)
718. variance (2)	dissension or controversy (<i>Matthew 10:35; Galatians 5:20</i>)
719. vaunt	to brag, boast, gloat (<i>1 Corinthians 13:4</i>)

Word (usage count)	Definition (<i>sample verses</i>)
720. vehement (8)	vigorous, violent, or intense (<i>Song of Solomon 8:6; Jon 4:8; 2 Corinthians 7:11</i>)
721. venison (8)	the flesh of a beast of prey (<i>Genesis 25:28</i>)
722. venture (4)	a happening or event involving chance, risk (<i>1 Kings 22:34; 2 Chronicles 18:33</i>)
723. verily (140)	truly, surely, really, or indeed (<i>Genesis 42:21; 1 John 2:5</i>)
724. verity (2)	truth or an established facts (<i>Psalms 111:7; 1 Timothy 2:7</i>)
725. vermilion (2)	a bright red pigment (<i>Jeremiah 22:14; Ezekiel 23:14</i>)
726. vestments (2)	garments, robes (<i>2 Kings 10:22</i>)
727. vesture (8)	clothing or something that covers (<i>Deuteronomy 22:12; Psalm 22:18; Matthew 27:35</i>)
728. vex (15)	to trouble, afflict, harm or agitate (<i>Leviticus 19:33; Isaiah 11:13</i>)
729. vexation (14)	trouble, distress, affliction (<i>Deuteronomy 28:20; Ecclesiastes 4:6</i>)
730. victuals (22)	food, sustenance, or provisions (<i>Exodus 12:39, 2 Chronicles 11:11</i>)
731. vile (19)	wicked (<i>Romans 1:26</i>); lowly (<i>Philippians 3:21</i>); filthy (<i>James 2:2</i>)

Word (usage count)	Definition (<i>sample verses</i>)
732. viol (4)	an instrument similar to a violin (<i>Isaiah 5:12; Amos 6:5</i>)
733. virtue (10)	goodness, morality (<i>Mark 5:30; Philippians 4:8; 2 Peter 1:3</i>)
734. visage (3)	the face, countenance, or appearance of a person (<i>Isaiah 52:14; Lamentations 4:8; Daniel 3:19</i>)
735. want (31)	lacking or deficient (<i>Deuteronomy 28:48; Philippians 4:11</i>)
736. wanton (5)	undisciplined, unruly, extravagant (<i>Isaiah 3:16; 1 Timothy 5:11; James 5:5</i>)
737. wax (20)	growing or increasing in size or number (<i>Exodus 22:24; Hebrews 1:11</i>)
738. wayfaring (6)	a traveler or wanderer (<i>Judges 19:17; 2 Samuel 12:4; Jeremiah 9:2</i>)
739. waymarks	markers to mark the way (<i>Jeremiah 31:21</i>)
740. wen	a lump, tumor, cyst (<i>Leviticus 22:22</i>)
741. wench	a young girl, a maid, or a young woman (<i>2 Samuel 17:17</i>)
742. whence (72)	from what place (<i>Genesis 16:8; Revelation 7:13</i>)
743. whet (4)	to sharpen (<i>Deuteronomy 32:41; Psalm 7:12; Ecclesiastes 10:10</i>)
744. whilst (20)	while (<i>Judges 6:31; Hebrews 10:33</i>)

Word (usage count)	Definition (<i>sample verses</i>)
745. whit (5)	the least amount (<i>Deuteronomy 13:16; 1 Samuel 3:18; John 7:23</i>)
746. wiles (2)	tricks, deceits, deception (<i>Numbers 25:18; Ephesians 6:11</i>)
747. wimples	garment to cover the head and neck (<i>Isaiah 3:22</i>)
748. wist (13)	knew (<i>Exodus 16:15; Mark 9:6; Luke 2:49</i>)
749. wit (21)	to know (<i>Genesis 24:21; 2 Corinthians 8:1</i>)
750. withal (32)	therewith or with (<i>Exodus 25:29; Philippians 1:22</i>)
751. without (100)	outside (<i>Matthew 12:46; Mark 11:4</i>)
752. withs (3)	cords, ropes (<i>Judges 16:7</i>)
753. woe worth the day	alas for the day (<i>Ezekiel 30:2</i>)
754. wont (9)	accustomed to, used to (<i>Exodus 21:29; Matthew 27:15; Acts 16:13</i>)
755. wot, wotteth (11)	Know, knoweth (<i>Genesis 21:26; Exodus 32:1; Acts 3:17; Romans 11:2</i>)
756. would to God (6)	to wish or desire (<i>Exodus 16:3; Joshua 7:7; 2 Corinthians 11:1</i>)
757. wreathen (10)	twisting or interweaving (<i>Exodus 28:14; 2 Kings 25:17</i>)

Word (usage count)	Definition (<i>sample verses</i>)
758. wrest (5)	to pull, force, detach (<i>Exodus 23:2; 2 Peter 3:16</i>)
759. wringed	wrung (Judges 6:38)
760. wroth (49)	angry, indignant, or incensed (<i>Genesis 4:5; Revelation 12:17</i>)
761. ye (3983)	you (always plural) (<i>Genesis 3:1; Revelation 19:18</i>)
762. yea (340)	yes (<i>Genesis 3:1; Revelation 14:13</i>)
763. yesternight (3)	last night (<i>Genesis 19:34, 31:29, 42</i>)
764. yokefellow	a person yoked or associated with another (<i>Philippians 4:3</i>)
765. yonder (7)	over there, that location (<i>Genesis 22:5; Numbers 16:37; Matthew 17:20</i>)
766. you-ward (3)	toward you (<i>2 Corinthians 1:12, 13:3; Ephesians 3:2</i>)





Those Troublesome Thee's & Thou's

The Difference¹

The classification of a word within a sentence refers to that word's usage and function within the sentence. This chapter deals with the arguments centered upon what is probably the most prominent and fought-over distinction of the King James Bible: its use of the special forms of the second person pronouns. In fact, the general public has been convinced by modern version publishers that the KJB is harder to understand because of its peculiar pronoun usage. "We just don't talk that way anymore."

Pronouns are one of the eight traditional parts of speech. The other seven parts of speech are *verbs*, *nouns*, *adjectives*, *adverbs*, *conjunctions*, *prepositions*, and *interjections*. *Nouns* are particular people, places, things or ideas and the *pronouns* are the generalized words that take the place of nouns within a sentence.

Pronouns replace a noun so that the noun does not have to be repeatedly stated. Pronouns fill our speaking and writing similar to the frequency with which they are found within the Bible. Common

¹ Adapted from unpublished work by the late Dr. David A. Reagan.

pronouns include *I, it, our, who, which, you* and *myself*. Other pronouns include the biblical pronouns in question: *ye, thy, thou, thine*, etc. Each of these pronouns takes the place of a noun used earlier within the context. The noun that the pronoun replaces is called the *antecedent*.

Our English language (and the modern versions) currently limit the second person pronouns to *you* and *your*.² The King James Bible utilizes the same two pronouns and also uniquely utilizes the pronouns *thee, thou, thy, thine* and *ye*. King James Bible critics, along with Hollywood producers, wanting to sound “*biblical*” or mockingly antiquated often incorporate these older pronoun forms into their speech.

The Distinct KJB Sound

Interestingly, when the modern versions are read in place of the KJB, those who exclusively use the King James Bible quickly recognize the reading as originating from one of the modern versions. This different sound is agreed upon by both the supporter and critic of the KJB. Even the modern version users recognize when the KJB is read aloud due to its distinct sound. The King James Bible is different from all the modern versions in ways that the modern versions do not differ amongst themselves. Along with the pronouns, much of the difference involves the word forms deemed “archaic” by the modern version proponent.

The term *archaic* refers to any language or word form that belongs to an earlier period but that is no longer commonly incorporated into current speech or writing. This definition would definitely apply to the King James Bible pronouns and some of its unique and identifying word endings.

“Archaic” language in the King James Bible includes vocabulary words (such as *wot* and *bewray*), verb forms (such as *loveth* and *bringeth*), and pronouns (such as *thee, thou* and *ye*). These words and word endings, along with other distinct factors, create an immediate

² Slang around the country attempts to incorporate a plural from of *you* as “*youse, you’uns* and *you’all* or *y’all*.”

sense of *otherness* that says **BIBLE** to those familiar with the words and cadences of the King James Bible. By comparison, the modern versions sound bland and fall flat. Of course, lovers of the King James Bible are quick to point out this difference to those who use one of the other versions. Interestingly, the King James Bible critics attack it for the same reason, stating that it is outdated and therefore difficult to understand.

The book of Numbers contains the only verse incorporating all six of the King James Bible pronouns: *thee*, *thou*, *thy*, *ye*, *you* and *your*.

*Numbers 18:7 Therefore **thou** and thy sons with **thee** shall keep **your** priest's office for every thing of the altar, and within the vail; and **ye** shall serve: I have given **your** priest's office unto **you** as a service of gift: and the stranger that cometh nigh shall be put to death.*

Because this verse uses all six pronouns, it serves as an excellent laboratory for the study of the KJB's second person pronouns. However, before we look at how the *thee's*, *thou's*, *ye's* and *you's* work in biblical English, some basic English grammar might be in store for those unfamiliar with the use of pronouns in modern English (see appendix VII on page 809).

The usage of the second person pronouns in the King James Bible is quite significant. In fact, the frequency of their usage (the *thee's* and *thou's*) help to quickly distinguish the King James Bible for the listener. Here are the details of their usage.

Pronoun	Occurrence
<i>Thee</i>	3,827
<i>Thou</i>	5,474
<i>Thine</i>	937
<i>Thy</i>	4,604
<i>Ye</i>	3,983
Total	18,825

Numbers 18:7

The *thou* in our subject verse from Numbers refers back to the first verse of the chapter which begins, "*And the LORD said unto*

Aaron." Therefore, the antecedent to *thou* in verse 7 is the noun *Aaron* found in verse 1.

The context of the verse also reveals that the Lord is the One who is speaking. The pronoun, *thou*, reveals that He is speaking to one specific person identified as Aaron in verse 1. Notice that the Lord refers to "*thou and thy sons*" and then states, "*ye shall serve.*" Obviously, the *ye* includes Aaron and his sons because by definition *ye* is **plural** in the KJB. If God had said, *thou shalt serve*, the reader would understand that God was singularly addressing Aaron. This should clearly demonstrate why God designed the singular and plural distinctions to remain intact from the Hebrew and Greek languages as these word forms are translated into the English.

Note also that the priest's office is given "*unto you* (plural) *as a service of gift.*" The pronoun usage reveals that the gift of the priesthood was given to Aaron and his sons (plural) and not exclusively given to Aaron (singular). Hundreds of other examples could be provided, but this one example should prove the point of the importance of pronouns.

Appointed to be Read

Many copies of the King James Bible retain the standard title page from the original 1611 publication. It begins with: "*The Holy Bible containing the Old and New Testaments.*" Then, after a statement about being translated from the original tongues, there is another phrase which refers back to 1611. It says, "*Appointed to be read in Churches.*" The King James Bible from its onset was translated to facilitate effective public reading (*Nehemiah 8:8*). After all, Paul told the Thessalonians, "*For from you sounded out the word of the Lord*" (*1 Thessalonians 1:8*). God's word was designed by God to have a certain sound, and that sound was and is distinct from all others (in the KJB).

The Bible student may also have noticed the extensive punctuation found in the King James Bible—much more than commonly found in modern writing. This extra punctuation facilitated the public

reading of scripture. F. F. Bruce in his *History of the Bible in English* wrote, "The heavy punctuation of the A.V. was designed to guide public readers of the Bible in Church to enunciate properly and to place the emphasis in the right places."³ He further states, "The A.V. was admirably suited for public reading."⁴

This emphasis on public reading also affected the style of the English used. John H. Gottcent in *A Dictionary of Biblical Tradition in English Literature* wrote that the Authorized Version of the Bible "was stylistically beautiful, its language still unsurpassed (In part, this is because it was designed for public reading, making the translators acutely conscious of the sound of their language.)"⁵

God commands that man is to *read* and *hear* the scriptures. Surprisingly, the Bible places a greater emphasis on the hearing of the word than on its reading. The verb *read* and its other scriptural forms (as *readest*, *readeth*, *reading*) occur a total of **82** times in the Bible. Yet, the verb *hear* and its other forms (*heard*, *hearest*, *heareth*, *hearing*) occur **1,305** times in scripture. This means that God tells us to *hear* the word 16 times more often than He tells us to *read* it. This fact does not lessen the importance of reading but stresses the importance of hearing the word. For example: "So then faith cometh by **hearing**, and **hearing** by the word of God" (**Romans 10:17**).

The first biblical reference to *hearing* records Adam and Eve hearing the voice of the Lord. "And they **heard the voice of the LORD** God walking in the garden in the cool of the day..." (**Genesis 3:8**). What did they hear? They heard His voice. Believers are frequently referred to as sheep. What do His sheep hear? They, too, hear His voice and, knowing His voice, they follow Him. How do His sheep

³ F. F. Bruce, *History of the Bible in English* (New York: Oxford University Press, 1978) p.108.

⁴ *Op.cit.*, p.109.

⁵ John H. Gottcent, "The English Bible: A Brief History of Translation"; Ed. David Lyle Jeffrey, *A Dictionary of Biblical Tradition in English* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1992), p.876.

know His voice? Evidently, it gives a distinct, recognizable sound (like the KJB and unlike the NIV, NASV, the Living Bible, etc.).

The first biblical reference to *reading* deals with Moses publicly reading the law to Israel. "*And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient*" (*Exodus 24:7*). This example reveals the most common form of reading mentioned in the Bible—the public reading of the scripture. Of course, public reading of scripture involves an audience hearing the sound of the words.

For the last five hundred years, the printing press has allowed man to have access to a personal copy of the scriptures unavailable prior to this great invention. The Bible's emphasis upon public reading does not serve to lessen the importance of private and personal reading. Today, almost everyone can afford to have a Bible in his home. The Bible needs to be read seriously, reflectively and frequently. We must read it faithfully and thoroughly.

Yet, this personal accessibility does not offset the fact that the Bible was especially designed for public reading. It was designed to be heard with the ear. Is the Bible being **RED** at you church? **RED** is an acronym that stands for **R**eading, **E**xhortation, **D**octrine. Paul counseled Timothy in his young pastorate, "*Till I come, give attendance to reading, to exhortation, to doctrine*" (*1 Timothy 4:13*). *Exhortation* is the preaching of the word; *doctrine* is the teaching of the word; *reading* (fitting in with the public ministry of the other two) is the public reading of the word. Again, is the Bible being **RED** at your church?

Preachers should never apologize for the public reading of scripture exceeding two to three verses in length. Instead, they apologize and then rush through the reading as though it is the unimportant but necessary introduction of the really important things yet to be said. They tend to treat the reading of the text of the Bible (the holy words of the holy God) as secondarily important. They treat what they have to say (which sometimes has little to do with what they have just read) as the main course of the message.

Paul charged the Thessalonians "*by the Lord that this epistle be read unto all the holy brethren*" (*1 Thessalonians 5:27*). He told the Colossians, "*And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea*" (*Colossians 4:16*). The reading of God's word must be restored to its proper position of importance in church services. Preachers should never apologize for reading "too much scripture." In fact, every preacher should practice reading the Bible aloud so he can more effectively read it publicly. Preachers should learn to enunciate the words clearly and properly emphasize certain words to give a greater understanding to their hearers. In turn, congregations should be taught how to listen attentively to the word of God as it is read.

God offers a blessing for both the reading and the hearing of the word. This blessing is clearly defined in the book of Revelation: "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand*" (*Revelation 1:3*). Notice that the one who reads ("he") is singular while those who hear ("they") is plural. This again pictures one reading to a gathering of listeners.

Things are not as different today as it may seem. Even though most Christians have multiple copies of the Bible in their homes, this does not eliminate the need for public reading of scripture. How many people are functionally illiterate or find reading a chore? How many of these people faithfully read their Bibles? Shouldn't we be exposing them to the wonderful words of God?

The Futurist magazine predicted that the Baby Boomers (those born within 20 years following the end of the Second World War) are the most literate generation that has ever lived or ever will live on earth. However, computers increasingly designed to accept verbal commands will cause people to lose their ability to read and write with precision. There are many indicators revealing this fact coming to pass even in our churches.

Public reading can help offset the negative consequences associated with man's "progress" in this area. The word of God

is written in such a way as to have an effect on our hearing of it. Its sound distinguishes it as the word of God. One reason for its distinct sound is the fact that God designed it to be read and heard publicly. This design is seen in its stated purpose (*"to be read in the churches"*), in its heavy punctuation, in its emphasis on "hearing" and in the scriptural teaching concerning its public reading. Is there a purpose for the KJB's distinctively "archaic" language?

The KJB's "Archaic" Language

Despite the claims of the modern version producers, the King James Bible does not reflect the language of that time period. In fact, the language of the King James Bible is distinct from any spoken English of any time period of English history. English language scholars recognize a category of English, which they refer to as *biblical English*. It is the English of the King James Bible and the other English versions of that period. These same scholars also point out that the modern bible versions are *not* written in biblical English.

Regardless of these facts, modern bible publishers have convinced readers that they have a legitimate complaint concerning the archaic language of the King James Bible. The modern version producers have also convinced Christians that the language of the King James Bible was simply the common language of 1611. Their barrage of advertising gimmicks has created a desire for a Bible that sounds the way we speak today—whatever that means. However, history reveals otherwise. The King James Bible was *not* written in the common language of 1611. Much of the language in the King James Bible that seems so ancient today was already old and in some cases no longer in use at the KJB's publication in 1611. You could say that the King James Bible was "archaic" at its inception.

The biblical English of the King James Bible stems from two sources: the historical, "archaic" English vocabulary and grammar, and the transparency of the English text maintaining the style of the Hebrew and Greek languages. Seth Lerer in his taped course on *The History of the English Language* says,

It is, it seems to me, a conscious decision on the part of the translators and compilers of the King James Bible to produce, not a record of the English language as it was spoken in 1611, but rather to produce a highly crafted, artificial, elevated and, at times, archaic language—a language that will stand, not just the test of time, but will contain within it the time frame of the history of English.”

In other words, the language of the King James Bible was designed from the beginning to be distinct and unique from all other language. It seems to have been designed by God to stand outside of any particular period of time. In fact, it was written in a timeless language for all times.

Verb Endings

A study of the verb endings in the King James Bible clearly reveals these same truths. We say, “*I believe...you believe...he believes.*” In the King James Bible, we find, “*I believe...thou believest...whosoever believeth.*” (See **John 11:25-27** for examples of all three forms.) Bible believers approach the Bible with the conviction that God has a purpose for everything; therefore, every word has a reason and purpose for its usage in the Bible.

These verb endings have a reason for their usage—much like the usage of the *thee* and *thou* pronouns. These verb endings were used for the first, second and third person. However, there is no indication that “believest” transmitted anything different than “believe.” In other words, the older forms of the verb endings were *not* used to offer any greater accuracy than the newer forms. Could these older forms have been “updated” without hindering the text? Yes! The only thing they affect is the sound of the Bible when it is read. Interestingly, these verb endings were not commonly used in 1611 when the King James Bible was first published.

Distinct Sound

The language of the King James Bible is quite different from the language of the modern versions. It is important to understand

why the distinction in sound is so very important. While dealing with the Corinthian church about the misuse of the gift of tongues (*1 Corinthians 14:6-11*), Paul emphasized the importance of the form of the message given to others.

First, he pointed out that the message should be understandable. He explained that if he is listening to someone speak and *"I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me"* (v.11). He also said that, *"except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air"* (v.9). The concept being addressed is easily grasped. In fact, those who promote changes to the King James Bible text often use this as justification for changing it. The charge is unjust and the dangers of making these wholesale changes have been addressed elsewhere in this book and in *One Book Stands Alone*.

Second, the Corinthian passages show that God's message should make a distinct sound. Verse 7: *"even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?"* Continued in verse 8: *"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"* The word of God should not give an "uncertain sound" but provide "a distinction in the sounds."

Although this passage does not deal directly with Bible versions, it does address the hearing of the words of God. It clearly teaches that God's words ought to make a certain distinct sound. The words of God make a certain sound by being understandable; however, God also designed His words to be distinct in sound from all other types of text known to man. The modern versions destroy this distinction, irreparably harming the cause of Christ.

The Bible is full of examples concerning the importance of distinguishing between true and false sounds. In *John 10:1-16*,

the Lord presents Himself as the Good Shepherd with His sheep following Him. The sheep are assured of following the Lord by the distinct sound of the Lord's voice. The "*sheep follow him: for they know his voice*" (*verse 4*). Yet, "*a stranger will they not follow.*" Why? Because, "*they know not the voice of strangers*" (*verse 5*).

It is important to take note that the sheep do not know Jesus simply by *what* He says but by *how* He sounds. In fact, the greatest protection against following "strangers" is because the voice of strangers is not familiar. Recognizing the Master's voice actually arms Christians against the onslaught of false teaching. In fact, it inoculates them from the disease of false doctrine. There is only one English Bible that offers a distinct sound!

God's sheep may not be highly educated or even have a great depth of understanding. In fact, the sheep may be a simple child or a backwoods granny. Yet, the Good Shepherd's familiar voice can help Christians not follow the many false ways so long as they follow the Lord.

The John chapter 10 passage deals with far more than simply the spoken words of God. It also applies to the actual sound of the Bible when read aloud. Unlike the modern versions, hearers can clearly distinguish the KJB when it is read aloud. In fact, those familiar with the King James Bible will consistently recognize when another version is being read, although few can distinguish which modern version it is.

However, this does not hold true concerning the users of the modern versions. Someone who uses the NIV does not recognize when the RSV is being read aloud. In fact, they likely would not even know it if it were the Jehovah's Witnesses' New World Translation. Therefore, familiarity with the King James Bible protects those who use it from being misled by someone quoting a bible used to dupe Jehovah's Witnesses into believing the Watchtower heresies. Familiarity with the NIV does not give the same protection as the protection afforded to the King James Bible user.

The advantages of the so-called archaic second person pronouns (*thee, thou, ye*) in the King James Bible are clear for those familiar with the issue. Discerning students of the word of God appreciate the added accuracy resulting from the distinction of the singular and plural pronouns. The sound of these distinctive pronouns aids in creating an *elevated style* proper for God's word to man. The pronouns also add to the Bible's *distinct sound*, making it unique from any other writing.

The impact upon God's word is quite significant since the older forms of *you* and *your* (the *thee, thou, ye, thy, thine's*) occur 18,825 times in the 31,102 verses. Considering the magnitude of the pronouns' usage, all of the modern versions sound different when compared with the King James Bible. Scripturally, the modern versions sound like the trumpet that gives an "uncertain sound" (*1 Corinthians 14:7-8*). These unique pronouns are one reason why the new versions sound so different from the King James Bible.

The reason that the Bible of the English Reformation sounds so different to our ears is because it was supposed to sound different—both during its developmental years as well 400 years later. The KJB critic cannot refute the following points:

1. The KJB incorporates the biblical Hebrew and biblical Greek, creating a uniquely biblical English.
2. It is important to recognize the distinct sound of scripture. The King James Bible incorporates a sound distinct from all of the modern versions.
3. The distinct sound of the KJB comes from its so-called archaic language and peculiar English utilization.

The modern versions point to the "archaic" nature of the KJB when the truth shows that their criticisms attack one of the KJB's greatest assets. The King James Bible is the **ONLY** recognizable version when it is read. Understandably, the world mocks the truth, but Christians should be wiser than the world.



A Tale of Three Cities

Birth of the Bible Versions

Introduction¹

The modern battle for the Bible began to flourish in the mid-1800's. Men like the German liberal scholar, Julius Wellhausen² {b. 1844}, began questioning the authenticity of God's established and accepted word. The skirmish developing from this German rationalism has now expanded onto several battlefields with its varied combatants. The Bible-*agnostic* flatly denies that the Bible is in fact God's word. The Bible-*denier* refuses to accept that the 66 books completed God's revealed word. Still other groups are battling over original inspiration and the underlying Greek texts. Some are simply fighting the battle over the English translations (and now Spanish too!).

Amid the confusion of theological word battles and personal vendettas, many believers are thirsty for answers and a semblance

¹ Adapted from "A Tale of Three Cities" by the late Dr. David A. Reagan.

² Wellhausen argued that the Torah or Pentateuch had its origins in a redaction (editors) of four originally independent texts dating from several centuries after the time of Moses. He developed this hypothesis because he believed that these books of the Bible were inconsistent.

of sanity. As believers survey the battlefield, several points need clarification and explanation. The first point to consider is that this battle—no matter the varied and numerous fronts—really involves one single battle. The real issue to be considered is whether you and I can have the word of God.

An idea or a thought can be expressed in numerous ways. Generally, words are used to express our thoughts and convey what we mean. If the Bible, as some claim, only contains God's thoughts expressed in men's words, then no one can really distinguish God's thoughts from those of men. God's thoughts are not man's thoughts because His thoughts are always higher than the thoughts of man.

Isaiah 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

To claim as some do that the updated modern versions contain God's thoughts as they are being changed at the whim of man is a direct contradiction of Isaiah's words. Therefore, any benefit of man supposedly having "God's word," is nullified. As well, any discussion of inspiration is useless if God has failed to communicate and preserve His word. What about all those translations and versions? Our focus then boils down to this one thing: Can you and I hold in our hands God's pure word? If we can, where, how and what is it?

The second point to consider is that this battle for the Bible is of greatest importance. In fact, no issue holds any greater significance than whether or not we can be assured of God's truth. If God's word is not the source of absolute truth, then what is? Anything less, leaves man with nothing, searching for the truth and wondering if it exists today.

Yet, some of those claiming allegiance to the Bible seem to be doing the most to diminish its ultimate and absolute power. The so-

called scholars have adulterated the Bible text. Every year, the bible publishers advertise their new, better-than-ever bibles. Each one of the modern version producers claims to be better than the King James Bible and more needful than the previous “best” on the market. Preachers stand before their congregations freely “correcting” the words of the living God using every conceivable scheme. Young men are herded off to seminaries (or rather cemeteries) and taught the inadequacies of the word of God graduating with an advanced cemetery degree.

The things done to the Bible in the name of scholarship would never be accepted in the works of science, art or any type of secular education. Man is certainly audacious when it comes to the things of Almighty God. Is the Bible (or is it not) THE WORD OF GOD? If it is THE WORD OF GOD then why do men change it at will? Do those claiming to have a painting by Rembrandt truly believe that it is an actual *work* of Rembrandt knowing the whole time that it is simply a counterfeit by some man? A collector either has a painting by Rembrandt or he has a counterfeit. There is no grey area here. Likewise, we either have God’s word or we do not have it. Since God’s word by reason of God’s own character must be totally pure, then an impure word cannot be His word. God’s word is *incorruptible*.³ God’s word is completely *pure*.⁴

Yes, this is all one battle and this battle is eternal in its ramifications. The third point to consider is that this present day battle is not at all new. Ever since the Garden of Eden, when Satan denied God’s word and Eve changed it, Bible “correcting” has been one of fallen man’s favorite pursuits.

The text of the New Testament is a great case in point. Bible revisionism has not been a recent work of little men with thick glasses hovering over ancient manuscripts. No, the greatest corruptions of the New Testament text occurred within the first few centuries after it was originally written. During this period, the majority of the variant readings (those not agreeing with the Majority text) had

³ 1 Peter 1:23.

⁴ Proverbs 30:5.

already been penned. These centuries, during which the battle lines were clearly established, set the time frame for the Tale of Three Cities.

The Tale of Three Cities

The tale of three cities is a tale of intrigue and deception—one which pits the forces of God against the forces of Satan in a battle over the Bible's power. This war over the word, which began in Eden's beautiful garden, will not come to its end until God's final judgment on sin and rebellion. For a corrupt mind is merely the instrument of a corrupt heart. The stakes couldn't be higher. "The sword of the Lord," is THE means of piercing man's darkened heart, bringing it to light. Diluted of its power by the wiles of its spiritual enemies, disarmed believers cower as spiritual deserters bereft of the one needful thing through which the Spirit of God works mightily.

The Principle of Preservation

Before unfolding this story, two biblical principles must be established and understood. The first principle is that God has promised, without exception, to preserve not only the word which He has given to man, but also His very words. God confirms this promise every time He commands us to read, memorize, learn, meditate upon or obey the words which He has given to us. Nowhere in the Bible does God suggest the possibility of us not having His words. The promise of preservation is clearly delineated.

***Psalm 12:6** 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 for ever.*

This passage demands the attention of every present-day Christian. According to God, His words are preserved pure. If they are preserved, then we had better find them and believe them, doubting nothing. We cannot join forces with the skeptic, critic or rebel and expect God to reveal His truth to us.

The Principle of Corruption

The second principle to establish and understand is that many have and will be actively trying to "*corrupt the word of God*" as penned by Paul.⁵ Paul also warned against those who were "*handling the word of God deceitfully*."⁶ These two evil practices of corruption and deceit assure us that many corrupted copies of God's word have been created and exist. Those who claim that all bibles are the word of God are either being deceived or being deceitful. The scriptural principle of corruption cannot be underestimated. Corrupting the words of God is not an exception or simply taking place by accident. In fact, it is a multi-billion dollar industry! With billions at stake and the love of money at its root, the opponents take on an incomprehensible fierceness.

The Uniqueness of God's Word

These two principles combine to demonstrate another important truth. Since God in His power is preserving His word, and since the Devil and his forces are corrupting the word, the Bible cannot be treated simply like any other book. Textual criticism adequate for Homer's Iliad does not work for God's word! Mistakes in Homer are inconsequential, but corruption of God's words leads to the deceit of mankind. Unless the Bible student considers God's preserving power and Satan's corrupting influence, manuscript evidence is no more honest than this year's politicians.

Because of intentional changes made to God's word, a plethora of modern English bibles exist in a myriad of forms. These changes were initiated by those who disbelieve the true teachings of scripture, many times unregenerate men. Modern scholarship, whether in ignorance or dishonesty, but most certainly in the "wisdom of man," without the witness of God's Spirit, teaches that none of the variant readings in the multitude of versions affects any major Bible doctrine. This claim reveals only the spiritual state of the critic, not

⁵ 2 Corinthians 2:17.

⁶ 2 Corinthians 4:2.

the manuscript evidence. God's arch enemy hates God, hates his word and hates his people. He knows that EVERY change made to the pure word of God affects doctrine because "*all scripture is profitable for doctrine.*"⁷ When any passage loses profitability even to the slightest degree, then the word of God is no longer pure and profitable. With these two principles in mind, it is now time to consider the three subject cities.

Introduction to the Three Cities

The tale of three cities begins in the Roman Empire at the time of Christ. The three cities are Rome, Alexandria, and Antioch. At the time, these were the three largest and most influential cities in the Roman Empire. As the Christian studies their historical significance, their influence concerning Bible corruption and preservation takes on much greater meaning and purpose.

Rome, Italy ruled the ancient world as capital of the Roman Empire and its largest city. Rome emphasized *form, legalism, and tradition*. Through the unscriptural elevation of tradition, Rome became the center of biblical *addition*. The Apocryphal⁸ books are the best example of how Rome added to scripture. From Italy, Rome dominated the theology and spiritual life of southern Europe and much of northern Africa.

Alexandria, Egypt, the second largest city during this period, was the world capital for *science, education, and scholarship*. The educated masses gravitated to Alexandria. This home town of Philo and Origen dominated the theology of surrounding Egypt and Palestine.⁹ As is the practice of modern scholarship, Alexandria *subtracted* from the word of God. The Alexandrian text produced

⁷ 2 Timothy 3:16.

⁸ Apocryphal means hidden. It was used very early in the sense of being secretive or concealed and also used in reference to a book whose origin was doubtful or unknown. Eventually the word took on the meaning of noncanonical. The Apocryphal books were written between the years 200 BC to A.D. 100.

⁹ Israel is always referred to as the land Canaan or Israel and never Palestine. The single time the Bible mentions Palestine it refers to a location north of Israel in present day Lebanon and Syria (*Joel 3:4*).

here is still the basis for the majority of all modern bible corruption.

Antioch of Syria, the third largest city of the empire is located in the East. Antioch dominated the regions of Syria and Asia minor which were the lands of early apostolic work. Antioch was known for her luxury and cosmopolitan flavor, but also for a *literal interpretation of scripture*. Although belittled by modern scholarship, the Syrian text remains the underlying basis for the King James Bible of 1611.

These three cities, located in three important countries on three different continents, also embody the three major *races*. What makes these cities so important and significant? How did these cities impact the historical transmission of the biblical and non-biblical texts? Answers to these questions are historically remarkable. Keep in mind that God's promise to preserve His word has never diminished; therefore, we are never to judge or criticize His word. Instead, we are to find it, read it, study it, memorize it, obey it, teach it, preach it, and if necessary, die for it.

History of Alexandria

Alexandria is still an active city today, located on the Mediterranean Sea in the country of Egypt on the continent of Africa. This grand seaport is in the area known scripturally as the "*land of Ham*."¹⁰ Alexander the Great, during his conquest of the world, founded the city in 332 BC. It rapidly developed into the greatest metropolis of the ancient world, reaching an estimated population of one million by the first century BC. At the time of Christ, Rome was the only city with a population greater than Alexandria.

Under the rule of the Egyptian Ptolemies, Alexandria became the literary and scientific center of the world. Its major university molded much of the *philosophical* thought of the time. Its famous library contained over one half million books and rolls. Students vigorously pursued the study of mathematics, astronomy, poetry and medicine. Although Greeks founded the city and their thoughts

¹⁰ *Psalm 105:23.*

permeated the cities' thinking, the inhabitants also believed in an open-mindedness. This became a dangerous mix as all of the religions and philosophies from the known world intermingled in this cosmopolitan collection. Satan influenced the educated and the educators alike who became ripe for the formation and transmission of error. It was in this environment that the Jewish theologian **Philo** first combined Judaism with Platonism to establish the allegorical approach to the Old Testament.

School of Alexandria

In practice, Philo (b. 20 BC) was more of a Greek philosopher than a Jewish theologian; hence his greatest influence was not in the Jewish realm. He desired to use the Old Testament to support his Greek philosophy establishing a system of allegorical interpretation. This system of spiritualizing scripture made the scripture mean anything he desired. He taught that the hidden, deeper meaning of any particular passage was far superior to the plain, literal meaning. His allegorical interpretation became the basis for the Alexandrian school of "Christian thought" of the second and third centuries.

Pantaenus established Alexandria's theological school in the second century AD. Clement of Alexandria continued the school. It prominently elevated Greek philosophy and emphasized the allegorical interpretation of scripture in lieu of the scripture's literal interpretation. The school became known for its scholarship and philosophy and was later brought into even greater prominence by Origen (AD 185-254).

Origen's Influence

Unfortunately, many major church historians praise Origen as a great Bible scholar. Origen's mental genius and religious passion are without question. Origen certainly demonstrated religious fervor and devotion. Yet, his knowledge of biblical truths was flawed and his spiritual relationship with God unsound. He possessed only one coat and no shoes, rarely ate meat, never drank wine, devoted much of his night to study and prayer and slept on a bare floor. Yet, piety

alone does not make someone sound in the faith nor his teachings orthodox. In fact, his teachings and doctrines make him unworthy of any reputation as a great Bible scholar.

For instance, Origen taught that the Father is the originating cause of the Son, making Jesus a created being. He also taught that the Holy Spirit was subordinate to and created by the Son. He believed in the necessity of baptism for the remission of sins and approved pedo-baptism (the "baptism" of little children). He taught that even the damned and the devils would be brought into voluntary subjection to Christ after they were sufficiently punished (an early form of purgatory). Origen developed a formal method of interpreting the New Testament scriptures by applying Philo's allegorical interpretation. In this way, he was able to support his heretical doctrines.

So-called theologians and bible scholars who reject Origen's method of allegorical interpretation along with his doctrinal conclusions, often claim that his abiding merit lies in his work in textual criticism. The Bible debunks this philosophy by asking if a corrupt tree brings forth good fruit. Bible critics laud him for his labors to produce a Greek text of the bible. Is it possible that Origen's false doctrines did not affect his criticisms of the text? The following two examples demonstrate that his textual criticisms were just as flawed as his doctrinal opinions. While editing the New Testament text, Origen removed the word "*carpenter*" from **Mark 6:3** because he considered it an inaccurate rendering. He also removed the command, "*Thou shalt love thy neighbor as thyself*" from **Matthew 19:16-22** because he could not logically explain its presence believing that it must have therefore been added to the text. Only God knows the number of times that Origen applied this method of Bible "correction" to the text.

The Greek text being formed at Alexandria during the time of Origen came to be referred to as the Alexandrian Text. This text is later represented mainly by two Greek manuscripts: the *Sinaiticus*

(found by Tischendorf in 1844 in a Greek Orthodox monastery at the base of Mt. Sinai) and the *Vaticanus* (discovered in the Vatican library in 1481). These manuscripts are the basis for the majority of the subtractions made to English bibles since the publishing of the King James in 1611. Because Origen supported the readings of the Alexandrian text type, true Bible scholars consider him as an architect behind the corrupted text now used as the primary text for modern version bibles. After Origen's death, Alexandria's influence on the text of the New Testament continued. Even today, modern scholarship accepts the Alexandrian Text as being closest to the originals.

Alexandria in Scripture

Although rarely mentioned in the Bible, the references to Alexandria reveal much about the direction of the city. Its commerce and shipping trade are evident by the fact that the two ships which took Paul from Caesarea to Rome for trial were *ships of Alexandria*.¹¹ Alexandria's opposition to doctrinal truths is revealed in Acts chapter 6 when the Alexandrian Jews in the temple dispute with Stephen, a man full of the Holy Ghost.¹² However, the man from Alexandria found in Acts chapter 18 reveals the most about Alexandria's lack of a sound biblical foundation: "*a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.*"¹³ Apollos was a lost man eloquent in speech and very knowledgeable in the scriptures, but who knew, "*only the baptism of John.*"¹⁴

For this reason, two of the Apostle Paul's converts—Aquila and Priscilla, "*took him unto then, and expounded unto him the way of God more perfectly.*"¹⁵ The references to Apollos being eloquent

¹¹ Acts 27:6, 28:11.

¹² Acts 6:9.

¹³ Acts 18:24.

¹⁴ Acts 18:25.

¹⁵ Acts 18:26.

and mighty in the scriptures are remarkably similar to Origen's biographical sketch. It too did not guarantee his being a Christian. The high degree of training and superior knowledge of Apollos confirms his home town's emphasis on scholarship. However, his gaps in biblical knowledge and errors in biblical doctrines point to the fundamental problems of Alexandria. History traces these problems throughout Alexandria's church history period. The Alexandrian influence upon old copies of manuscripts of the New Testament are characterized by their omission of important doctrinal phrases and verses. These omissions are not mistakes—scholarship frequently subtracts from the word of God.

Many published works have meticulously documented the large number of textual subtractions by the Alexandrian manuscripts. One passage from Mark should sufficiently drive home this point. *Mark 16:9-20* is missing in both the Sinaitic and the Vatican manuscripts. For this reason, the modern bible versions justify omitting the passage or placing marginal notes questioning its authenticity in the Divine text. Because the magnitude of the evidence points to including this passage fully intact, those honest and familiar with this fact know it to be the work of Origen and his cohorts.

All of the Greek manuscripts (except the two Alexandrian texts noted above) and all of the Latin manuscripts minus one contain the subject passage. The Sinaitic and Vatican manuscripts were not produced until sometime between AD 325 and AD 350. Modern critics claim that this passage in Mark was added by well-meaning scribes, inferring that these supposed additions to the text occurred in the fourth century. Their theory is completely unsubstantiated and runs contrary to the facts. Approximately 150 years prior to the *Mark 16:9-20* deletion by these manuscripts, the passage was quoted as scripture by several writers: Justin Martyr (c. 150), Tatian (c. 175), Irenaeus (c. 180) and Hippolytus (c. 200).

Thus, the evidence of the majority of witnesses and the evidence of greatest antiquity overwhelmingly and conclusively support the

passage. Why then do the scholars still prefer to omit the verses or question their authenticity? Evidently, the Bible critics remain unconvinced of the truth or too entrenched in their error to accept history and scriptural admonition. These theories, much like the teachings of evolution, are like a house of cards that stands or falls together. Unfortunately, Alexandrian scholarship has evolved (or should we say further devolved) into modern scholarship. Modern scholarship is prevalent in seminaries throughout the United States and around the world producing "*the last days' scoffers*."¹⁶

Conclusion

During the time following Christ's death, Alexandria continued as the world's center of education and scholarship. Because Grecian Platonism merged Christianity with Judaism, human wisdom supplanted the words of the Bible. Scholars increasingly leaned upon allegorical interpretations to derive their versions of God's word conforming it to their worldly philosophies. However, Satan was not yet finished. Man had to develop the "science of textual criticism" in order to remove the portions of scripture that taught contrary to man's own doctrines and teachings. Hence, Alexandria became the birthplace for subtraction from the word of God.

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.

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

History of Rome

Background Information

The date of the city of Rome's founding has never been confirmed. Its greatest influence upon the ancient, as well as the Christian, world has been in the areas of *form and organization*.

¹⁶ 2 Peter 3:3.

Rome gained control of the Italian peninsula around 275 BC. 140 years later it governed an empire stretching from Syria to Spain. At the time of Christ, its capital was the world's largest city, with a population of 1.2 million. Rome eventually became the center of Roman Catholicism. Then in 1871, it became the capital of Italy.

Biblical Mention

The Bible specifically mentions the city of Rome by name nine times. Of these nine references, the book of Second Timothy reveals the character of Rome. The Apostle Paul pens this book from a Roman prison. In this epistle, he praises Onesiphorus because he refreshed Paul and, "*was not ashamed of my **chain**: But, when he was in Rome, he sought me out very diligently, and found me.*"¹⁷ Paul's circumstances (in chains) reveal Rome's persecution of Christians dating back to the formation of the New Testament and earlier.

This persecution of Christians did not subside when Constantine declared "Christianity" to be the state religion. The persecution of the true followers of Christ did not cease with his declaration. Those who stood for their beliefs and the truths of scripture still suffered at the hands of this developing state religion.

Another reference to Rome is indirectly provided by the prophetic book of Revelation. The seventeenth chapter of Revelation speaks of the mother of harlots who will be drunken with the blood of the saints. This harlot religion is the one world religion which will deceive the multitudes during the Great Tribulation. The woman is said to be, "*that great city, which reigneth over the kings of the earth.*"¹⁸ The identification of the city is made even clearer in verse nine, "*The seven heads are **seven mountains**, on which the woman sitteth.*"¹⁹ Rome has been identified by historians as the city of seven hills or seven mountains. Prophetically, Rome will be the center of the future one world religion.

¹⁷ 2 Timothy 1:16-17.

¹⁸ Revelation 17:18.

¹⁹ Revelation 17:9.

Doctrinal Development

Three men reveal the doctrinal development of Rome. Although none of these three was born in Rome, each greatly influenced the city by advancing Roman supremacy, translating the Roman Catholic bible and establishing the Roman method of bible interpretation, respectively.

The first man, **Cyprian** (AD 195-258), greatly contributed to the development of the doctrine of Roman supremacy. During the first centuries following Christ's death, the "churches" of several large cities were elevated to high positions of respect and authority. Rome was one of these cities. However, Cyprian taught the doctrine of the primacy of the Roman "church" over the other local bodies. He further claimed that those outside of Roman Catholicism were lost creating a Roman Catholic monopoly over salvation. The teachings of Cyprian were later used by Roman Catholicism to establish its tremendous political strength over the majority of those who named the name of Christ during the Middle Ages.

The second man, **Jerome** (AD 340-420), was a hermit who greatly influenced the Bible. Later in his life (with the help of several lady benefactors) he started a monastery in Bethlehem. He promoted self-denial, celibacy of the clergy, and the worship and adoration of Mary. Around AD 382, Pope Damasus commissioned him to retranslate the New Testament into Latin. He used the work of Origen in his translation which was later accepted as the official Roman Catholic bible. The copies of the already existing Old Latin Vulgate, agreeing more closely with the true text, were increasingly discarded and frequently destroyed. Using the power and influence of Rome, Jerome's Latin Vulgate triumphed over the pure copies God's word.

The third man, **Augustine** (AD 354-430), held the position of bishop of Hippo, North Africa, for many years. Although space limits any in-depth discussion of his doctrine, his method of interpretation

is important to consider. Augustine established what later became known as the *western type* of interpretation. This method teaches that scripture must conform to the interpretation of "the church." His unscriptural teaching paved the way for the Roman Catholic requirement that bible interpretation adapt itself to the tradition of the church.

In many ways, the Romans could be compared to the Pharisees of whom Christ said, "*Thus have ye made the commandment of God of none effect by your tradition.*"²⁰ And again, "*But in vain they do worship me, teaching for doctrines the commandments of men.*"²¹ Some of the unscriptural ideas of Roman Catholicism (such as monasticism and infant baptism) likely developed in Alexandria establishing the lasting unscriptural traditions of Rome.

Biblical Corruption

Alexandrian scholarship subtracted from the word of God, while Roman tradition *added* to it. These two movements melded together in the development of the Roman Catholic bibles. Rome took Alexandria's diluted bible and added to it according to its traditions. This brought about the plethora of corrupted bibles on the market today.

Roman Catholicism has the carnal practice of placing tradition equal with or superior to God's word. The Council of Trent in 1546 made this the official dogma of Roman Catholicism. This council declared that the Apocryphal books together with unwritten tradition are to be received and venerated equal to the word of God. By elevating tradition, God's word is effectively dethroned, while decrees of God's creatures are exalted. Most certainly, if the supposed church of Christ, itself, demeans the Bible, why should any sinner think it elevated?

Romans 1:21 *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in*

²⁰ *Matthew 15:6.*

²¹ *Matthew 15:9.*

their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

The tendency to add to the word of God can be seen in the two most influential manuscripts of the last century, the *Vaticanus* and the *Sinaiticus*. The Vatican manuscript discovered in the Vatican library in 1481 was discounted and dismissed by early Greek scholars. Yet, four hundred years after its discovery, Westcott and Hort revived this dead manuscript allowing it to influence their newly conceived Revised Version of 1881. This manuscript adds the Epistle of Barnabas as well as the Apocryphal books to the text of its New Testament.

The Sinaitic manuscript was found in St. Catherine's Monastery at the base of Mt. Sinai in 1844. It included the Shepherd of Hermas and the Epistle of Barnabas to its New Testament text. The American Standard Version of the English bible (ASV) reveals this tendency to add to the word of God. At the end of the book of Mark, in large capital letters is the word ADDITION followed by a short paragraph. A marginal note explains that a few later manuscripts and versions contain this paragraph. The producers of this corrupt version offer no indication as to whether this addition is to be considered the word of God. However, the modern versions that followed this 1901 version all placed the subject text in doubt.

Conclusion

Men were corrupting the New Testament prior to the time when the New Testament books were penned.²² There have always been and always will be those who handle "*the word of God deceitfully.*"²³ Even today, scholarship and tradition are the two major motives for changing the word of God, not to mention the love of money. As we

²² 2 Corinthians 2:17.

²³ 2 Corinthians 4:2.

have seen, scholarship like that found in Alexandria usually *subtracts* from God's word. Scholarship like that found in Rome usually *adds* to the word. These two influences of adding and subtracting represent much of the corruption found in bibles of today. Bible reading and Bible study, meant by God to rebuke and exhort, has turned into a process of multiple choices and personal preferences. If you like what it says, leave it in. If you dislike what it says, remove it. If you want it in there, but it's not in there, simply put it in. Instead of the Bible changing the individual, modern scholarship allows the individual to change the Bible. The Bible warns that those who do are found out to be liars.

Proverbs 30:5 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.

Does God's preserved Bible exist? Yes! God has not left Himself without an absolute witness of truth. He has preserved His word!

Next to be considered, Antioch of Syria is the fulfillment of God's promise of supernatural preservation. History reveals that God used Syria, Asia Minor and the surrounding areas to keep His word pure from man's corrupting influences.

History of Antioch

Historical Importance

Antioch was located in Syria in Asia Minor. The native inhabitants of Antioch descended from Shem, one of the sons of Noah, through Aram.²⁴ Carefully note that God chose not to use the Japhethites of Europe or the Hamites of Africa to preserve His word. He used the Shemites of Asia of whom Noah prophesied, "*Blessed be the LORD God of Shem.*"²⁵ The Bible prophesies that God would use the Shemites throughout history in a many different ways.

²⁴ *Genesis 10:22.*

²⁵ *Genesis 9:26.*

God chose the Shemite nation of Israel (the Jews) to be His people. He also offered salvation to mankind through the Jews, for Christ declared, "*salvation is of the Jews.*"²⁶ He revealed Himself to mankind in the Bible which was written by Jews and given to Jews.²⁷ With the Bible's negative undertones of both Alexandria and Rome, the Bible critic's position becomes ever more precarious. In accordance with Noah's prophecy, from the descendents of Shem originate God's chosen people, His offer of salvation and His written word.

With these facts in mind, there is no scriptural or historical justification to think that God changed direction by one hundred and eighty degrees to preserve His word through the descendents of Ham. According to history and scriptural precedent, God used the children of Shem to preserve His Book. The Syrians of Antioch (Shemites) were used of God to preserve His New Testament following its emergence during the first centuries.

Antioch tremendously influenced the area of Asia Minor as well as Syria. This area was the early location of the greatest revivals and the most extensive evangelism. Most of the New Testament books were either written or received in this part of the world. God's supernatural providence placed Antioch in a special place of importance. Antioch became the early center for Bible-believing Christians and Bible preservation.

Much can be learned by examining a Bible teacher's approach to interpreting scripture. The same perspective holds true concerning the study of Rome, Alexandria and Antioch. *Rome* chose the approach of ecclesiastical interpretation using theologians' traditions and teachings to determine the meaning of any particular passage. The approach of *Alexandria* was that of allegorical interpretation. Scripture was to be spiritualized by scholars in order to conform to their philosophical beliefs. Only *Antioch* took the literal approach to

²⁶ *John 4:22*

²⁷ *Romans 3:1-2*

biblical interpretation. According to the Antioch approach, the Bible means what it says and says what it means.

There is no need to change or manipulate scripture because the word of God is already perfect. Who do you trust with having the greatest influence on your particular version? Has it been the *traditionalists* from Rome, the *pseudo-scholars* from Alexandria or the *literalists* from Antioch? All of the modern versions originated in Rome and Alexandria. The King James Bible truly stands alone with the Bible believers of Antioch as its sole defenders.

Biblical Mention

No matter how much we know about a place historically, the bottom line is still, "*What saith the scripture?*"²⁸ The city of Rome is mentioned nine times in the New Testament and is characterized as a place of persecution.²⁹ Although only mentioned four times by name, Alexandria (Alexandrians) is clearly a place of false doctrine according to scripture.³⁰

The Bible provides the greatest amount of information about Antioch. It is mentioned by name nineteen times revealing its importance then and now. In fact, the church at Antioch is the greatest example of biblical Christianity in the entire New Testament. *Acts 11:19-30* describes the founding and early ministry of the church at Antioch. *Acts 13:1-4* narrates the calling and sending forth of the first missionaries from Antioch: Barnabas and Paul.

From these two passages we learn seven basic characteristics of the church at Antioch. First, the church at Antioch was a preaching church.³¹ Second, it was a witnessing church.³² Third, it was a teaching church.³³ Fourth, the church at Antioch was a serving

²⁸ *Romans 4:3*

²⁹ *2 Timothy 1:15-17*

³⁰ *Acts 6:9, 18:24-26*

³¹ *Acts 11:20, 23*

³² *Acts 11:21, 24*

³³ *Acts 11:26, 13:1*

church: "*The disciples were called Christians first at Antioch.*"³⁴ Fifth, it was a giving church.³⁵ Sixth, it was a praying church.³⁶ Seventh, the church at Antioch was a missionary church.³⁷

Being founded on these principles, the church at Antioch continued in its biblical ministry for several centuries. Why then should anyone think it strange that God would use the influence of Antioch in the preservation of scripture? God's use of Antioch is both scriptural and an historical fact.

New Testament Preservation

There are more than 4,000 existing manuscripts of the New Testament. They have been classified according to their characteristic readings by various scholars and divided into families. Although all divisions of manuscripts are man-made—and therefore subject to dispute—one of the accepted divisions separates the manuscripts into three families. These families are called the Western, the Alexandrian and the Syrian. The *Western Text* is related to Rome, the *Alexandrian Text* is related to Alexandria and the *Syrian Text* is related to Antioch. The Western and Alexandrian Texts combined represent only a minority of manuscripts which corrupt the pure word of God. The Syrian Text represents the great majority of manuscripts and, as a whole, preserves the pure word of God. This pure text is still preserved for us today in the English of the King James Bible of 1611.

Book after book has been written in the last hundred years on both sides of the issue of textual differences. The real question is whether God preserved His word or failed to do so. If He did preserve it, He could have used anyone in any way, however, history most directly points to Antioch. If He did not use Antioch, then our Bible has been corrupted beyond repair, and we are left without any final authority for truth. We are left blind in a world blackened by sin and rebellion

³⁴ *Acts 11:26*

³⁵ *Acts 11:29-30*

³⁶ *Acts 13:2-3*

³⁷ *Acts 13:3-4*

toward God. However, God has provided man with His pure and preserved word. Open your King James Bible of 1611, read, study, teach and preach it. Its words are without error and without mistake. Its truths can be proclaimed without apology. No skeptic, critic or rebel can change this fact.



"I am much afraid that schools will prove to be the great gates of hell unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place his child where the scriptures do not reign paramount."

Martin Luther

"If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of the Scriptures."

Daniel Webster

"Whatever merit there is in anything that I have written is simply due to the fact that when I was a child my mother daily read me a part of the Bible and daily made me learn a part of it by heart."

John Ruskin



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King James writing to his son about the future throne:

“Thinke not therefore, that the highnes of your dignity diminisheth your faults (much les giveth you a licence to sin) but by the contrarie, your faulte shal be aggravated according to the height of your dignitie...”³⁸

King James I, *Basilicon Doron*, “The First Booke”

³⁸ www.jesus-is-lord.com/basilico.htm



By the Grace of God, King of England

Biography of King James (1566-1625)

Introduction

The proclamation for King James I reads: *"by the grace of God King of England, France and Ireland, defender of the faith and of the Church of England and also of Ireland in earth the supreme head..."* So, who is this man with such a lofty title?

Most people know very little about the man, King James I of England (King James VI of Scotland). However, it seems the innuendo and slander, like most negativity, has received far more attention than the truth. The slanderous remarks directed toward his life and character find their origin with his enemies and more recently amongst the haters of the King James Bible. King James I was a Christian¹ king who was also a very intelligent and godly man.

¹ The writings of King James often refer to various aspects of salvation including regeneration of the believer, salvation by faith and salvation as a free gift. In fact, he makes reference to one day receiving *"white garments washed in the blood of the lamb."* Historian Robert Chambers' description of King James biblical knowledge reflects the thoughts of a saved man: *"He was deeply read in Scripture; he could quote its texts with great facility; knew it even with*

In fact, Sir Francis Bacon referred to him as the Solomon of Great Britain in his Epistle Dedicatory of *The Great Instauration*:

*This regeneration and instauration of the sciences is with justice due to the age of [King James I] surpassing all others in wisdom and learning. There remains for me to but to make one request, worthy of your majesty, and very especially relating to my subject, namely, that, **resembling Solomon as you do in most respects**, in the gravity of your decisions, the peacefulness of your reign, the expansion of your heart, and, lastly, in the noble variety of books you have composed...²*

This one dedicatory to King James I contradicts the impression of this man forced upon an unsuspecting world. His writings and the writings written about him paint two opposing pictures. Since space will not allow a complete treatise of the man, a major compilation of his writings is available by searching online "*The Workes of the Most High and Mightie Prince.*" However, a brief synopsis of his life follows for those interested in knowing the truth about King James I.

A Debt of Gratitude

The free world and especially Americans are oblivious to the debt of gratitude owed to King James I. Ignorance of history insures that the lessons and mistakes of the past must be ever repeated in subsequent generations. The hopelessness of the situation is worsened by the fact that history books long ago ceased recording pertinent history and now spend an inordinate amount of time and space covering irrelevant subjects (like Marylyn Monroe, Michael Jackson, Elvis Presley, etc.). The history of King James I is a case in point. Under his reign, the world was coming out of Rome's

philological exactness." James wrote to a friend and said, "Praying God that as you are regenerated and born in him anew, so you may rise to him and be sanctified in him forever." James also wrote "Holiness being the first and most requisite quality of a Christian (as proceeding from true fear and knowledge of God)."

² www.history.hanover.edu/texts/Bacon/gi.html#epded

Dark Ages. Great Britain³ became united together under a free and Protestant government; the Bible was published throughout the kingdom; and the North American continent was successfully colonized. Considering only these major events proves that this man's impact was pretty significant.

His Early Life

James Charles Stuart was born in Edinburg Castle in Scotland on June 19, 1566. He was the only son of Mary, Queen of Scots and her second husband, Henry Stuart, Lord Darnley. Both Mary and Darnley were staunch Roman Catholics. For this reason, James was baptized "Charles James" in a Catholic ceremony. On February 15, 1567, his father, the king, was mysteriously murdered by an explosion, with the Queen being suspected. Three months following the king's murder, Queen Mary married James Hepburn, also suspected for involvement in the murder of Darnley. The Queen was soon forced to abdicate her throne.

At thirteen months of age, Prince James, as her only male heir, was crowned King James VI of Scotland. His coronation ceremony was preached by John Knox.

King James VI grew up in Stirling Castle in the care of several evangelical Protestant tutors (preceptors or regents), including the Earl and Countess of Mar. Under the tutelage of four different regents, he studied and worked diligently. It was Greek before breakfast, then Latin and history, arithmetic, composition, cosmography, dialectics, geography, history, rhetoric and theology. He had a great fondness for books. Even as a teenager, he was recognized as a serious scholar, retaining a lifelong passion for literature and learning.

The Divine Right of Kings

One of his tutors was a classical scholar and reformer named George Buchanan. He subjected James to regular beatings attempting

³ Great Britain consists of England, Scotland and Wales. The United Kingdom formed in 1801 incorporated the whole of Ireland. In 1921, it became known as "The United Kingdom of Great Britain and Northern Ireland" with the establishment of the Irish Free State in Southern Ireland. In 1949, the Irish Free State cut ties with Britain and became the Republic of Ireland.

to instill a discipline in him so lacking in royalty generally spoiled with a life of ease and leisure. At times, James remained firm in his convictions, especially concerning the source of the king's authority. Contrary to scripture, Buchanan taught that the king's authority derived from the king's subjects. King James rejected this position, believing that scripture taught "the Divine Right of Kings."⁴ He believed that kings answered to God and not to popes. King James stated that he was to live by example for his subjects: "...if he joins not therewith his virtuous life in his own person and in the person of his court and company by his good example alluring his subjects to the love of virtue and hatred of vice ..." King James expounded this divine right of a king in a speech to Parliament in 1609:

I conclude then this point touching the power of kings, with this axiom of divinity, that as to dispute what God may do, is blasphemy ...so is it sedition in subjects, to dispute what a king may do in the height of his power: But just kings will ever be willing to declare what they will do, if they will not incur the curse of God. I will not be content that my power be disputed upon: but I shall ever be willing to make the reason appear of all my doings, and rule my actions according to my laws ... Therefore all kings that are not tyrants, or perjured, will be glad to bound themselves within the limits of their laws; and they that persuade them the contrary, are vipers, and pests, both against them and the Commonwealth.⁵

King James I believed that the king was also subject to his own established laws. By the time James reached age 12, his formal education was completed. Because of his strict tutors, he had learned to speak fluently in several different languages, including Greek, English, French, Latin, Scots, and was schooled in Italian and Spanish. Because of his intense studies and linguistic abilities, he could speak to foreign diplomats without the use of a translator.

⁴ "The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will. (**Proverbs 21:1**).

⁵ Extracts from a speech to Parliament, March 21, 1609.

James officially assumed the rule of Scotland from his regents the same year, though he did not gain full control of his government until 1583 (age 17). He also maintained peace with Queen Elizabeth I of England. One such historical event was his offering support against the Spanish Armada in 1588. The following year, James was betrothed to Princess Anne of Denmark. Shortly after a proxy marriage in Copenhagen in August 1589, Anne sailed for Scotland. The storms at sea nearly killed her, forcing a landing in Norway. James valiantly took 300 men to Norway to rescue his bride and make their marriage official.

Rumors and Innuendos

Roman Catholic Nicolo Molin, an Ambassador said this of King James I: *"...He is a Protestant...The king tries to extend his Protestant religion to the whole island. The King is a bitter enemy of our religion (Roman Catholicism)...He frequently speaks of it in terms of contempt. He is all the harsher because of this last conspiracy (The Gun Powder Plot) against his life...He understood that the Jesuits had a hand in it."*

There are many rumors and innuendos concerning the morals of King James VI, but his writings reflect a true man of character.⁶ He was a respected scholar and influential author. In 1598, James wrote a private letter to his firstborn son, Prince Henry. This letter included fatherly advice and instructions to his son concerning manners, morals and the ways of kingship. King James had no intention of publishing the testament and bound his printer to secrecy after ordering only seven copies for his own private use.⁷ Despite the attempts at secrecy, word traveled fast and so did forgeries. In order

⁶ King James wrote more books than any royal monarch of any nation. He wrote books and pamphlets on a wide variety of subjects including theology, tobacco, witchcraft and the theory and practice of kingship. He was also an accomplished poet. He did his own private interpretations of Psalms and wrote a book on Revelation, along with a series of devotionals on the Lord's Prayer.

⁷ Only two of the seven copies are known to survive, one in the National Library of Scotland and the other in the Grenville collection in the British Museum.

to stem the tide of the forgeries, James allowed the "*Basilikon Doron*"⁸ (the "kingly gift") to be printed as a book. It became an international best seller being translated into several languages for a period of fifty years.⁹

King James wrote this to his son in *Basilikon Doron*: "I am no papist as I said before...Now faith...is the free gift of God (as Paul sayeth). It must be nourished by prayer, which is nothing else but a friendly talking to God. Use oft to pray when ye are quiet, especially in your bed..." He led a chaste life. Sir Henry Wotton (June 1602) said this of King James: "There appears a certain natural goodness verging on modesty...He wears short hair...among his good qualities none shines more brightly than the chasteness of his life, which he has preserved without stain down to the present time. Contrary to the example of almost all his ancestors, who disturbed the kingdom with the great number of bastards which they left."

Thousands of examples proving the godly character of King James I could be provided. Consider these few excerpts from James' own pen to his son:

- "But the principal blessing [is] in your marrying of a godly and virtuous wife . . . being flesh of your flesh and bone of your bone. . . . Marriage is the greatest earthly felicity. . . Without the blessing of God you cannot look for a happy marriage."
- "Keep your body clean and unpolluted while you give it to your wife whom to only it belongs for how can you justly crave to be joined with a Virgin if your body be polluted" (44)?
- "Marriage is one of the greatest actions that a man does all his time. . . . When you are married, keep inviolably your promise made to God in your marriage" (45).
- "But especially eschew to be effeminate in your clothes. in perfuming..." (46).

⁸ Also referred to as "*Basilikon Doron*."

⁹ These included French, Latin, Welsh or Dutch, Swedish and German.

- *"Therefore first of all things, learn to know and love that God whom to ye have a double obligation" (47).*
- *"The whole scripture is dictated by God's spirit..." (47).*
- *"As ye are a good Christian, so ye may be a good king . . . establishing good laws among your people: the other, by your behavior in your own person with your servants" (48).*
- *"There are some horrible crimes that ye are bound in conscience never to forgive: such as witchcraft, willful murder, incest, and sodomy" (48, emphasis mine).*
- *"Abstain from the filthy vice of adultery; remember only what solemn promise ye made to God at your marriage" (54).*
- *"Holiness being the first and most requisite quality of a Christian (as proceeding from true fear and knowledge of God)" (55).*

King of England

On March 24, 1603, Queen Elizabeth of England died. That same day, her cousin, King James VI of Scotland, was proclaimed king of England. James sailed to London at a time when an outbreak of the plague was killing one out of every ten of its citizenry. No matter, cheering crowds gathered to greet and see their new monarch. On July 25, 1603, at the age of 36, King James VI of Scotland was crowned King of England at Westminster Abbey. This effectively united the crown and he became King James VI of Scotland and King James I of England. King James called his kingdom, "Great Britain," and ruled from London. He also instituted a new flag by combining elements from the flags of England and Scotland.

January 14-18, 1604, King James held the Hampton Court Conference to set the church in order. The Church of England was divided into three primary factions who were at considerable odds with each other. The Anglo-Catholic faction wanted to keep all the trappings and much of the doctrine of Roman Catholicism without submitting to the authority of the pope. The Protestant faction wanted

the Church of England to be the State Protestant Church similar to the Lutherans in Germany and the Reformed Church in Switzerland. The Puritans were the most thoroughly evangelical and biblically oriented wanting a complete break with Roman Catholicism and greater local church independence. It was here that the new king gave special commandment to make a new English Bible translation.

Fifty-four of the world's most learned linguists and scholars were chosen to produce this new translation. The six groups were split with two at Cambridge, two at Oxford, and two at Westminster. Unlike the devious work of Westcott and Hort, none of this work took place in secret. Even the drafts were readily circulated with the public free to make suggestions. In 1611, following seven years of translation, the completed work was presented to King James.

The authorized King James Bible has been called "*the masterpiece of the English language*." It is the most published book in the history of the world. Not all were pleased with this crowning achievement. Rome declared James a heretic King whose assassination would be commendable. During his reign, King James was kidnapped several times and survived at least four assassination attempts. One such attempt was called the Gunpowder Plot.

During the Parliament's state opening, Catholic conspirators plotted to blow up the king and the entire Protestant Parliament. Thirteen men secretly smuggled 6,000 pounds of gunpowder into the basement under Parliament. Their plan was simple. Once they had murdered every ranking government official, they planned to install a Catholic-friendly queen. On November 5, only hours before the opening of Parliament, a search discovered one of the perpetrators lurking under the Parliament building. Guy Fawkes was guarding the gun powder and waiting in secret with the fuse and matches.

Each of the perpetrators was found guilty of high treason and sentenced to execution. One of the men involved in the plot was the Attorney General, Sir Edward Coke. He confessed that they were attempting to restore "*the Catholic religion in England*." This event on the 5th of November is commemorated every year by the burning of an effigy of Guy Fawkes.

Other Noteworthy Accomplishments

Under the reign of King James, successful English colonization of North America began. In December 1606, 104 colonists with the king's blessing set sail for Virginia. On May 14, 1607, they founded the first permanent American colony and named it *Jamestown* after their king. The settlement survived after many hardships and deaths. The colony was preserved under the leadership of Captain John Smith with help from the Powhatan Indian tribes.

In 1612, King James I is credited with ending torture as a part of the English legal system. He also replaced burning at the stake as a means of execution and stopped the execution of "*religious nonconformists*." He wrote: "*I will never allow in my conscience that the blood of any man shall be shed for diversity of opinions in religion.*"

In 1617, King James I met Pocahontas, the daughter of the Indian chief as she visited England. In 1620, the pilgrims would land at Plymouth, Massachusetts.

Death of the Heir to the Throne

In 1612, James' eldest son Henry, died at age 18. King James' wife, Queen Anne, subsequently died in 1619. James often suffered great pain from various ailments, including gout, colic and arthritis. On March 27, 1625, King James died at the age of 58. He was buried at Westminster Abbey. On February 2, 1626, Charles Stewart was crowned King Charles I of England.

Was King James a Sodomite?

Despite the lack of evidence and in spite of contrary evidence, some Bible critics are quick to use this baseless accusation against King James I thinking that this somehow strengthens their attacks against the King James Bible. There is no historical fact to lead one to believe that King James was a sodomite. There is no record of anyone alluding to any type of sexual deviance during his lifetime. There is no record of anyone witnessing James in a situation or relationship involving any type of inordinate affection toward another person. In

fact, the accusations against him have no credibility and are based on bias and not fact and stem from the attacks and innuendos of one man.

Sir Anthony Weldon was an officer in the royal household of King James I. He was knighted by King James I in 1617, but subsequently dismissed from the royal court by the king for supporting the anti-monarchy forces during the English Civil War. He had also written racist writings about the king's native Scotland. An example of his racism against the Scots is evident in his work: *A Perfect Description of the People and Country of Scotland*. In this writing, he calls the Scots a "stinking people" who hold "fornication...but a pastime." His mockery of the Scots was unlimited and culminated in sheer abuse:

Pride is a thing bred in their bones, and their flesh naturally abhors cleanness; their breath commonly stinks of Pottage, their linen of Piss, their hands of Pigs turds, their body of sweat, and their splay-feet never offend in Socks. To be chained in marriage with one of them, were to be tied to a dead carcass, and cast into a stinking ditch....I do wonder that...King James should be born in so stinking a town as Edinburgh in lousy Scotland.¹⁰

This is the same man attributed with furnishing all future generations with the historical facts of King James I? After Weldon's dismissal, he swore that he would have his day of vengeance. Future historians are the pawns of his vengeance upon the life and character of King James I. Weldon not only hated James but he also hated the entire Scottish race. Historian Maurice Lee, Jr., warned, "Historians can and should ignore the venomous caricature of the king's person and behavior drawn by Anthony Weldon"¹¹ Modern Bible critics unscrupulously and unashamedly repeat these libelous remarks without as much as a blush. Modern version readers are swayed into believing the lies because of the constant barrage against the King James Bible. "A life told often enough..."

¹⁰ Martin Rackwitz, *Travels to Terra Incognita* (Munster, Germany: 2007), p. 116.

¹¹ Maurice Lee, *Great Britain's Solomon: James VI & I in His Three Kingdoms*, (IL: University of Illinois Press, 1990), p. 309-310.

Sir Anthony Weldon

King James' son, Charles I, was executed twenty-four years after the death of his father, King James I. The following year (1650), Weldon's first accusations concerning homosexuality against King James I surfaced. His statements were generally rejected because many of the king's contemporaries were still living. However, the enemies of King James I were overjoyed to repeat the innuendos and accusations.

Because King James I was a Scotsman ruling over the English, he endured the racism and slander associated with being an outsider ruling over the English people. This was especially true since he elevated some of his countrymen to be his councilors, replacing the once powerful English Lords. Disgruntled courtiers and political opponents picked up the allegations against King James I by Anthony Weldon (and Francis Osborne) and began to repeat these innuendos to discredit his reputation.

While not accusing him directly of homosexuality, they tried to create questions about his relationships with his close friends and associates. These seventeenth century critics seem to fall into two groups. One group consisted of those men whose political and personal ambitions were blocked by the king. The second group consisted of those who opposed his policy of merging Scotland and England into one United Kingdom. It is important to recognize that these allegations against King James I were made long after his death, supported only by those with a strong bias against him.

Unfortunately, some historians without checking the accuracy of the information began to repeat these attacks against King James I. It is nearly impossible to pull in the reigns once the vicious cycle began. Like all faulty journalism, future historians simply repeated the unsubstantiated information of previous historians without further examination. This cycle proves the oft repeated saying: *"If you tell a lie big enough and keep repeating it, people will eventually come to believe it...and truth is the mortal enemy of the lie."*¹² Like

¹² This quote is a case in point. It is mis-attributed to Joseph Goebbels yet there is no historical proof that he said it...only that he practiced it.

all historical revisionism, the vague allegations, rumors, innuendos and speculation began to be repeated as though this was the historical reality. Fortunately, other historians sifted through the rumors to obtain the facts and here are some of the facts of the matter.

Sham Marriage, Really?

King James I married Anne of Denmark in 1589 and remained married to her until her death in 1619. The modern Bible critics say that this means nothing since homosexual rulers have often maintained wives for public appearance's sake. This is a convenient spin to prop up this historical revisionism, but the facts prove that King James I was much more than a pseudo-husband.

Unlike many monarchs, King James I spent a great deal of time with his wife. He was openly affectionate toward her in public. He even wrote and dedicated many love poems and sonnets to her. Not to mention the fact that after her death, he greatly mourned her. Then consider the fact that James and Anne had nine children together.¹³ Historical proof abounds concerning his devotion and loving commitment to his wife.

When the unmarried Puritan preacher, John Rainolds, objected to the phrase: "*With my body I thee worship*" in the Book of Common Prayer's marriage service, King James I openly teased the unmarried academic. He said to Rainolds: "*Many a man speaks of Robin Hood, who never shot in his bow; if you had a good wife yourself, you would think that all the honour and worship you could do her, were well bestowed.*"¹⁴ He also referred to Queen Anne as "*his dearest bedfellow.*"¹⁵

¹³ Queen Anne birthed seven live children, two still births and at least three miscarriages.

¹⁴ Alan Stewart, *The Cradle King: A Life of James VI & I*. (London: Chatto and Windus Stewart, 2003), p. 197.

¹⁵ London Society, *An Illustrated Magazine of Light and Amusing Literature for the Hours of Relaxation*, vol. VI (London: William Clowes and Sons, 1864), p. 170.

In 1603, James wrote the following to Anne:

...I thank God I carry that love and respect unto you which, by the law of God and nature, I ought to do to my wife and mother of my children. . . not for that ye are a king's daughter, for, whether ye were a king's or cook's daughter, ye must be all alike to me being one my wife....The love and respect I now bear you is for that ye are my married wife and so partaker of my honour, as of all my other fortunes.¹⁶

King James I wrote extensively including truths somewhat unique for most royal monarchs. It was common for kings to have a number of mistresses. King James I wrote otherwise. He taught that the king should be a moral person, faithful to his wife and should set a moral example for his people. In France, the king's mistress was considered an official member of the royal court. In fact the lack of mistresses in James' court is often used as proof that he was a homosexual. However, a lack of mistresses is also a sign of a godly man leading a clean moral life.

King James I wrote to his son about marriage in *Basilikon Doron* (updated to modern spelling):

Remember also that Marriage is one of the greatest actions that a man doeth in all his time...

When ye are Married, keep inviolably your promise made to God in your Marriage; which standeth all in doing of one thing, and abstaining from another: to treat her in all things as your wife, and the half of yourself; and to make your body (which then is no more yours but properly hers) common with none other. I trust I need not to insist here to dissuade you from filthy vice of adultery: remember only what solemn promise ye make to God at your marriage...

And for your behavior to your Wife, the Scripture can best give you counsel therein: Treat her as your own flesh, command her as her Lord, cherish her as your helper, rule her as your pupil, and please her in all things reasonable; but teach her not to be

¹⁶ James Daybell, *Women and Politics in Early Modern England, 1450-1700*, (Burlington, VT: Ashgate Publishing, 2004), p. 186.

*curious in things that belong her not: Ye are the head, she is your body; It is your office to command, and hers to obey; but yet with such a sweet harmony, as she should be as ready to obey, as ye to command; as willing to follow, as ye to go before; your love being wholly knit unto her, and all her affections lovingly bent to follow your will.*¹⁷

James repeatedly taught the importance of morality and marriage. James wrote again in *Basilikon Doron*:

*But the principal blessing that you can get of good company, will stand in your marrying of a godly and virtuous wife: for she must be nearer unto you, than any other company, being **Flesh of your flesh, and bone of your bone.*** . . .

First of all consider, that Marriage is the greatest earthly felicity or misery, that can come to a man, according as it pleaseth God to bless or curse the same. Since then without the blessing of GOD, ye cannot look for a happy success in Marriage...

*...keep your body clean and unpolluted, till ye give it to your wife, whom-to only it belongeth. For how can ye justly crave to be joined with a pure virgin, if your body be polluted? Why should the one half be clean, and other defiled? And although I know, fornication is thought but a light and venial sin, by the most part of the world, yet remember well what I said to you in my first Book concerning conscience; and count every sin and breach of God's law, not according as the vain world esteemeth of it, but as God the judge and maker of the law accounteth of the same. Hear God commanding by the mouth of Paul to **abstain from fornication**, declaring that the **fornicator shall not inherit the kingdom of heaven**: and by the mouth of John, reckoning out fornication among other grievous sins, that declares the committers amongst **dogs and swine**...*¹⁸

¹⁷ King James I, *Basilikon Doron*, Of a King's Duty in His Office (The Second Book), p. 97-101. <http://www.reproachofmen.org/bible-versions/basilikon-doron/of-a-kings-duty-in-his-office/>

Note: The original work can be accessed at www.perseus.tufts.edu (James I. The Political Works of James I, Charles Howard McIlwain, Ed.).

¹⁸ David Wilson, *King James VI & I* (New York: Oxford University Press, 1956), *Ibid.*, p. 89-91.

Many of King James I contemporaries wrote attesting to the morality and chaste living about which the king wrote. James' pointed out how many innocent lives could have been saved if kings had been moral people. King James I wrote concerned the many civil wars started by the illegitimate sons of kings.

A Short Biographical Sketch

1566	James Charles Stuart born at Edinburgh castle in Scotland to Lord Darnley and Mary Queen of Scots.
1567	James, father killed. Mary Queen of Scots is forced to abdicate the Scottish throne due to her suspected involvement in the murder. Young James is crowned King James VI of Scotland at 13 months old. John Knox preaches the sermon at his coronation.
1587	After 19 years of imprisonment in England, Mary Queen of Scots is executed for her part in a Roman Catholic conspiracy to assassinate her cousin, Queen Elizabeth I, in order to gain control of the English throne.
1589	James marries Anne of Denmark—first by proxy and then in person. The couple will eventually birth nine children, most of whom will die in early childhood.
1603	Upon the death of Elizabeth I, James ascends to the English throne. He is now King James VI of Scotland and King James I of England. He calls his new kingdom, "Great Britain."
1604	James holds the Hampton Court Conference in order to hear of, " <i>things pretended to be amiss in the church.</i> " During this conference, King James agrees that a new translation of the scriptures is necessary. He appoints 54 men to the translation work. The translators divide into six groups meeting at Cambridge, Oxford and Westminster.
1605	Discovery of the Gunpowder Plot, a Roman Catholic conspiracy to blow up King James and Parliament. Guido (Guy) Fawkes, Jesuits Garnet and Owldcorne, and other conspirators are tried and executed.

1606	In response to Roman Catholic resuscitation, Parliament issues legislation that includes an Oath of Allegiance. Controversy over the Oath rages across Europe.
1607	Colonists sent by the Virginia Company arrive in Jamestown, Virginia. Jamestown (named after King James I) will go on to become the first permanent English settlement on the American mainland—thereby making King James VI & I the founding monarch of the United States.
1611	The Authorized Version of the scriptures (the King James Bible) is published.
1612	Prince Henry, James' eldest son and heir apparent, dies at 18 years of age. King James has the body of Mary Queen of Scots interred in Westminster Abbey in London.
1616	"The Workes," a collection of the king's writings, is published.
1618	King James issues The Kings Majesties Declaration to His Subjects Concerning Lawful Sports to be Used in response to the Puritan practice of barring their fellow citizens from lawful recreations on Sundays.
1619	King James' wife, Queen Anne, dies.
1620	Two meditations are appended to "The Workes"—A Meditation Upon the Lord's Prayer; and, A Meditation Upon the 27, 28, 29 verses of the XXVII Chapter of Saint Matthew Or a Pattern for a King's Inauguration.
1625	King James VI & I dies and his adult son accedes to the throne as Charles I.
1949	King Charles I executed by order of Puritan Oliver Cromwell and other insurgents after their takeover of the British government.



“It will greatly help you to understand scripture if you note—not only what is spoken and written, but of whom and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goes before and what follows.”

Miles Coverdale

(introduction to his Bible translation)

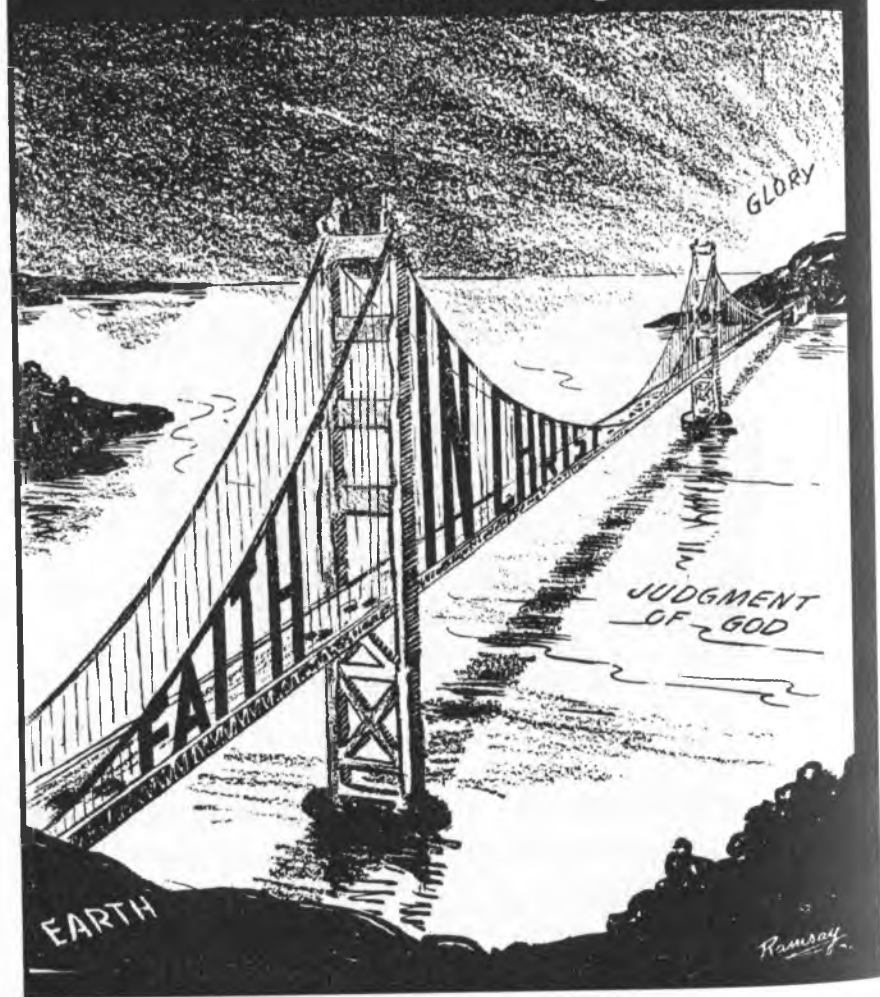
“I am profitably engaged in reading the Bible. Take all of this Book that you can by reason and the balance by faith, and you will live and die a better man. It is the best Book which God has given to man.”

Abraham Lincoln

“If we continue to teach about tolerance and intolerance instead of good and evil, we will end up with tolerance of evil.”

Dennis Prager

Golden Gate Bridge





Two Centuries of English “Bible” Perversion

The King James Bible celebrated its 400th anniversary in 2011 (1611-2011). Never has something that has done so much good been the focus of so much negativity (except, of course, anything pure and righteous as portrayed on the Nightly News). Some of the most persistent attacks concern King James I himself, the translators and the supposed reading difficulty of the King James Bible. Likewise, its supposed, unsubstantiated errors are the subject of endless debate.

Nevertheless, the true history of the Bible is one of revival and spiritual renewal; this cannot be said of the modern versions that generally surface for a dozen or so years and then fizzle out as they are replaced with a newer and “better” version. Frequently, these modern versions adversely and increasingly affect the key doctrines by removing, altering or diminishing them. The crucial doctrines regularly impacted include the deity of Jesus Christ, His blood atonement, salvation by grace, fasting and God’s expectations of His creation. For extensive coverage of these areas, see *One Book Stands Alone*.¹

¹ Available through: www.KJB1611.com or calling 1-866-344-1611.

The driving force behind this phenomenon is generally money or a desire to promote a particular doctrine. Most religions, and even individual denominations, are producing their own versions to incorporate their respective slants and biases. Bible publishers driven by a need to enhance the bottom line are always on the lookout for the next potential best Seller. A common thread in all of these versions is their assault on long held vital Bible doctrines. Instead of God's word challenging the individual to conform to the biblical image of a Christian, now there are even versions available to condone every conceivable sin and wicked lifestyle.

As you consider the 370+ bible editions over the past two centuries, consider the response if someone so flippantly revised the Gettysburg Address or the U.S. Constitution. Even Muslims believe it important not to allow the Qu'ran to be customized for each tribe and nation. Many Christians would be horrified to learn of someone rewriting the words of Shakespeare or the Founding Fathers, but where is the outrage amongst these same well-meaning men and women concerning the changes to God's word? The changes in most every new version tally into the thousands. Before we consider the number of versions that exist, let us first examine the pervasive and destructive nature of these changes.

- **Adolph Ernst Knoch's 1926 translation**

Knoch's translation resembles the hyper-literal *Young's Literal Translation*. Knoch's peculiar teachings are interwoven into his version of the bible, a characteristic of many of the bibles marketed as the word of God. These teachings of Knoch include such heretical doctrines such as Universalism, "soul sleep," Armenian soteriology and Arian Christology. Other examples of Knoch's mis-translations include changing *eternal* to *eonian*, explaining in his other writings that this adjective should be understood in the sense of "*pertaining to the æon*" or "*age-long*" and not to something eternal! By changing this one word, he obscures the biblical teaching of the soul's immortality and the eternal punishment of those who die lost. A few examples follow to show the extent of the truths perverted.

- **Rodolphus Dickinson's 1833 Revision:**

Luke 1:41 is translated: "And it happened, that when Elizabeth heard the salutation of Mary, **the embryo was joyfully agitated.**"

- **Samuel Sharpe's 1865 Revision:**

Genesis 1:2 eliminates the reference to the Spirit of God: "and the **breath of God** moved upon the face of the waters,"

- **Joseph Smith's 1867 Translation for the Mormon religion:**

In 1867, such boldness to edit the Bible at-will prompted Joseph Smith (founder of the Mormon religion) to claim that his translation was a new revelation from God: *The Holy Scriptures, Translated and Corrected by the Spirit of Revelation.*

Smith incorporated many changes into the sacred text based merely on what he thought it should say. Smith was killed in 1844 before he could publish his sacrilegious bible version. Brigham Young took over the leadership of the original religious organization that same year, and Joseph Smith's son started the *Reorganized Church of Jesus Christ of Latter-Day Saints* (now called the *Community of Christ*). Possession of Smith's bible text remained with the elder Smith's widow, Emma, until its publication in 1867.

Brigham Young took his followers to Utah, while Joseph Smith III and his followers remained in Missouri. A court case over the ownership of the Smith bible ensued with the Reorganized "church" in Missouri winning the court case and retaining ownership of the version. The Utah-based Mormon religion uses an edition of the King James Bible with annotated variants of Smith's version. In the Reorganized "church," the version is commonly called *The Inspired Version*; in the Utah church, it is called the *Joseph Smith Translation*. Whole generations of Mormons have been held captive in this religion because of the deceptive doctrines contained therein. Protestant denominations would cry afoul if their respective local

congregations began using the Joseph Smith *Inspired Version*, but they remain silent as confusion runs rampant due to the multitude of versions within any single Sunday service.

In an article written in 1957 almost 100 years after publishing the Mormon bible, Israel A. Smith, prophet-president of the Reorganized "church," wrote that Joseph Smith was "*inspired to correct the King James Version of the Bible.*"² To further justify his comments, the prophet-president of the offshoot Mormon religion found the following statements in the newly published (1952) *Revised Standard Version*:

The King James Version had grave defects. By the middle of the nineteenth century, the development of Biblical studies and the discovery of many manuscripts more ancient than those upon which the King James Version was based, made it manifest that these defects are so many and so serious as to call for a revision of the English translation.

The younger Smith really liked another statement in the *Revised Standard Version* and draws some unsavory conclusions that every modern version proponent should find alarming:

The King James Version of the New Testament was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying.

The prophet-president Smith concluded that Joseph Smith must have been truly prophetic and completely justified in his "revision" of the King James Bible because the modern version producers are doing the very same thing as the founder of Mormonism. He wrote:

You can see from these statements that Joseph Smith must have been inspired—at least once in his life—when he said, "We believe the Bible contains the word of God in so far as it is correctly translated." So we find the world—the ecclesiastical world—continues to get out new translations, which is but a compliment to the far-reaching wisdom of the prophet in that

² www.centerplace.org/library/tracts/iv_IsraelASmith.htm

early day. Therefore we, who are supposed to be a peculiar people, have what many people might designate a "peculiar" Bible....

***The Inspired Version Compared to Various Translations.** Now my statistics are at least ten years old, but then there were fifty—and we know that there is one more since then—complete, different translations of the Bible; and more than one hundred and fifty translations of the New Testament. That certainly **indicated there was much question about the validity of the record.** Of the Old Testament alone there are approximately sixty-five; and of the Gospels, approximately two hundred different translations.*

The leader of the offshoot Mormon religion accumulated the statistics concerning the number of bible versions in existence. Why? To do so justified what the founder of Mormonism said and did. Now let's consider one example from the Christ-rejecting Joseph Smith who changes *the Word* in such a way that you do not recognize the deity of Jesus Christ.

***(Inspired Version) John 1:1** In the beginning was **the gospel** preached through the Son. 2 And **the gospel was the word**, and **the word was with the Son**, and the Son was with God, and the Son was **of God**.*

Now, compare this corrupt passage to the King James Bible. The KJB magnifies God's Word (both the incarnate and written word). Joseph Smith has no respect for God's word or the Word (the incarnate Son of God).

***(KJB) John 1:1** In the beginning was **the Word**, and the Word was with God, and **the Word was God**. 2 The same was in the beginning with God.*

Interestingly, the Mormon "church" produced the *Book of Mormon, Doctrines and Covenants* and the *Pearl of Great Price*, but has no right to their founder's "inspired" bible because his

widow left the rights to her offspring, not the Latter Day Saints' new leadership. God sure works in mysterious ways!

- **New Revised Standard Version—1990 NRSV**

This revision copied the deliberately anti-Christian "interpretation" of *Isaiah 7:14*. This one change in the 1952 RSV made it unacceptable to those still familiar with the inspired reading of the King James Bible. Instead of "*a virgin shall conceive*," the most notorious verse of the 1952 RSV read "*a young woman shall conceive*." This new updated revision in 1990 simply changes the verb into the present tense by adding the definite article: "*the young woman is with child*" which is not only fundamentally incorrect, but grammatically wrong, too.

This was prophetically speaking of Mary in the future, not something taking place simultaneously with the writing of Isaiah. Unbelievably, the NRSV was able to make a bad translation (the RSV) even worse. For example, *Genesis 1:2* in the RSV read "*and the Spirit of God was moving*" but the NRSV changed the reading to "*a wind from God swept*." The liberties taken by all of these "translators" is astounding because they are not even translating. They are rewriting and inserting their own thoughts into their versions of the text.

David's plea in Psalm chapter 23 is oft quoted and memorized and is a favorite amongst most biblical Christians. The true rendering found in the King James is majestic and beloved. *Psalm 23:4* in the King James reads: "*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me...*" The NRSV changes the word of God to sound trite and elementary: "*Even though I walk through the darkest valley, I fear no evil; for you are with me...*"

Continuing to *Psalm 23:6* in the King James Bible: "*and I will dwell in the house of the LORD for ever*" is changed in the NRSV to "*and I shall dwell in the house of the Lord my whole life long*." Do

both of these say or signify the same truths? Are they both accurate translations of the Hebrew? They can't both be right since they convey clearly opposing thoughts. Which one is right? Which one is the word of God? Certainly not both of them!

In addition to the thousands of errors incorporated into the text, the NRSV advances the feminist agenda of the liberal denominations and religion courses offered on many college campuses. The NRSV's inclusive language alterations involve thousands of changes designed to completely erase the Bible's generic masculine pronouns using language less offensive to their feminist constituents. Despite the complaints about the translation, even from the translators themselves after their work was finished, the NRSV was quickly adopted as a replacement of the RSV in the denominations associated with the liberal National Council of Churches (NCC). It does not really matter which of these so-called bibles these churches use since Bible exposition for them is a thing of the distant past. Furthermore, Bible study is practically non-existent in these denominations having no final authority or standard.

Some readers might wonder about the driving force behind all of these modern versions. Simply put, it is really an issue of money and how much can be produced by hitting a home run with a popular revision. The NCC who owns the copyrights for the RSV and the NRSV receives around \$500,000 a year in royalties from the sale of these versions. The liberal NCC operates in the red and could not function without that influx of royalty income received from the sales.³ Interestingly, their political agenda functions through grant money received from the atheist billionaire George Soros' *Open Society Institute*. The NCC's agenda includes complete U.S. nuclear disarmament, stringent gun control, a pro-Palestinian position and selective conscientious objector education.⁴ The NCC includes such

³ www.listserv.virtueonline.org/pipermail/virtueonline_listserv.virtueonline.org/2002-February/003303.html

⁴ The Observer, "Soros Money to Fund NCC Lobbying Efforts," Fr. Johannes Jacobse, May 27, 2011.

major denominations as the Episcopalians, Evangelical Lutherans, Presbyterians, United Church of Christ and the United Methodists.

• **1995 New Testament and Psalms: An Inclusive Version**

The purpose of this version is to eliminate all expressions that are thought to be "offensive" to those in liberal congregations, as well as to champion feminist-inspired language. This version took the "gender-inclusive" version already marketed in various styles a step further than its predecessors and further opened the door changes to those that followed (the GNB, NAB, CEV, NCV, NJB, NLT, NRSV, REB, and TNIV).⁵

The editors of this new version, like many of its predecessors, attempt to justify their alterations by appealing to the idea that "*Christians in every culture around the world want to hear their Bible in the language of their time.*" In addition to this "noble cause" so miserably botched by those who already claimed to be doing this, they also express a desire to influence their readers with their own politically correct agenda. They write that they hope their version will "*influence the development of important changes in language.*" Should man's influence upon the Bible contain a political or social agenda? The Introduction, by not mentioning the gospel, contains a very revealing statement of the revisers ill-conceived concept of Christianity:

When we make our churches accessible to persons with disabilities, when we struggle against the pervasive racism and violence of our societies, when all persons, women, men, children, the elderly, are treated equally and nonviolently, we are forming the Body of Christ.

Only a book specifically dedicated to the extensive problems associated with this particular version would have sufficient space to expound upon its errors; however, here are a few to consider.

⁵ Good News Bible, New American Bible, Contemporary English Version New Century Version, New Jerusalem Bible, New Living Translation, New Revised Standard Version, Revised English Bible and Today's New International Version.

According to the revisers, "*people of color*" consider many long-held Bible metaphors offensive when they reference color or the absence thereof. This premise serves as justification for changing *darkness* and *light* to *evil* and *good*, respectively. In the same way, those with disabilities now supposedly regard references to the blind, deaf and lame as insensitive. This assumption becomes justification for these politically motivated revisers to change *blind* to the more sensitive "*those who are blind*," etc. Ironically, they are correcting the very words of God inferring that He is insensitive by name calling.

The phrase "*right hand of God*" is now deemed unreasonable because the world contains people who happen to be left-handed! Thus "*mighty hand*" is more sensitive than the Bible's multiple references to "*God's right hand*." Language of perceived parental abuse of children and servitude are no longer acceptable. Hence, "*slaves*" become "*enslaved people*;" and parents "*guide*" their children rather than "*discipline*" them. Conversely, children are no longer commanded to "*obey*" their parents, but are told to "*heed*" to their parents' wishes. Just the opposite remains true of the present generation. They need to learn and be taught to obey or suffer the consequences of their disobedience much like previous generations.

Compare **John 5:26–27** between the King James and the Inclusive Language Version:

(KJB) John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man.

(Inclusive Language) John 5:26 For just as God has life in Godself, 27 so God has granted the same thing to the Child, and has given the Child authority to execute judgment, because of being the Human One.

Lest you think that this version is simply published by some radical unfamiliar fringe group, think again. It is published by **Oxford**

University Press. These bibles should not even be classified as translations, but as mere rewrites based on a contemporary political and radical ideology. The reader can be assured of one thing, as this liberty by publishers continues, things will get progressively worse. The ultimate goal of those influenced by the feminist agenda is to change all references of God to “*Godde*” or “*God/ess*” ultimately leading to changing God into the Divine Feminine (Goddess).

Fortunately, these revisers faced one of their greatest challenges when they concluded that God must now become genderless. Since there is no gender-neutral third person singular pronoun, most inclusive bibles approach the problem by either rewriting phrases to use the second person (“you” or “your”) or by rendering phrases in the plural instead of the singular. This lead them to delete the male pronouns by repeatedly using the genderless word “God.” Also taboo in today’s culture or maybe in preparation to influence the next generation into accepting God as genderless, the words *Lord* and *King* are changed to *Ruler* or *Sovereign*. According to this edition’s Introduction, the “blatantly androcentric and patriarchal” “*Kingdom of God*” must become the “*Dominion of God*.” As for God the “*Father*,” it is changed to “*Father-Mother*” with the Lord’s Prayer beginning with “*Our Father-Mother in heaven...*” After a cursory review, it is evident that Satan also receives a similar gender-free treatment.

These revisers took a quite unique route in reference to the Lord Jesus Christ. In reference to Jesus’ life on earth, the words “*he*” and “*son*” are permitted; however, the male gender of the pre-existent and post-crucifixion Christ becomes **genderless**. “*Master*” is changed to “*Teacher*,” and the “*Son of Man*” is now “*the Human One*.” The justification for making these changes is the use of dynamic equivalence, similar to the *Good News Bible*, *New Living Translation*, *The Message*, *Contemporary English Version*, *NIV*, *TNiV*, *Holman Christian Standard Version*, *New American Bible*, *New English Translation*, *Modern Language Version*, etc. By using dynamic equivalence, words of the Bible do not represent God’s

actual words, but simply His thoughts. Therefore, man no longer has the word or words of God, but simply His thoughts.

Try to imagine how anyone could think to de-emphasize the importance that God places upon His word(s) after reading a few of the examples that God places upon His word,:

Proverbs 30:5 *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.*

Luke 4:4 *And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

Luke 11:28 *But he said, Yea rather, blessed are they that hear the word of God, and keep it.*

Romans 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

2 Corinthians 2:17 *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.*

Ephesians 6:17 *And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*

1 Peter 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

Revelation 17:17 *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*

Revelation 19:13 *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

- **1993 The Message**

Eugene Peterson's *The Message* is a paraphrase in the same vein as *The Living Bible*, except much worse than its predecessors. Those who do not recognize its cavalier treatment of the sacred text of the

Bible are misled by its fictitious renderings and lengthy insertions and omissions. Those who consider it a trustworthy and reliable translation of the Bible have been dangerously betrayed by the false advertising claims of the publishers.

The publisher, NavPress, advertises this version as "*a translation from the original languages*" that "*accurately communicates the original Hebrew and Greek*" and brings out "*the subtleties and nuances of the Hebrew and Greek languages,*" being the work of a respected "*exegetical scholar,*" etc. Wow! From all of this hype, the reader would think that this must be the word of God. All of this hype gives an entirely false impression of the work. Even Eugene Peterson expressed reservations concerning the propaganda...used to dupe the buyer and garner sales. The publisher also claims that Peterson simply chose "*contemporary English words that best express the meaning of the original language...to bring to us the Bible as it originally sounded.*"⁶ With the promotional materials in mind, let's read a very small sampling of the Bible as it "*originally sounded*" if you believe their own press reports.

The salutations at the end of Paul's epistles in the King James Bible contain various forms of the following phrase: "*The grace of our Lord Jesus Christ be with you.*"⁷ Peterson changes Paul's salutation to an impudent "*Enjoy the best of Jesus!*" After reading that the original phrase a thousand or more times, I simply cannot grasp how Paul could have sounded that way. Thousands of the other renderings can only be described as flippant. For instance, **John 1:14** refers to Christ's leaving heaven's glory and becoming a man. The King James Bible reads: "*The Word became flesh, and dwelt among us.*" This would all be comical, if it were not so sad as the Message reads: "*The Word became flesh and blood, and moved into the neighborhood.*" The word of God is debased with slang throughout, such as the following: "*These hard times are small*

⁶ www.navpress.com/landing/content.aspx?id=2050

⁷ **Romans 16:20, 24; 1 Corinthians 16:23; 2 Corinthians 13:14; Galatians 6:18; Philippians 4:23; 1 Thessalonians 5:28; 2 Thessalonians 3:18; Philemon 25.**

potatoes compared to the coming good times" (2 Corinthians 4:17). Instead of using the word "false" in Acts 13:6, *The Message* uses, "crooked as a corkscrew." Read again their misleading promotional quotes and then consider the additional examples from *The Message* which follow.

In Acts 14:22 instead of "*strengthening the souls of the disciples*," Peterson gives a bodily metaphor that misses the whole point of the verse: "*putting muscle and sinew in the lives of the disciples*." The whole intent of the message is lost through this desecration. In Psalm 51:10 when David pleads, "Create in me a clean heart, O God, and renew a right spirit within me," Peterson changes David's heartfelt plea for mercy into something ridiculous: "God, make a fresh start in me, shape a Genesis week from the chaos of my life." The examples are endless, but let's belabor the point only a bit further by considering Christ's question in Matthew 10:29. The King James Bible reads: "Are not two sparrows sold for a penny." In the blasphemous *Message* this verse becomes "What's the price of a pet canary? Some loose change, right?"

Consider these familiar quotes: "And if someone takes unfair advantage of you, use the occasion to practice the servant life. No more tit-for-tat stuff. Live generously" (Matthew 5:41-42). And, last of all, John 2:4: the money changers in the Court of the Gentiles become "loan sharks." Ah, the nuances of the Greek hidden for 400 years are now so clear and concise in another of the modern PERversions.

What Peterson says he has never done in any of *The Message* is to explain what needs clarification because of cultural and language barriers. He claims that if the text is obscure, "I keep it obscure. If it's ambiguous, I keep it ambiguous. It has never been my intent to put my take on someone else's ancient writings." One would have to be deluded to claim this after simply considering the small number of examples provided already, and this sampling is simply the tip of the iceberg.

No doubt *The Message* is a novelty and a fad like many others before it, but a dangerous one at that. It simply displays the levity of the contemporary pseudo-church. Interestingly, it has been observed that *The Message* has found a ready audience among "evangelicals." Which ones? Well, those bored with the traditional Bible (or surely ignorant of it) who want a jazzy and fun paraphrase to take its place. Nothing takes the place of God's holy word. No matter how frivolously the world treats these matters, they are matters of life and death, heaven and hell and all eternity.

Peterson wrote in his book, *Working the Angles*, on pastoral care: The American church leaders have been "transformed into a company of shopkeepers with shopkeepers concerns—how to keep the customers happy, how to lure customers away from the competitors down the street, how to package the goods so that the customers will lay out more money."⁸ This is an adequate assessment of the pseudo-church movement but an even greater indictment of the modern bible version producers of which Peterson points his accusatory finger straight into the mirror. Aren't these bible producers simply trying to lure customers over to their latest, grandest, newest modern version? What hypocrisy! It reminds me of God's admonition recorded in Paul's first epistle:

Romans 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

• 1994 Inclusive New Testament

It is convenient to point an accusing finger of blame in the direction of Hollywood—certainly an easy scapegoat as they advertise television programs containing almost every form of immoral and depraved relationship and activity imaginable. The attack against the home and the traditional family has been taking place for some time and getting progressively worse. One single

⁸ Eugene Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids: Eerdmans, 1987), p. 1.

verse from this version displays the extent of the perversion of these hallowed institutions of the home and traditional family. No longer do we have husbands and wives, and marriage is no longer honored and esteemed by society (or the modern bibles).

The King James Bible, serving as an absolute standard of truth and right for 400 years, states facts without wavering. Today, with a multitude of voices, there is no absolute standard. This is the reason there is a debate about what constitutes a marriage—with the word of God stating that it is one man and one woman. Today, marriage is being redefined as a committed relationship with undefined genders.

(KJB) Colossians 3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 19 Husbands, love your wives, and be not bitter against them.

(Inclusive New Testament) Colossians 3:18 You who are in committed relationships, be submissive to each other. This is your duty in Christ Jesus. 19 Partners joined by God, love each other. Avoid any bitterness between you.

Everyone can rightfully point a finger of blame toward Hollywood for societies' woes. However, society's primary problem falls much closer to home since these bible versions preceded Hollywood's ungodly transformation. The publishers have created a bible for every "make and model" of a person. Walk into the typical Christian bookstore and you will find a bible for virtually every individual under the sun.

Men: *Dad's Bible: The Father's Plan; Strive: The Bible for Men; Men of Color Study Bible; and the Promise Keeper's Men's Study Bible.*

Soon-to-be married: *The Groom's Bible and The Bride's Bible or the Couple's Devotional Bible; then for the next phase of family life there's The Parenting Bible and the Family Foundations Study Bible.*

Women: *Mom's Devotional Bible; True Identity: The Bible for Women; Women of Faith Amazing Freedom Bible; and The Grandmother's Bible.*

Youth: *The Youth Bible; Teen Study Bible; Revolution: The Bible for Teen Guys; True Images: The Bible for Teen Girls; Student Serendipity Bible; College Devotional Bible; and the Varsity Colors Bible.*

The Go-getters: *the Possibility Thinkers Bible, The Maximized Living Bible, the New Spirit-Filled Life Bible, or the New Spirit-Filled Life Bible for Women. Then there's the Celebrate Recovery Bible and the Urban Devotional Bible.*

The deep thinkers: *the Archeological Study Bible; The Apologetics Study Bible; and The Reformation Study Bible.*

The career Bibles: *The Sportsman's Bible; The Teacher's Bible; The Nurse's Bible; The Firefighter's Bible; The Police Officer's Bible; The Sailor's Bible; The Soldier's Bible; The Marine's Bible; and the Battlezone Bible for the troops on the move.*

Pro-“gay” Bibles: *New Oxford Annotated Bible*

The Green Bible: *This NRSV equips and encourages people to see God's vision for creation and helps to engage in the work of healing and sustaining the environment.*

Muslim-friendly/Islam-sensitive Bibles: *Wycliffe Bible Translators, the Summer Institute of Linguistics and Frontiers are producing bible translations that remove or modify terms which they have deemed offensive to Muslims. For instance, **Matthew 28:19** reads, “cleanse them by water in the name of Allah, his Messiah and his Holy Spirit.” According to Turkish pastor Fikret Böcek, such new translations are, “an all-American idea with absolutely no respect for the sacredness of Scripture...”*

- **2011 New International Version** (See chapter on the deity of Jesus Christ for more extensive details)

Another significant feature of most of these modern versions is their treatment of the following verses. Look them up in your favorite version, and you may be surprised what they say: *Matthew 17:21; Matthew 18:11; Matthew 23:14; Mark 7:16; Mark 9:44 & 46; Mark 11:26; Mark 15:28; Luke 17:36; Luke 23:17; John 5:3b & 4; Acts 8:37; Acts 24:7; Acts 28:29; Romans 16:24; 1 John 5:7*. Now compare them to the King James Bible and the unsavory picture may astound you.

Christians today simply choose their favorite version or versions and never pause to reflect just how long this deception has been taking place. Very few realize how many different versions exist from which to choose. Publishers have been vying for the top spot for years with one common thread in all of their advertising—their unrelenting attack upon the King James Bible as archaic, etc.

The next few chapters contain a compilation of separate Old or New Testaments and complete Bibles over the past two centuries. The complete title is supplied if space permits or it is otherwise noted with an ellipse (...). Unless noted with a *NT* (for New Testament only) or *OT* (for Old Testament only), each listing generally refers to a complete Old and New Testament together.

The translator or primary editor's name is supplied if it can be traced back to the source. No matter your religion or denomination, or whether you are a child, a man, a woman, there are multiple versions (over 370 listed) from which to choose. We have cafeteria Christians who want to pick and choose the Bible truths they want to hear; unfortunately, the same holds true for the bibles from which to choose. You can pick your poison from the next couple of chapters.





"Sink the Bible to the bottom of the ocean, and still man's obligations to God would be unchanged. He would have the same path to tread, only his lamp and guide would be gone; the same voyage to make, but his chart and compass would be overboard!"

Henry Ward Beecher



Nineteenth (19th) Century English Versions

1808

(19C-1) *The Holy Bible, containing the Old and New Covenant, Commonly called the Old and New Testament...*; Charles Thomson

(19C-2) *The New Testament, in an improved version upon the Basis of Archbishop Newcome's New Translation: with a Corrected Text, and Notes Critical and Explanatory*; Unitarian Thomas Belsham

1812

(19C-3) *A Modern, Correct, and Close Translation of the New Testament*; William Williams

(19C-4) *The New Testament*; William Thomson Kilmarnock

1817

(19C-5) *A New Family Bible, and Improved Version*; Benjamin Boothroyd

1822

(19C-6) *The Holy Bible, Hebrew and English (OT)*; Alexander Alexander

1823

(19C-7) *The New Testament: Being the English Only of the Greek and English Testament, etc.*; Unitarian and Universalist Abner Kneeland

1824

(19C-8) *Revised Testament (NT)*; John Wilkins

(19C-9) *The Holy Bible*; John Watson

1826

(19C-10) *The Sacred Writings of the Apostles and Evangelists of Jesus Christ, Commonly Styled The New Testament*; Alexander Campbell

1828

(19C-11) *The Gospel of God's Anointed, the Glory of Israel, and the Light of Revelation for the Gentiles, etc. (NT)*; Alexander Greaves

(19C-12) *The New Testament in the common Version, conformed to Griesbach's Standard Greek Text*; Unitarian John Gorham Palfrey

1833

(19C-13) *The Holy Bible, Containing the Old and New Testaments. in the Common Version. With Amendments of the Language (WB)*; Noah Webster

(19C-14) *A New and Corrected Version of the New Testament; or, a minute revision, and professed translation of the original histories, memoirs, letters, prophecies, and other productions of the Evangelists and Apostles: to which are subjoined a few, generally brief, critical, explanatory and practical note*; Episcopalian Rodolphus Dickinson

1834

(19C-15) *The Holy Bible*; George Townsend

1835

(19C-16) *The Holy Writings of the First Christians, called the NT*; J.M. Caldecott

1836

(19C-17) *The Book of the New Covenant of our Lord and Saviour Jesus Christ, being a critical revision of the text and translation of the English version of the New Testament, with the aid of most ancient manuscripts unknown to the age in which that version was last put forth by authority (NT)*; Granville Penn

1840

(19C-18) *Revision of the Authorized Version with the aid of other translations*; Edgar Taylor

(19C-19) *The New Testament, translated from the Text of J.J. Griesbach*; Unitarian Samuel Sharpe

1841

(19C-20) *The Holy Bible, containing the Authorized Version ... with twenty thousand emendations*; John T. Conquest

1842

(19C-21) *The Holy Bible*; A. C. Kendrick (NT)

(19C-22) *The Holy Bible, Being the English Version, etc.*; David Bernard

1844

(19C-23) *The Holy Bible*, T. J. Hussey

(19C-24) *The English Translation of the Septuagint version of the Old Testament*; Sir Lancelot C.L. Brenton

1848

(19C-25) *The New Testament*; Jonathan Morgan

(19C-26) *New Testament of Our Lord and Saviour*; A. Komstok

1849

(19C-27) *The New Testament*; J. W. Etheridge

(19C-28) *The Good News of Our Lord Jesus, the Anointed: from the Critical Greek of Tittman*; Nathan N. Whiting

1850

(19C-29) *New Testament. The Commonly Received Version of the New Testament of Our Lord and Savior Jesus Christ, with Several Hundred Emendations*; (Substitutes “immerse” for “baptize.”) Baptists Spencer H. Cone and William H. Wyckoff (Founders of the American Bible Union).

1851

(19C-30) *The New Testament; or, the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah. A literal translation from the Syriac Peshito version*; James Murdock

1852

(19C-31) *An Exposition of the New Testament*; Hezekiah North Woodruff

1853

(19C-32) *The Twenty-four Books of the Holy Scriptures: Carefully Translated According to the Massoretic Text, On the Basis of the English Version, After the Best Jewish Authorities; and Supplied with Short Explanatory Notes (OT)*; Isaac Leeser

1854

(19C-33) *The Emphatic New Testament*; John Taylor

1857

(19C-34) *The New Testament*; John Bengel

(19C-35) *The New Testament*; John A. Giles

1858

- (19C-36) *The New Testament, Translated from the Original Greek, with Chronological Arrangement of the Sacred Books, and Improved Divisions of Chapters and Verses*; Leicester A. Sawyer
 (19C-37) *The Old Testament Scriptures*; Alexander Vance

1860

- (19C-38) *The Holy Bible*; Francis Kenrick

1861

- (19C-39) *Jewish School and Family Bible* (OT); A. Benisch
 (19C-40) *The New Testament*; Leonard Thorn

1862

- (19C-41) *The Holy Scriptures of the Old Covenant* (OT); Charles Wellbeloved, George V. Smith & John S. Porter
 (19C-42) *A Revised Translation of the New Testament*; H. Highton

1863

- (19C-43) *The Holy Bible ... literally and idiomatically translated out of the original languages*; Robert Young
 (19C-44) *A Literal Translation of the New Testament of our Lord and Saviour Jesus Christ, on definite rules of translation, from the text of the Vatican Manuscript*; Herman Heinfetter (Pseudonym of Frederick Parker)

1864

- (19C-45) *The New Testament of our Lord and Savior Jesus Christ: The Common English Version, Corrected by the Final Committee of the American Bible Union*; Thomas J. Conant, Horatio B. Hackett & Ashael C. Kendrick
 (19C-46) *The Emphatic Diaglott: Containing the Original Greek Text* (NT) (later used as the basis for the Jehovah's Witnesses New World Translation); Benjamin Wilson

1865

(19C-47) *The Twofold New Testament*; Thomas Green

(19C-48) *American Bible Union Revision* of 1850 and 1864
(Baptist)

(19C-49) *The Hebrew Scriptures, Translated by Samuel Sharpe, Being a Revision of the Authorized English Old Testament, in three volumes*; Unitarian Samuel Sharpe

1866

(19C-50) *The New Testament Translated from the Original Greek*; Henry T. Anderson

1867

(19C-51) *The Holy Scriptures, Translated and Corrected by the Spirit of Revelation (JST)*; Mormon Joseph Smith

(19C-52) *The Gospels, Acts, Epistles, and Book of Revelation: Commonly called the New Testament. A New Translation from a Revised Text of the Greek Original*; John Nelson Darby

1869

(19C-53) *The New Testament: Authorized Version Revised*; Henry Alford

(19C-54) *The New Testament, translated from the Greek text of Tischendorf*; Unitarian George R. Noyes

(19C-55) *The New Testament*; Robert Ainslie

1870

(19C-56) *The Holy Bible*; FW Gotch (OT), GA Jacob (NT)

(19C-57) *The New Testament translated from the purest Greek*; J. Bowes

1872

(19C-58) *The New Testament: newly translated from the Greek text of Tregelles and critically emphasised, according to the logical idiom of the original; with an introduction and occasional notes*; Joseph Bryant Rotherham

1873

(19C-59) *The School and Children's Bible*

(19C-60) *The Story of the Bible*; Charles Foster

1875

(19C-61) *The New Testament*; John McClellan

(19C-62) *The New Testament*; Samuel Davidson

1876

(19C-63) *The Holy Bible: Containing the Old and New Testaments; Translated Literally from the Original Tongues*; Julia Evelina Smith Parker

1877

(19C-64) *Revised English Bible*

(19C-65) *The New Testament*; John Richter

1880

(19C-66) *The Holy Bible (OT)*; Hermann Gollancz

1881

(19C-67) *The English Revised Version (NT)*; C.J. Ellicott

(19C-68) *Jewish Family Bible (OT)*; Michael Friedlander

(19C-69) *Henry Jessey's Lost Bible*; Henry Jessey

(19C-70) *The Greek Testament Englished (NT)*; William B. Crickmer

1883

(19C-71) *The New Testament*; Cortes Jackson

1884

(19C-72) *The New Covenant (NT)*; John W. Hanson

1885

(19C-73) *Revised Version (OT)*; Cambridge University

1895

(19C-74) *The New Testament in Modern English*; Ferrar Fenton

1885

(19C-75) *The Teaching and Acts of Jesus of Nazareth and His Apostles* (NT); WD Dillard

(19C-76) *A translation of the Old Testament Scriptures from the original Hebrew*; Helen Spurrell

1886

(19C-77) *The New Covenant: Containing I. An accurate translation of the New Testament*; Universalist John Wesley Hanson

1891

(19C-78) *American Bible Union Revision* of 1850, 1864 and 1865 with two revisions—one with baptize translated “immerse” and one with “baptize”; American Baptist Publication Society.

1893

(19C-79) *Scriptures, Hebrew and Christian*; John Peters and Edward Bartlett

1892

(19C-80) *Newberry Bible, Portable Edition*; Thomas Newberry

(19C-81) *Biblia Innocentium*; John Mackail

1897

(19C-82) *The New Testament Emphasized*; Horace Morrow

(19C-83) *The New Dispensation* (NT); Robert D. Weekes

(19C-84) *The Interlinear Literal Translation of the Greek NT*; George Ricker Berry

1898

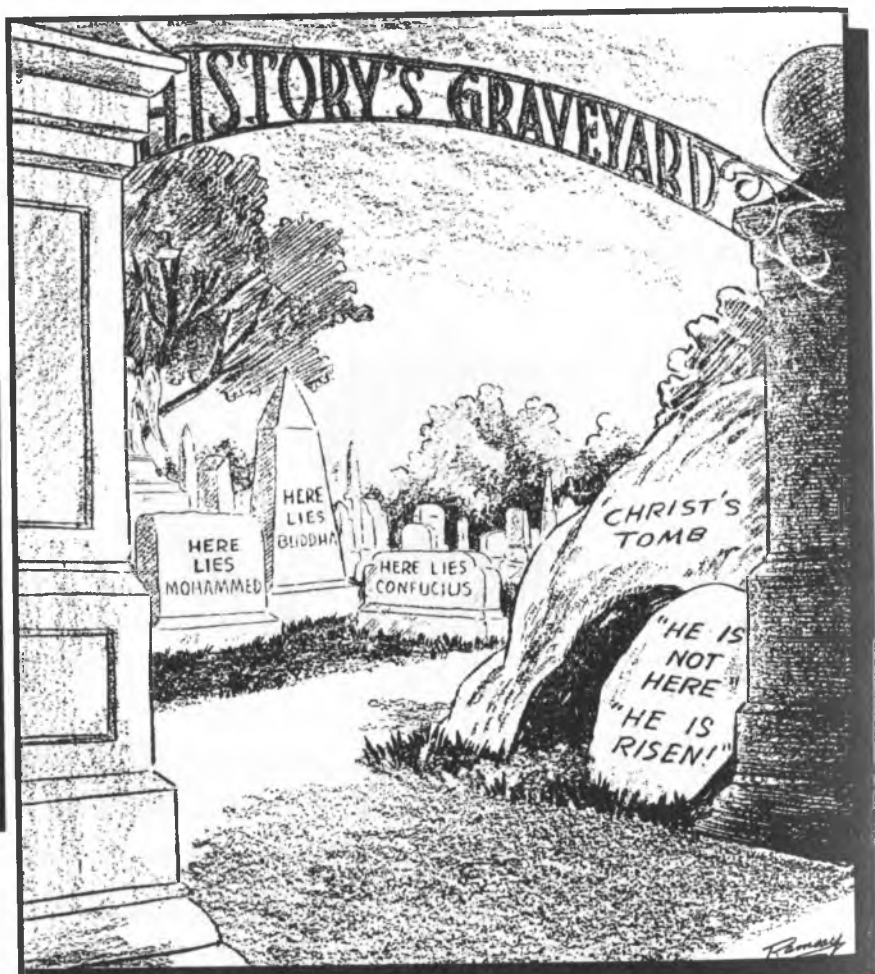
(19C-85) *American Revised Version*(19C-86) *The Woman's Bible*(19C-87) *Literal Translation*; Robert Young

1899

(19C-88) *The Numerical Bible*; F. W. Grant

“If all the sleeping folk will wake up. If all the lukewarm people will fire up. If all the dishonest folk will confess up. If all the disgruntled folk will cheer up. If all the estranged folk will make up. If all the gossipers will shut up. If all true soldiers will stand up. If all the dry bones will shake up. If all the church members will pray up... then we can have revival!”

R. G. Lee



"If you do not worship God seven days a week, you do not worship Him on one day a week. There is no such thing known in heaven as Sunday worship unless it is accompanied by Monday worship and Tuesday worship and so on."

A.W. Tozer



Twentieth (20th) Century English Versions

1901

- (20C-1) *The Historical New Testament*, James Moffatt
(20C-2) *American Standard Version*; Philip Schaff
(20C-3) *The New Testament: The Modern American Bible*; Frank Schell Ballentine

1902

- (20C-4) *Translation of the New Testament from the Original Greek*; William B. Godbey
(20C-5) *The Testament of our Lord (NT)*; James Cooper and A.J. MacLean
(20C-6) *The Twentieth Century New Testament: A Translation into Modern English*; Fleming H. Revell Co.
(20C-7) *The Emphasized Bible: a new translation, designed to set forth the exact meaning, the proper terminology and the graphic style of the sacred originals (EBR)*; Joseph Bryant Rotherham

1903

- (20C-8) *The Holy Bible in Modern English*; Ferrar Fenton
(20C-9) *The Holy Bible: Marginal Readings Adopted*

(20C-10) *The New Testament in Modern Speech, an idiomatic translation into Everyday English*; Richard Francis Weymouth

1904

(20C-11) *The Corrected English New Testament*; Samuel Lloyd

(20C-12) *The New Testament Revised and Translated*; Baptist Adolphus S. Worrell

1905

(20C-13) *The Corrected English New Testament: A Revision of the "Authorized" Version*; Quaker Samuel Lloyd

1906

(20C-14) *The New Testament*; Thomas Lindsay

1907

(20C-15) *The Modern Reader's Bible*; Richard G. Moulton

1908

(20C-16) *The Holy Bible for Daily Reading*; J.W. Genders

1909

(20C-17) *New Testament in Modern Historical and Literary Form...*; S. Townsend Weaver
The Shorter Bible

(20C-18) *The Bible in Modern English, a Rendering from the Originals by an American (NT)*; Frank Schell Ballentine

1910

(20C-19) *The Restored New Testament*; James Pryse

1911

(20C-20) *The 1911 Tercentenary Commemoration Bible*

1912

(20C-21) *The Holy Bible containing the Old and New Testaments: An Improved Edition*; American Baptist Publication Society

1913

(20C-22) *The Literary Man's New Testament*, W.L. Courtney

(20C-23) *The New Testament*; Edward Clarke

1914

(20C-24) *The New Covenant, commonly called the New Testament of our Lord and Saviour Jesus Christ: A revision of the A.D. 1611*; Edward E. Cunningham

(20C-25) *The New Testament from the Greek text as established by Bible Numerics*; Ivan Panin

1916

(20C-26) *The Historical Bible*; Charles Kent

(20C-27) *The Twenty-Four Books of the Old Testament*; Alexander Harkavy

1917

(20C-28) *The Holy Scriptures According to the Masoretic Text* (OT); Jewish Publication Society

1918

(20C-29) *The New Testament Translated from the Sinaitic Manuscript...*; Henry T. Anderson

1919

(20C-30) *The Messages of the Bible* (paraphrased); Frank K. Sanders and Charles F. Kent

(20C-31) *The Adelphi New Testament*; E.E. Cunningham

1921

(20C-32) *A Plain Translation of the New Testament*; By a student

(20C-33) *The Shorter Bible*; Charles Foster Kent

1922

- (20C-34) *The Children's Bible*; Henry Sherman and Charles Kent
 (20C-35) *A Plainer Bible for Plain People in a Plain America from the Original Greek* (NT); Frank Schell Ballentine

1923

- (20C-36) *Simplified New Testament*; D.A. Sommer
 (20C-37) *The New Testament: An American Translation*; Edgar Johnson Goodspeed
 (20C-38) *The Riverside New Testament: A Translation from the Original Greek into English of Today*; William Gay Ballantine

1924

- (20C-39) *The Centenary Translation of the New Testament*; Baptist Helen Barrett Montgomery
 (20C-40) *The Everyday Bible*; Charles Sheldon
 (20C-41) *The New Covenant: a Mutual Arrangement or Testament for a true civilization founded upon brotherly labor...*; Home of the American Labor Determinative Revision
 (20C-42) *The New Covenant: Labor Determinative Version* (NT)

1925

- (20C-43) *The Children's Bible* (selections); Henry A. Gherman and Charles Foster Kent
 (20C-44) *The People's New Covenant...Translated from the Metaphysical Standpoint ...a revision unhampered by so-called ecclesiastical authority* (NT); Arthur E. Overbury

1926

- (20C-45) *A New Translation of the Bible* (NT); James Moffatt
 (20C-46) *Concordant Version the Sacred Scriptures: designed to put the English reader in possession of all the vital facts of divine revelation without a former knowledge of Greek, by means of a restored Greek text ...*(NT); Ultra-dispensationalist Adolph Ernst Knoch

(20C-47) *The Western New Testament*; E. E. Cunningham

1927

(20C-48) *The Student's Old Testament Logically and Chronologically Arranged and Translated*; Charles Foster Kent

(20C-49) *The Old Testament: An American Translation*; J.M. Powis Smith

1928

(20C-50) *The Christian's Bible: New Testament*; George N. Le Fevre

(20C-51) *The Living Bible*; Bolton Hall

(20C-52) *The Authentic Literature of Israel freed from the Disarrangements, Expansions, and Comments of Early Native Editors* (CT); Elizabeth Czarnomska

(20C-53) *The Cambridge Shorter Bible*

1929

(20C-54) *The New Testament in blank verse*; George Wolff

(20C-55) *A Homiletical and Exegetical Version of the Bible*; Charles MacLean

1931

(20C-56) *The Bible: An American Translation*; Edgar Johnson Goodspeed

1932

(20C-57) *Our God and God health, our Healer*; Frank Schell Ballentine

1933

(20C-58) *Short Bible*; J.M. Smith and Edgar Johnson Goodspeed

1934

(20C-59) *The Documents of the New Testament*; G.W. Wade

(20C-60) *The Books of the Old Testament in Colloquial English*; National Adult School Union

(20C-61) *The Child's Story Bible*; Catherine Vos

1935

(20C-62) *The Complete Bible: An American Translation*; J.M. Powis Smith and Edgar Johnson Goodspeed

(20C-63) *The Westminster Version of the Sacred Scriptures* (NT); Priest Cuthbert Lattey

(20C-64) *The New Testament*; Fernand Faivre

1936

(20C-65) *The West China Union University Version* (NT)

(20C-66) *The Aldine Bible: The New Testament*; M. R. James and Delia Lyttelton

(20C-67) *The Bible Designed to be Read as Living Literature*; Ernest Bates

1937

(20C-68) *The New Testament, a translation in the Language of the People*; Charles B. Williams

(20C-69) *The New Testament of our Lord and Saviour Jesus Christ, translated into English from the Original Greek*; Very Rev. Francis Aloysius Spencer

(20C-70) *The New Testament Critically Reconstructed and Retranslated*; William Wallace Martin

(20C-71) *The New Testament, A New Translation and Explanation Based on the Oldest Manuscripts*; Johannes Greber

1938

(20C-72) *The Book of Books: A Translation of the NT Complete and Unabridged*; R. Mercer Wilson

(20C-73) *The New Testament: A Translation*; Edgar Lewis Clementson

1939

(20C-74) *The Book of Life* (NT); Zed Copp

(20C-75) *The New Testament Shortened*; W.K. Clarke

1940

(20C-76) *The Bible: A Condensed Version*; Howard Welsch

1941

(20C-77) *The Confraternity Version of Christian Doctrine* (NT); Catholic Confraternity of Christian Doctrine

(20C-78) *The New Testament of Our Lord and Savior Jesus Christ, translated from the Latin Vulgate*; Edward P. Arbez

1944

(20C-79) *Concordant Version, International Edition*; Adolph Ernst Knoch

1945

(20C-80) *New Testament: A New Translation, Harmony and Annotations*; Erwin Edward Stringfellow

1946

(20C-81) *Pathways through the Bible* (OT); Mortimer Cohen

(20C-82) *The Interpretation of the New Testament* (NT); R. C. H. Lenski

(20C-83) *Revised Standard Version New Testament*; Luther Weigle

1947

(20C-84) *The New Testament...Translated from the Greek of Westcott & Hort*; George Swann

1948

(20C-85) *The Holy Bible Adapted for Young Christians*;

(20C-86) *The New Testament ...Letchworth Version in Modern English*; Thomas F. & Ralph E. Ford

(20C-87) *The Westminster Version of the Sacred Scriptures*; Priest Cuthbert Lattey

1949

(20C-88) *The Bible Containing the Old and New Testaments in Basic English*; Samuel Henry Hooke

1950

(20C-89) *New World Translation of the Christian Greek Scriptures*; Watchtower (Jehovah's Witnesses)

Sacred Name New Testament; Angelo B. Traina

(20C-90) *The Dartmouth Bible*; Roy B. Chamberlin and Herman Feldman

(20C-91) *The Holy Bible for Young Readers (NT)*; JW Mackail

1951

(20C-92) *The New Testament...The Authentic Version*; Claire B. Pershall

(20C-93) *Bible in Brief*; Peter Ross

(20C-94) *The Shorter Oxford Bible*; G. W. Briggs

(20C-95) *The New Testament ...in Modern English*; Olaf Morgan Norlie

1952

(20C-96) *The New Testament, A New Translation in Plain English*; Charles Kinglsey Williams

(20C-97) *Olive Pell Bible*; Olive Pell

(20C-98) *The Living Bible*; Robert Ballou

(20C-99) *The Holy Bible...Revised Standard Version*; National Council of Churches

1953

(20C-100) *The NT: A New, Independent, Individual Translation from the Greek*; George Albert Moore

1954

(20C-101) *The New Testament Rendered From the Original Greek*; Roman Catholics James A. Kleist and Joseph L. Lilly

(20C-102) *The New Testament in Cadenced Form*; Morton Bradley

(20C-103) *The Septuagint Bible (OT)*; C. A. Muses

1955

(20C-104) *The Authentic New Testament...The First Definitive Translation of the NT in 2000 Years*; Hugh J. Schonfield

(20C-105) *The Holy Bible: A Translation from the Latin Vulgate in the Light of the Hebrew and Greek Originals*; Ronald A. Knox

(20C-106) *The Compact Bible*; Margaret Nicholson

(20C-107) *The Clarified New Testament*; P. G. Parker

1956

(20C-108) *The Bible for Family Reading*; Joseph Gaer and Chester McCown

1957

(20C-109) *The Holy Bible from Ancient Eastern Manuscripts*; George M. Lamsa

1958

(20C-110) *The New Testament of our Lord and Savior Jesus Anointed*; James L. Tomanek

(20C-111) *A Beginner's Bible*; Margherita Fanchiotti

(20C-112) *The New Testament in Modern English*; J.B. Phillips

(20C-113) *The Self-Interpreting*; Ashley Johnson

1959

(20C-114) *The Holy Bible: The Berkeley Version in Modern English*; Gerrit Verkuyl

1960

(20C-115) *The Children's King James Bible: New Testament*; Jay P. Green

(20C-116) *A Critical Emphatic Paraphrase of the New Testament*; Vincent Roth

(20C-117) *New Catholic Edition of the Holy Bible, Confraternity Version*; Catholic Book Pub.

1961

(20C-118) *The New Testament of Our Lord and Savior Jesus Christ*; Fan S.Noli

(20C-119) *The New World Translation of the Holy Scriptures*; Watchtower Bible and Tract Society (Jehovah's Witnesses)

(20C-120) *The New Testament: An Expanded Translation*; Kenneth S. Wuest

(20C-121) *The Jesus People New Testament*; Olaf Morgan Norlie

(20C-122) *Simplified New Testament in Plain English for Today's Reader*; Olaf Morgan Norlie

(20C-123) *The New English Bible New Testament*; C.H. Dodd

1962

(20C-124) *The Children's King James Bible*; Jay P. Green, Sr.

(20C-125) *The Children's Simplified New Testament*; Olaf Morgan Norlie

1963

(20C-126) *The Holy Name Bible*; Angelo B. Traina

(20C-127) *The New Testament in the Language of Today*; William F. Beck

(20C-128) *New American Standard New Testament*; Reuben A. Olson

1964

(20C-129) *Anchor Bible*; William F. Albright & David N. Freedman

1965

(20C-130) *The Amplified Bible*; Frances E. Siewert

(20C-131) *The Bible in Basic English*; C.K. Ogden

1966

(20C-132) *Revised Standard Version Catholic Edition (RSV-CE)*; National Council of Churches of Christ

Listen...The Lord is Speaking: The Bible in Simplified English; The Liturgical Press

(20C-133) *Good News for Modern Man: The New Testament in Today's English Version*; Robert G. Bratcher

(20C-134) *The Jerusalem Bible* (JB or TJB); Roman Catholic Alexander Jones

(20C-135) *The Living Scriptures*; Jay P. Green, Sr.

1967

(20C-136) *Bible for Young Christians* (NT); AM Cocaqnac and Rosemary Haughton

(20C-137) *New World: The Heart of the New Testament in Plain English*; Alan Dale

(20C-138) *New Scofield Reference Bible, KJV with Word Changes*; Oxford University Press

(20C-139) *The Living Bible* (NT); Kenneth N. Taylor

(20C-140) *The Christ Emphasis New Testament*; Edward Craddock

1968

(20C-141) *The Jerusalem Bible*; Alexander Jones

1969

(20C-142) *The New Testament: A New Translation*; William Barclay

(20C-143) *The Modern Language Bible: The New Berkeley Version in Modern English*; Gerrit Verkuyl

(20C-144) *Children's New Life New Testament*; Gleason Ledyard

(20C-145) *Modern Language Bible* (MLB); Gerrit Verkuyl

1970

(20C-146) *Joseph Smith's "New Translation" of the Bible*; Joseph Smith

(20C-147) *New American Bible* (NAB); Catholic Louis F. Hartman & Myles M. Bourke

(20C-148) *New Testament in Shorter Form*; J. B. Phillips

(20C-149) *The New English Bible with the Apocrypha* (NEB); C.H. Dodd

(20C-150) *The Restoration of Original Sacred Name Bible*; Missionary Dispensary Bible Research

1971

(20C-151) *The New American Standard Bible* (NASB); Reuben A. Olson

(20C-152) *The Living Bible* (TLB); Kenneth N. Taylor

(20C-153) *The Story Bible*; Pearl S. Buck

(20C-154) *The New Testament in Worldwide English*; A. Cressman

(20C-155) *The King James II Version*; Jay P. Green, Sr.

1972

(20C-156) *The New Testament in Modern English*; J.B. Phillips

(20C-157) *The Bible in Living English*; Steven T. Byington and Watchtower Society (Jehovah's Witnesses)

(20C-158) *Today's English New Testament*; Don J. Klingensmith

1973

(20C-159) *A Child's Bible*; Anne Edwards and Shirley Steen

(20C-160) *New International Version New Testament*; Edwin H. Palmer

(20C-161) *The Translator's New Testament*; W.D. McHardy

(20C-162) *Cotton Patch Version* (NT); Clarence Jordan

(20C-163) *Common Bible, The New Revised Standard Version*; Thomas Nelson Publishers

(20C-164) *The Better Version of the New Testament*; Chester Estes

1974

(20C-165) *The New Testament in Everyday English*; Don J. Klingensmith

1976

(20C-166) *The Holy Bible in the Language of Today, An American Translation*; William F. Beck

- (20C-167) *The Concise Jewish Bible* (OT); Philip Birnbaum
 (20C-168) *Good News Bible: The Bible in Today's English Version* (GNB); Robert G. Bratcher

1977

- (20C-169) *The Jerusalem Bible* (OT); Harold Fisch
 (20C-170) *The Christian Counselor's New Testament*; Jay E. Adams
The Holy Bible for Children, A Simplified Version of the Old and New Testaments; Allan Hart Jahsmann

1978

- (20C-171) *The Holy Bible: New International Version* (Revised again in 1984, 2011); Edwin H. Palmer
Simple English Bible (NT); International Bible Publishers

1979

- (20C-172) *The New Testament in Everyday English*; Jay E. Adams
 (20C-173) *The New King James Version New Testament*; Arthur Farstad

1980

- (20C-174) *The Distilled Bible: New Testament*; Roy Greenhill
 (20C-175) *An Exegetical Translation*; Boyce W. Blackwelder
 (20C-176) *The Worrell New Testament*; A. S. Worrell

1981

- (20C-177) *The Simple English Bible, New Testament*; Riverside Book and Bible
 (20C-178) *The Sacred Scriptures, Bethel Edition*; Assemblies of Yahweh
 (20C-179) *The Compact Bible* (NT); Pat Excel

1982

- (20C-180) *The Readers Digest Bible, Condensed from the RSV*; Bruce Metzger

- (20C-181) *The New Testament*; Richard Lattimore
 (20C-182) *Messianic Edition of the Living Bible*; David Bronstein
 (20C-183) *Modern King James Version*; Jay P. Green, Sr.
 (20C-184) *The New King James Version* (NKJV); Arthur Farstad

1984

- (20C-185) *A New Accurate Translation of the Greek NT into Simple Everyday American English*; Julian G. Anderson

1985

- (20C-186) *The Renaissance New Testament*; Randolph O. Yeager
 (20C-187) *The New Jerusalem Bible* (NJB), Roman Catholic Henry Wansbrough
 (20C-188) *Tanakh: A New Translation of the Holy Scriptures* (OT); Jewish Publication Society JPS
 (20C-189) *The New Testament: Recovery Version*; John C. Ingalls & Witness Lee
 (20C-190) *Original New Testament*; Hugh Schonfield

1986

- (20C-191) *International Children's Bible*; Thomas Nelson
 (20C-192) *Christian Community*; Rev Alberto Rossa
 (20C-193) *New Life Version* (NLV); Gleason Ledyard and Christian Literature Int'l

1987

- (20C-194) *Easy-to-Read Version* (ERV); World Bible Translation Center
 (20C-195) *A Literal Translation of the Holy Bible*; Jay P. Green, Sr.
 (20C-196) *Holy Bible English Version for Deaf*; Baker Publishing Group
 (20C-197) *The Holy Bible-New Century Version* (NCV); Ervin Bishop

1988

- (20C-198) *Revised New Testament: New American Bible*; World Bible Publishing

(20C-199) *Holy Bible: New Evangelical Translation*; NET Publishing

(20C-200) *Christian Community Bible*; Bernardo Hurault

(20C-201) *International Children's Bible, New Century Version*; National Council of Churches

(20C-202) *The Word Made Fresh (Down to Earth Version of the New Testament)*; Andrew Edington

(20C-203) *God's Word to the Nations: New Testament*; Phillips B. Giessler

(20C-204) *McCord's New Testament Translation of the Everlasting Gospel*; Hugo McCord

1989

(20C-205) *God's New Covenant: A New Testament Translation*; Heinz W. Cassirer

(20C-206) *Jewish New Testament*; David H. Stern

(20C-207) *The New Testament: Easy-to-read Version (ERV)*; World Bible Translation Center

(20C-208) *The Revised English Bible with Apocrypha (REB)*, W. D. McHardy

1990

(20C-209) *The New Greek-English Interlinear New Testament*; Tyndale House Publishers

(20C-210) *The Bible for Children, Simplified Living Bible Text*; Tyndale House Publishers

(20C-211) *Modern King James Version of the Holy Bible*; Jay P. Green, Sr.

(20C-212) *New Revised Standard Version (NRSV)* (Gender inclusiveness); Bruce M. Metzger

1991

(20C-213) *Gordon's New Testament*; Robert Gordon

(20C-214) *The Unvarnished New Testament*; Andy Gaus

1992

(20C-215) *Good News Bible with inclusive language*; Robert G. Bratcher

1993

(20C-216) *The Message: The New Testament in Contemporary English*; Presbyterian Eugene H. Peterson

1994

(20C-217) *The Clear Word Bible*; Jack J. Blanco

(20C-218) *The Holy Bible: 21st Century King James Version* (KJ21); William D. Prindle

(20C-219) *The Inclusive New Testament*; Craig R. Smith (Priest for equality)

1995

(20C-220) *New Testament and Psalms: An Inclusive Version*; Victor Roland Gold

(20C-221) *God's Word Translation* (GW); Eugene W. Bunkowske

(20C-222) *Holy Bible: Contemporary English Version* (CEV); Barclay M. Newman

(20C-223) *Revised Webster Update*; Larry Pierce

(20C-224) *The New Testament; An Understandable Version*; William E. Paul

1996

(20C-225) *Holy Bible, New Living Translation* (NLT, NLTse); Tyndale House Foundation

(20C-226) *New International Reader's Version* (NIrV); International Bible Society

(20C-227) *New International Version Inclusive Language Edition* (NIVI); Zondervan

(20C-228) *The New Testament*; Richard A. Lattimore

(20C-229) *New Living Translation*; Tyndale House

1998

(20C-230) *Complete Jewish Bible* (CJB); David H Stern

(20C-231) *The Third Millennium Bible* (TMB) or *New Authorized Version* (NAV); Bible Gateway Publishers

1999

(20C-232) *American King James Version* (AKJV); Michael Peter (Stone) Engelbrite

(20C-233) *The Common Edition New Testament* (TCE); Timothy E. Clontz

(20C-234) *Word Study Greek English New Testament* ; Paul R. McReynolds

(20C-235) *The Recovery Version* (RcV); Living Stream Ministry

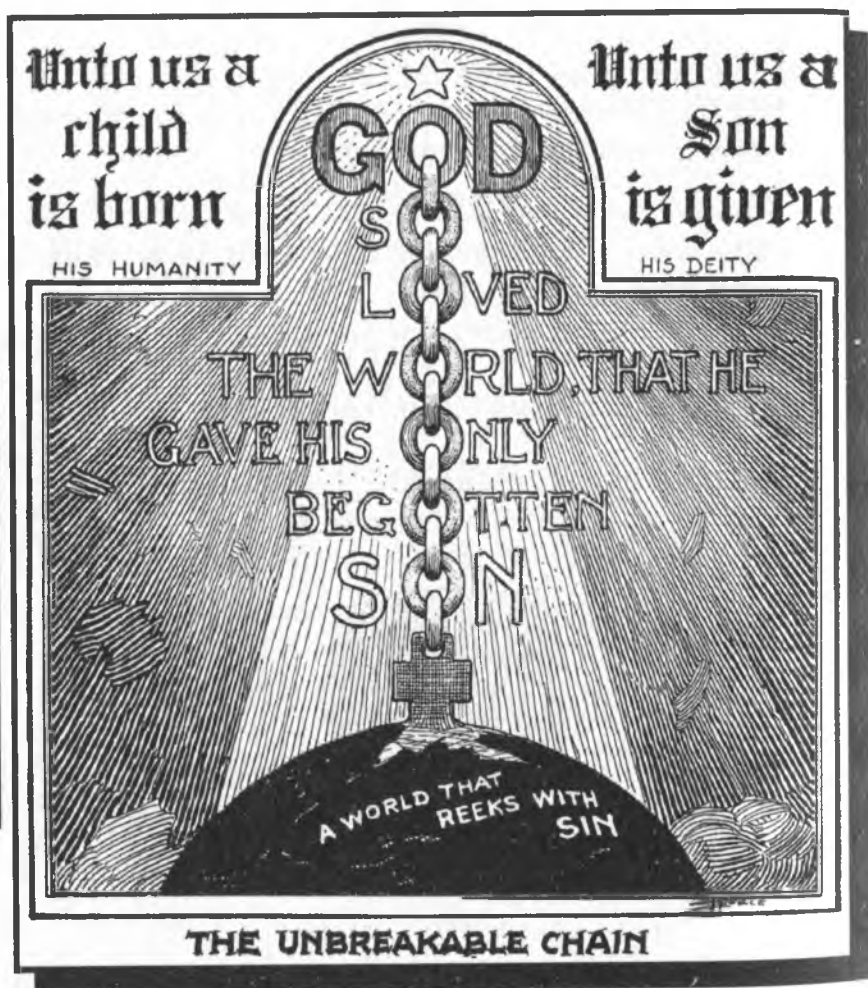
(20C -236) *The Last Days New Testament*; Ray W. Johnson



“The Scriptures were not given to increase our knowledge but to change our lives.”

“God sends no one away empty, except those who are full of themselves.”

Dwight L. Moody



"All the miseries and evils which men suffer from: vice, crime, ambition, injustice, oppression, slavery and war, proceed from their despising or neglecting the precepts contained in the Bible..."

Noah Webster



Twenty-first (21st) Century English Versions

2000

- (21C-1) *King James 2000 Version* (KJ2000); Robert A Couric
- (21C-2) *The Koren Tenakh* (OT); Harold Fisch
- (21C-3) *English Jubilee 2000 Bible*; Russell Martin Stendal
- (21C-4) *Updated King James Version* (UKJV)
- (21C-5) *Sacred Scriptures, Family of Yah Edition* (SSFOY)

2001

- (21C-6) *The Holy Bible, English Standard Version* (ESV); J.I. Packer
- (21C-7) *Analytical-Literal Translation Modern English*; Gary F Zeolla
- (21C-8) *The Holy Bible: The Net Bible*; W. Hall Harris

2002

- (21C-9) *The Message Bible: The Bible in Contemporary Language* (MSG); Eugene H. Peterson
- (21C-10) *New Testament Transline*; Michael J. Magill
- (21C-11) *The New Testament: Today's New International Version*; John H. Stek
- (21C-12) *Orthodox Jewish Bible*, Philip E. Goble

2003

(21C-13) *A Voice in the Wilderness Holy Scriptures*; Paul Becker

(21C-14) *The Word of Yahweh* (TWOY); Assembly of Yahweh

(21C-15) *Apostolic Bible Polyglot* (ABP); Charles VanderPool

2004

(21C-16) *Holy Bible: Holman Christian Standard Bible* (HCSB); Edwin Blum

(21C-17) *Updated King James Version* (UKJV); MLWC

(21C-18) *The Lion Graphic Bible*; Jeff Anderson

(21C-19) *Good As new: A Radical Retelling of the Scriptures*; John Henson

(21C-20) *Holy Bible: New Living Translation*; Mark R. Norton

(21C-21) *Hebraic-Roots Version* (HRV); James Scott Trim

(21C-22) *The Source New Testament with Extensive Notes on Greek Word Meaning*; A. Nyland

2005

(21C-23) *The New Cambridge Paragraph Bible with Apocrypha*; David Norton

(21C-24) *New English Translation* (NET); Biblical Studies Press

(21C-25) *Today's New International Version* (TNIV); John H. Stek

(21C-26) *A Conservative Version* (ACV); Walter L. Porter

(21C-27) *Sacred Name King James Bible* (SN-KJ); A.B. Traina

2006

(21C-28) *The New Authorized Version* (AV7); Communication Architects Publishing

2007

(21C-29) *The Inclusive Bible: The First Egalitarian Translation*; Priests for Equality

(21C-30) *Study New Testament for Lesbian, Gay's, Bi, transgender*; Ann Nyland

2008

- (21C-31) *The Magna Bible*; Ajibayo Akinsiku
 (21C-32) *The Voice Bible: Step into the Story of Scripture* (NT); Thomas Nelson Publishers
 (21C-33) *The Orthodox Study Bible* (LXX and the NKJV); Thomas Nelson Publishers
 (21C-33) *The Comprehensive New Testament*; Timothy E. Clontz
 (21C-34) *The Besorah*; Benjamin Ehrenfeld

2009

- (21C-35) *Catholic Public Doman Version* (CPDV); Ronald L Conte, Jr.
 (21C-36) *The Comic Book Bible*; Rob Suggs
 (21C-37) *Restored New Testament*; Willis Barnstone

2010

- (21C-38) *Lexham English Bible* (LEB); Society of Bible Literature Greek NT
 (21C-39) *The Work of God's Children Illustrated Bible* (WGCIB); Douay-Rheims wiki version
 (21C-40) *Open English Bible* (OEB); Russell Allen
 (21C-41) *The Action Bible*; Doug Mauss

2011

- (21C-42) *ArtScroll English Tanach*, Rabbi Nosson Scherman
 (21C-43) *The Kingdom New Testament: A Contemporary Translation*; N.T. Wright
 (21C-44) *The Common English Bible* with Apocrypha
 (21C-45) *The Fresh Agreement: God's Contract with Humanity*; Joshua Bariova
 (21C-46) *International Standard Version* (ISV); ISV Foundation
 (21C-47) *The Brick Bible*; Brendan Powell Smith
 (21C-48) *The New International Version* (NIV2011); Biblica
 (21C-49) *New American Version Revised Edition* (NABRE); U.S. Conference of Catholic Bishops

The following versions are in progress:

The Free Bible (TFB)

Deep Blue Kids Bible Expanded Story

Modern American Standard Version (MASV)

Conservative Bible Project

World English Bible (WEB)

David Robert Palmer Translation (DRP)

The Manga Bible (MGB)

Transparent English Bible (TBE)

The Voice (Screen Play format)



“The only man that was perfect was crucified for it.”

“Some people have become so open minded that their brains have fallen out.”

“The Word did not become a philosophy, a theory, or a concept to be discussed, debated, or pondered. But the Word became a person to be followed, enjoyed, and loved!”

Anonymous



Insight Into Inspiration

The debate concerning the doctrine of the inspiration of scripture is a volatile and, sometimes, divisive topic today. The doctrine, as well as the controversy concerning the inspiration of scriptures, is not a new battleground. In the forefront of the battle in the early 1800s was a Baptist preacher named Robert Haldane.

Haldane was an evangelist and missionary, as well as a prolific writer, who lectured at universities across Europe. The defense of the verbal plenary inspiration of the scripture was one of his passions. He lectured and preached against those whom he called "neologians." These were men who diminished the majesty of the word of God. Bible believers, especially those on the North American continent, owe Haldane a debt of gratitude. His commitment to the verbal plenary inspiration of scripture laid the foundation for the fundamental positions in the United States along with Canada.

Church-based vs. University-based Education

Haldane's idea of a *church-based* theological education *taught by pastors* ran contrary to the popular emphasis placed upon college

and university-based theological education in Britain. He published fifteen titles. His brother, James, also published another twenty-seven titles.¹ In his *Exposition of the Epistle to the Romans*, Robert Haldane wrote:

*...Paul ascribes to the Scriptures what was said by God himself, Exod. ix., 16. This expressly teaches us that the words of Scripture are the words of God.*²

Unfortunately, the unregenerate faculties educating future church leaders have facilitated the plethora of false doctrines and a non-evangelistic type of "Christianity." Over the last five decades, the typical seminary has failed to teach that the scriptures are the words of God and that we can hold them in our hands today. The issue has transitioned from Paul's repeated inquiry of "*What saith the scripture?*"³ to "*Where is the scripture?*" It can be certain that the Apostle Paul, in the first century, was not referring to the original Hebrew manuscripts but copies of copies of copies in use at that time.

Salvation and willful submission to God are the main ingredients for a spiritually successful ministry. Not education! I have various secular and seminary degrees, including a couple of postgraduate degrees; however, my educational attainments are not what made me fit for the ministry. Education is not bad, but man frequently distorts the positive into something quite negative. This includes celebrating the virtues of education for the educated while denouncing the masses for their supposed inherent ignorance and inability to understand the scriptures.

God always has a way of putting things into their proper perspective, including education. God never exalts education above a heartfelt submission to His word, will and way. Dr. Mickey Carter's

¹ William Brackney, *Early British Baptist Pastors and Writers*, (Macon, GA: Mercer University Press, 2004), p. 137-138.

² Robert Haldane, *Exposition of the Epistle to the Romans* (New York: Robert Carter, 1847), p. 480.

³ See *Romans 4:3, 11:2; Galatians 4:30*.

observation concerning the elevation of education identifies why the church today lacks any ultimate spiritual direction and authority:

*America is going to be guilty before God for its "idol" worship of education. **Education is needed**; it is a must, but it is not to become a god and given authority it does not have. **Education is supposed to be a means to an end.** That end is to get out and use it to do the job—to serve God. Education is only training and preparation. **Let's not be guilty of putting it above the word of God.**⁴ (Emphasis mine.)*

God never intended for education to become one's *final* authority because it never provides the unchanging absolutes found in God's word. It is ever shifting with new ideas and philosophies. Only something divine can be esteemed as an unchanging authority. God and His word are divine. Therefore, the word of God qualifies as an absolute authority. Clearly, a person's education should never be esteemed as comparable to the word of God.

Modern scholarship has improperly elevated educational attainment to a god-like status. Rather than trusting in God's simple promises of inspiration and preservation, many seminaries teach that the knowledge of the original languages is the true and only key to recognizing the truth of God's word. Confusion concerning inspiration and preservation exacerbates the problem, resulting in a shallow Christianity and a very poor testimony to the world. Even Muslims laugh at modern day Christianity with its irreverent treatment of the word of God while claiming to be followers of THE way, THE truth and THE life (*John 14:6*). The Muslims have more respect and reverence for their Koran than modern Christianity has for its 150 modern English bible versions.

Dean John William Burgon was a contemporary of the two infidels, Westcott and Hort, and wrote extensively on the subject of biblical inspiration. The Dean wrote, "*Common Sense is able to see*

⁴ Mickey Carter, *Things That are Different are not the Same*, (Landmark Baptist Press, 1993) p. 61.

that an uninspired Bible is no Bible at all."⁵ The preface to his book clarifies his position on the King James Bible as "*that very Book for which it was evident that the preacher claimed entire perfection and absolute supremacy.*" In many textual matters, Dean Burgon had great insight.

All Scripture IS Given by Inspiration

The "inspiration of the scriptures" is a hotly contested issue today, even among Bible believing Christians. One group of believers claims that the *original writers* were somehow personally inspired, while another group of believers claims that the Bible we hold in our hands is given by inspiration of God. Who is right? As expected, each group points to the other with accusations and name-calling. Why jump into the fray? The answer is rather simple. God commands us to know *how* to answer and *what* to answer when people question these matters (*1 Peter 3:15, Colossians 4:6*). The doctrine of the inspiration of scripture is important and certainly worthy of our time and consideration.

Everyone seems to agree that God uses *fallible* instruments to fulfill His will and plan. No one should deny that fallible men penned even the *originals*. This is, however, where the agreement ends amongst many preachers. Argument arises because some assert that **the original authors** of His word were inspired, while copyists and translators could *not* have been inspired. This type of reasoning is illogical! Nowhere does the Bible record that **the men** who penned the scriptures were themselves *inspired*. The Bible says, "*All scripture is given by inspiration of God...*" (*2 Timothy 3:16*). What exactly is inspiration? Haldane offers a great perspective:

Here (in Galatians 3:8, 22) the word of God is so much identified with himself, that the Scripture is represented as possessing and exercising the peculiar prerogatives of God. What is done by God, and what belongs only to him, is ascribed to the Scriptures, — proving that they contain the very words of God. "All Scripture is

⁵ Dean John William Burgon, *Inspiration and Interpretation*, (J.H. and Jas. Parker, 1861), p. xix

given by inspiration of God," 2 Tim. iii., 16. The word *Scripture* is here taken in its appropriated meaning—being confined to the book of God. **All that is written in it is divinely inspired; and what does writing consist of but of words? If any of these are not inspired, then all Scripture is not inspired...**

Why are so many unwilling to admit this view of the inspiration of Scripture so much insisted on in the Scriptures themselves? Is it on account of the difficulty of conceiving how words should thus be communicated? But is it easier to understand how ideas could be communicated? Do they believe that the Lord "opened the mouth of the ass" of Balaam, and communicated the words which she spake? Is it, then, more difficult to communicate words to men than to a dumb animal? To speak of difficulties where omnipotence is concerned is palpably absurd.⁶

Haldane refers to **2 Timothy 3:16**. Notice the scriptural use of the present tense verb—*is*. The inspiration of God *is* an ongoing ministry to mankind. God initiated this ministry when He inspired the penning of the "original" scriptures.⁷ The Lord continued this ministry by insuring no loss of inspiration upon translation of the scriptures. God continues this ministry even today as He inspires *the understanding* of these scriptures. Thus, scriptural inspiration is a process entirely of God, and it is *neither facilitated nor hindered by man*. Mankind, however, does participate in, and benefit from, this ministry (or process) of inspiration.

The word *inspiration* occurs only **twice** in the Bible—once in the book of Job and once in Second Timothy. To ascertain exactly who and what it is that is inspired, we must compare scripture with scripture. By following this basic Bible study method, we will see that God and His word, and **not the men** themselves, are inspired. Cases in point: God sometimes used two men working together to pen the originals. The scripture *is given* by inspiration—Would that

⁶ Haldane, p. 480.

⁷ This is not to imply that inspiration began with a pen proven by the fact that many times the men penning the scriptures were simply scribes. See examples like *Acts 1:16, Jeremiah 36:18, etc.*

apply to Paul or his transcriber, Tertius? Would it apply to Jeremiah or his transcriber, Baruch? Would it apply to Moses or his brother Aaron?

Paul, Jeremiah, Moses and the others "*spake as they were moved by the Holy Ghost*" (**2 Peter 1:19-21**). Each of their transcribers (or, in Moses' case, his mouthpiece) recorded (or expressed) the words of God given to them.

Inspiration Gives Understanding

To discern the biblical definition of inspiration, one should pay particular attention to the insight provided by Job:

Job 32:8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. 9 Great men are not always wise: neither do the aged understand judgment.

The Bible says that being great or aged does not insure wisdom or understanding (*verse 9*). Clearly, the **inspiration** of the Almighty gives the recipient understanding (*verse 8*). **God's ongoing process of inspiration gives them the understanding that only He provides.**

Without the ongoing process of inspiration there is no illumination or revelation of scripture. *All scripture IS given by inspiration of God.* The *outcome* of inspiration (i.e. the revelation and illumination of scripture) takes place through God's Spirit within the individual.

By considering the context of **2 Timothy 3:16** (quoted earlier), one can see that this verse conveys precisely the same truth as that found in the book of Job. *This makes the argument over the inspiration of the originals versus the copies a rather moot point.* Anyone arguing over the inspiration of the originals should consider whether Timothy, as a child, was inspired in the same sense as those who penned the original autographs. Or, is true inspiration simply God's act (through the Holy Ghost) which gives a person the understanding of His word and will?

2 Timothy 3:15 *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.*

Verse fifteen mentions that Timothy *knew* the holy scriptures as a child, but how did he gain this understanding of the scriptures? Just as Job points out, scriptural understanding or illumination comes only *by inspiration of God!* As is the case with Timothy, knowledge and wisdom came from God by way of the scriptures (copies, of course—unless one claims that the young child, Timothy, had access to the “originals”).

The inspiration of God (i.e., the giving of knowledge) produced the scriptures; in turn, this same act of divine inspiration continues to work *through* the scriptures to produce wisdom and allow man to understand the word of God. Second Timothy states that all scripture:

- is profitable for *doctrine*
- is profitable for *reproof*
- is profitable for *correction*
- is profitable for *instruction*

If the scripture “is” profitable for all of these things, did it mean to say that it “was” given by inspiration? Some perverted bibles teach that very thing.⁸ If the scripture still “is” profitable for doctrine, then it still “is” given by inspiration. It is not simply a past singular event. The conjunction *and* is used in the passage to connect the two words, “is” and “is.” If they were not equal, the passage would need to read something like, “All scripture WAS given by inspiration of

⁸ **2 Timothy 3:16** from Kenneth Taylor’s *Living Bible*, “The whole Bible was given to us by inspiration from God and is useful to teach us what is true...”
© 1971 by Tyndale House Publishers

God, **BUT IS** profitable....” Yet, the passage reads, “*All scripture IS given by inspiration of God AND is...*” The process of inspiration includes the present and does not simply refer to a past action. Read how Dean Burgon responded to the critics of his day:

Do you mean to say then, (I shall be asked,) that you maintain the theory of Verbal Inspiration?—I answer, I refuse to accept any theory whatsoever. But I believe that the Bible is the word of God—and I believe that God’s word must be absolutely infallible. I shall therefore believe the Bible to be absolutely infallible,—until I am convinced of the contrary. ‘Theories of Inspiration,’ (as they are called,) are the growth of an unbelieving age...⁹

Dean Burgon nailed down the point quite succinctly. The Holy Spirit inspired the writing of the scriptures. Then, continuing His work, God, through inspiration, gives understanding of these scriptures to those who read them. In the same fashion as the Old Testament penman, God gave His “God-breathed” words to men like the Apostle Paul by the breath and Spirit of God—the Holy Ghost.

2 Peter 1:21 *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 Bible says that these *men of God spake* as they were moved by the Holy Ghost. God gave them a prophetic message that they, in turn, spoke. Without God’s inspiration, these men would not have been able to prophesy the truth. God said He would speak through them. Note two examples from Romans and Jeremiah:

Romans 9:17 *For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

Jeremiah 1:9 *Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.*

⁹ *Ibid.*, p. 74.

The book of Romans refers to a supernatural act of God when the scripture spoke through Moses. The LORD tells Jeremiah that He placed the very words into Jeremiah's mouth.

Taught by Inspiration

These men, by the inspiration of God, *spoke* as the Holy Ghost led them. Inspiration means that God breathes into man and that God breathes out a divine product. Thus, it is God-breathed. Praise God—the Holy Ghost is still in the inspiration business today, as He teaches us the scriptures.

1 Corinthians 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

The Holy Ghost teaches us, thereby giving us the understanding of the scriptures. He teaches us *by inspiration*, just as He taught the young child, Timothy. The scripture IS given by inspiration of God. **God** is the source of the inspiration—not the penman himself. Therefore, the teaching that the original writers were “inspired” as individuals is incorrect and frequently used as a smokescreen to cover up for one's spiritual infidelity. Inspiration was neither linked to, nor limited to, these men as individuals.

God can, and did, use translators through inspiration to preserve His pure and infallible word. Otherwise, they would not have had the *understanding* necessary to complete His work. God's process of inspiration is a supernatural feat that binds the work of God with the efforts of men. Notice how the Bible reveals that God spoke by the mouth of David:

*Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, **Lord, thou art God**, which hast made heaven, and earth, and the sea, and all that in them is: 25*

Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

God said, “*Why did the heathen rage, and the people imagine vain things?*” However, God used *David’s mouth* to speak these words, and the Psalmist recorded **His words** in the second Psalm. Although men actually penned the Psalms, they are the writings and words of God. God operated through inspiration, using men to record that which they were incapable of penning apart from Him. Another example of God’s process of inspiration is found in Deuteronomy, chapter 18:

Deuteronomy 18:18 *I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.*

God says He will put His words in the mouth of the prophet. If what the prophet speaks does *not* come to pass, he is *not* speaking by inspiration of God.

Deuteronomy 18:22 *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.*

The individual himself is not inspired; however, God does speak through the individual in *the process of inspiration*. For those determined to attribute inspiration to the individual men, rather than to God, let’s consider an analogy.

The Abortion Analogy (or The Slaughter of the Innocent)

The abortion debate often centers upon establishing the point at which *life* begins “for the fetus.”¹⁰ Some pro-abortionists claim

¹⁰ The medical and legal communities contend that the unborn child becomes a *fetus* after the eighth week after conception. Up until the eighth week, they refer to the unborn child as an *embryo*. The Bible offers two stages of development within the womb—“*with child*” and “*great with child*” (**Luke 2:5**). Bathsheba told David that she was “*with child*” shortly after she conceived (**2 Samuel 11:5**).

that if one could firmly establish the point at which life *begins*, then an abortion performed to that time would be permissible, while an abortion any later should be limited.

The problem with this flawed concept is that those using this pro-abortion logic fail to realize that life *does not* begin at any point *after* conception. In fact, two **living** entities unite together, and the Bible repeatedly says that the mother-to-be is "*with child*" (*Genesis 16:11*), and it is "*her fruit*" (*Exodus 21:22*). The yet-to-be-born child does not receive *life* at a later time as though something living has come from something inanimate or dead. **The two living entities simply unite to create another living entity—a child in the womb.**

God's word is very similar. The Bible does not receive life via the act of its translation. **It is living already.** The word of God never died and, therefore, cannot possibly be in need of any resuscitation or re-inspiration, though it is translated into another language. In fact, one might liken the modern day Bible critic to the pro abortionist with the NIV's 64,000 fewer words aborted from the text.

God does not have to "inspire" *the man* to translate His already inspired words in the sense that some men claim! God's words are "*...spirit, and they are life*" (*John 6:63*). They never died and, thus, are not in need of any re-inspiration or even double inspiration. The Bible, however, says that "*All scripture is given by inspiration of God...*" (*2 Timothy 3:16*). That is, God uses the process of inspiration to give understanding of His word. It should go without saying that this process of inspiration is not a means whereby people can justify changing God's word—that is spiritual infidelity. It also has nothing to do with the Charismatic's "special revelations," which are nothing more than sensationalism, used to dupe people into faithlessness and financial support of compounding error.

By Their Fruits

The way one recognizes the truly inspired word of God is the same manner by which he can recognize the true prophet. "*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...*" (**Deuteronomy 18:22**). In other words, "*Wherefore by their fruits ye shall know them*" (**Matthew 7:20**). Look at the fruits of the modern versions, as related to those of the King James Bible.

The greatest preachers throughout modern history used the King James Bible. The great revivals in the modern era originated from the use of the King James Bible. Today, amid the plethora of new translations that have entered the "Bible" market, we continue to suffer through the greatest spiritual drought known to modern man (**Amos 8:11-13**). Modern versions claim to be the "result of the most recent scholarship," but there is no *life* in them, and they fall flat after a few years, in need of resuscitation through revision.

It seems that every indicator of sin (murder of the unborn, divorce, fornication, adultery, lasciviousness, etc.) has continued to rise somewhat proportionately to the ecclesiastical acceptance of these modern versions. The problems can be seen on every front—home, school, church and government. In the government, we find that character matters no longer. Remember the saying: "*It's the economy (\$\$\$), stupid*"? An individual's lack of character no longer disqualifies the person for public office. Without an absolute standard by which all things may be judged, man becomes his own god and sets his own standards. These standards never reach to the heights of God's expectations, as clearly delineated in His word.

In his book, *In Pursuit of the Truth, A Personal Testimony*, the late Dr. Dennis Spackman of Auckland, New Zealand, clearly illustrates how we can identify the truly inspired word of God. Bear in mind that the Holy Spirit executes this work of inspiration:

1. The Holy Spirit will guide you into all truth.
2. The Holy Spirit shall *not* speak of Himself.

3. The Holy Spirit shall glorify me [Christ].
4. The Holy Spirit shall testify of me [Christ].

Quoting from Dr. Spackman's book, "*The true word of God, the inspired scriptures to which the Lord was referring, will glorify Him and testify of Him. These are the Lord's words, not mine. They deserve our attention.*" Carefully read the words of the Lord Jesus Christ:

John 16:13 Howbeit when he, **the Spirit** of truth, is come, he **will guide you into all truth**: for he shall **not speak of himself**; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. **14 He shall glorify me**: for he shall receive of mine, and shall shew it unto you.

John 15:26 But when **the Comforter** is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he **shall testify of me**:

Take note that the Lord said the Comforter (the Holy Spirit) would testify of Him. God also offers this same insight about the scriptures. The scriptures testify of the Lord Jesus Christ:

John 5:39 Search **the scriptures**; for in them ye think ye have eternal life: and they are they which **testify of me**.

Dr. Spackman concludes:

Thus, if a believer has two [or more] versions of the Bible, and on comparing passages concerning the Lord Jesus Christ, the believer finds that one Bible glorifies the Lord, and testifies of Him, whereas the other debases Him, or minimizes His work of redemption, or even casts doubt on His deity, then which version would more likely be the true word of God?

Surely, according to the very words of the Lord Jesus Christ Himself, we should be suspicious of a version that in some way reduces His glory, or demeans the truth that He is God Almighty. ¹¹

¹¹ Dennis Spackman, *In Pursuit of the Truth, A Personal Testimony*, (25 Ngaroma Road, Epsom, Auckland, NZ), p. 3

Hundreds of verses have been provided throughout my previous book on this subject,¹² illustrating how the modern versions minimize the Lord's work of redemption and cast doubt upon His deity. This is certainly not the hand of God but the work of man's arch nemesis. One point should be driven home and must be remembered. Inspiration and preservation are both supernatural processes completely independent of human imperfections. If either process is dependent upon man, then man is not dependent upon the Almighty to keep His word.



"This book had to be written by one of three people: good men, bad men or God. It couldn't have been written by good men because they said it was inspired by the revelation of God. Good men don't lie and deceive. It couldn't have been written by bad men because bad men would not write something that would condemn themselves. It leaves only one conclusion. It was given by divine inspiration of God."

John Wesley

¹² *One Book Stands Alone*, available at www.KJB1611.com or 866-344-1611.



Inspiration Without Preservation: Pointless

With the facts from the previous chapter, consider what the modern versions do to the doctrine of inspiration. God uses the word *inspiration* only twice in the King James Bible. Compare these two teachings (from the KJB, the NIV and the ESV) and see what conclusions can be drawn.

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

*(NIV) 2 Timothy 3:16 All Scripture is **God-breathed** and is useful for teaching, rebuking, correcting and training in righteousness,*

*(ESV) 2 Timothy 3:16 All Scripture is **breathed out by God** and profitable for teaching, for reproof, for correction, and for training in righteousness,*

(KJB) Job 32:8 *But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.*

(NIV) Job 32:8 *But it is the spirit in a man, the breath of the Almighty, that gives him understanding.*

(ESV) Job 32:8 *But it is the spirit in man, the breath of the Almighty, that makes him understand.*

Not only are all references to “inspiration” eliminated in the modern versions, but the passages reflecting God’s process of inspiration are weakened too. Although the NIV and the ESV completely remove *inspiration* from their bible versions, Dr. Kenneth Barker (head of the NIV translation project) made the following claim: **“Since the NIV translators hold to divine inspiration of Scripture, they would never undermine it in their translations.”**¹ This may be true concerning their motives, however, the corrupt foundation of the modern versions results in the undermining of divine inspiration. Luke clearly reveals God’s process of inspiration.

(KJB) Luke 1:3 *It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,*

Luke records that he had perfect *understanding* of the matters mentioned in his epistle. God provided Luke with this perfect *understanding* through inspiration! The NIV reveals a completely different emphasis. According to the NIV, the things written by Luke were *not* given by divine inspiration, but were the efforts of a man (through his personal investigation).

(NIV) Luke 1:3 *Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus,*

¹ Kenneth Barker, *The Accuracy of the NIV* (Baker Books, Grand Rapids, MI, 1996), page 65.

(ESV) Luke 1:3 It seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus,

Just as Satan has eliminated the doctrine of supernatural preservation in most² of the modern versions (see *Psalm 12:6-7* in the modern versions), Satan must also destroy the doctrine of supernatural **inspiration**. Man can create nothing perfect without supernatural intervention. Shamefully, Satan even has Bible-believers fighting amongst themselves over the doctrine of inspiration in order to produce confusion within the ranks (*2 Timothy 2:3, 1 Corinthians 14:33*).

The Logic of Faith

If one claims the doctrine of inspiration pertains only to the "originals," he must still deal with the truth of God's promise of supernatural *preservation*. Did God lie or just fail to keep His promise?

Psalm 12:6 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 for ever.

God promised to preserve His word. None of it would be lost. "Know now that there shall fall unto the earth nothing of the word of the LORD" (*2 Kings 10:10*). One hundred years ago Dean Burgon wrote:

If you and I believe that the original writings of the Scriptures were verbally inspired by God, then of necessity they must have been providentially preserved through the ages.

I would not agree with Dean Burgon's position 100%. He, like many of his contemporaries, fell into the trap of thinking that the

² See Will Kinney's study at: <http://brandplucked.webs.com/dougtkutilekp-salm12.htm> for a list of versions that include and exclude the King James' reading.

King James Bible could, and should, have been updated. In this, he was wrong. Like all other Bible truths, the scripture's teaching on its own preservation is to be in the first instance accepted by faith.

Edward F. Hills in his outstanding book, *The King James Version Defended*, calls the concept of Bible preservation "*the logic of faith.*" The Bible critic will ask how this *logic of faith* applies to periods prior to 1611. Unlike Luke, I do not have "perfect understanding of all things"; therefore, every conceivable (and sometimes diabolical) question simply turns the Bible believer's attention and faith toward a greater trust in God and His promises. If such questioning causes the child of God to doubt and question God's faithfulness, they are simply "*unprofitable and vain*" (*Titus 3:9*).

The same question should be posed to the Bible critic concerning the Old Testament. Moses did not pen the Pentateuch until almost 2,500 years after Adam (about 1500BC). Where was the written word of God prior to Moses? The question is quite irrelevant because God has His purpose and plan all worked out. His ways are not our ways. The critics want to keep putting God into a box that can't hold Him. God simply does not concern Himself with man's inability to comprehend the larger picture.

Inspiration proves that God wants man to know His perfect word. The critic thinks inspiration of the originals is sufficient. To think this is to lessen the elevated position God has placed upon His word. If preservation does not extend beyond the original languages, then God's promises would seem fruitless.

This treatise on inspiration is not something new originating with me. Edward M. Panosian wrote something very similar in 1979, but his premise is unprovable since we no longer have the originals:

*"But no version is inspired, except to the degree that it conforms to the original meaning of the words of the original manuscripts. Fundamentalists have always contended this."*³ He goes on to

³ Edward M. Panosian, *What is the Inspired Word of God? A look at the controversy*, (Bob Jones University Press, Greenville, SC, 1979), p. 3.

*say, "What reader does not, with the writer, believe that the King James Version, the Authorized Version of the Bible, is the Bible in English, par excellence, the noblest, the most quoted, the most forceful in its appeal to the heart, virtually the only version men have memorized, and that it will always be so?"*⁴

Panosian's comments about a translation being inspired are true, but he falls into the same trap as the Bible critics of today. We do not have the "original manuscripts" with which to compare any translation. We have one Book that has stood the test of time, and only God can be trusted with this matter of translation and ensured inspiration. Only He can work out this "scholarly process" and dilemma because He knows which words (manuscripts) are His and which are not. The "scholars" neither agree on the text, the translation process, nor the translation itself.

God has set His mark upon many things in this world that reveal His divine hand at work in history. By God's design, societies use a week of 7 days rather than a 10-day week. Time is split by using B.C. (Before Christ) and A.D. (*Anno Domini*—in the year of our Lord).⁵ There is no disputing God's intervention in the affairs of man. Yet, claiming anything for the English language is somehow deemed elitist. This is all irrelevant because truth is truth no matter the opposition and appearance.

Bible Example of Inspiration Followed by Preservation

The current mind-set of the modern version publishers makes no sense whatsoever. They would have us believe that God initially gave His word in perfect form only to allow the deterioration of the originals to signal the demise of absolute truth. The entire scenario contradicts the God of the Bible. This would mean that God superintended perfect transmission but lost interest in His perfect words' continued existence.

⁴ *Ibid.*, p. 7.

⁵ Similar to the Bible critics attack upon the written word of God, the secular world is trying in vain to change these historic designations to BCE and CE!

The Bible does not remain silent concerning matters of such magnitude. Did God *carefully* handle the transmission of His word (inspiration) only to *carelessly* handle its retransmission (preservation)? As Sam Gipp has said, "*Inspiration without preservation is a divine waste of time.*" God provides a simple dialog between Himself and Moses in Exodus, chapter 4, to provide man with the answer to this supposed dilemma.

God expresses His desire to give His word to Moses through the process of inspiration. He instructs Moses to be His mouthpiece to perfectly convey that inspired word to God's intended recipients. Moses refuses, making excuses concerning his inability to carry out God's wishes:

Exodus 4:10 *And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. 11 And the LORD said unto him, **Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?** 12 Now therefore go, and **I will be with thy mouth, and teach thee what thou shalt say.***

Condemning Moses for making excuses is easy, but we all do this in our own ways. God switches to Plan B. But before He does, He tells Moses that He can, and will, use a man who lacks eloquence and empower him to be His messenger. In fact, God would rather empower the powerless than to allow the "self-sufficient" to bask in his own glory (**2 Corinthians 12:9**). "Self-made men" are never fully completely dependent upon the Saviour.

Delivering God's message has never been dependent upon a man's self-sufficiency but always on the superintendence of Almighty God. This applies to both the inspiration and preservation of His perfect word. God tells Moses that He is the one who made man's mouth; He can surely fill it with His words. God allows Moses to balk and then God (almost mockingly) points out that Aaron can handle the job:

*Exodus 4:13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. 14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? **I know that he can speak well.** And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.*

If God called Moses to do something, do you think his self-assessed inabilities could ultimately hinder God's plan? Moses' unwillingness to fully surrender changes God's direction but in no way hinders the ultimate outcome. God informs Moses that He will still give His word to Moses (Plan A), but Aaron now becomes the mouthpiece in Moses' place (Plan B). Thus, the words are given to Moses who speaks them to Aaron (inspiration). Aaron then speaks Moses' words—the perfect words of God—to the children of Israel (preservation):

*Exodus 4:15 And thou [Moses] shalt speak unto him [Aaron], and put words in his [Aaron's] mouth: and **I will be with thy [Moses'] mouth, and with his [Aaron's] mouth, and will teach you [plural] what ye [plural] shall do.***

Which, do you think, in this scenario is more important to God, inspiration or preservation? God points out that He superintends both processes. Does it make sense for God, through inspiration, to give Moses His perfect word and then leave its transmission, through Aaron, up to chance? God's involvement does not end with Moses, at inspiration, but follows through to Aaron, in the process of preserving His perfect word.

God's primary concern with the transmission of His word is that it arrives perfectly into the ears and hearts of the recipients. God says that He will be with Moses' mouth and Aaron's mouth (verse fifteen), representing both inspiration and preservation. He takes the same care and concern for **all of** His word throughout time and history. Truly, inspiration without preservation is a divine waste of time.

The Providence of God

Some Bible critics question how Bible believers can claim that our English Bible is providentially inspired, when other languages do not lay claim to this position for their editions. Why would God choose the English language? The answer to this question can best be ascertained by considering why God chose to pen most of the New Testament in the Greek language during the first century, rather than in Hebrew—the native language of His chosen people.

Every true Bible believing Christian believes in the sovereignty of God in history. *"For the kingdom is the LORD'S: and he is the governor among the nations" (Psalm 22:28)*. God knew that by using the Greek language in the first century, His word would quickly and effectively spread throughout the world (*Acts 6:7, 12:24, 13:49, 19:20*). The same is true concerning the English language in the world today.

Evidently, God intended to use the world language of English to spread His word during these last days. This is not to imply that somehow we have arrived with respect to our world missions' outreach. God has, however, provided us with the *means* to facilitate the spreading of His word. His plan still leaves the outcome to frail instruments (similar to Moses and Aaron) in the achievement of His will (*2 Peter 3:9*).

English and England are God's providentially appointed means of providing man with His perfect Bible. The British Empire was the largest empire ever in the history of mankind spanning some 13 million square miles. The old saying, *"The sun never sets on the British Empire,"* once referred to the sun's shining on some part of the vast empire at every hour of the day. America, at one time, was part of that empire and it is the nation that took the King James Bible into space, where American astronauts read it aloud, and the world listened in wonder and admiration.⁶

⁶ On Christmas Eve 1968, Astronaut Jim Lovell of Apollo 8 read the first chapter of Genesis from a King James Bible some 200,000 miles above the Earth's atmosphere. 1968 was one of the most dispirited years in this nation's

How does all of this relate? England “happens to be” the one nation by which we measure the true time (Greenwich Mean Time, zero hour, Zulu time). The prime meridian at Greenwich, England, is the center of world time. It is the starting point of each new day, year and millennium. The prime meridian is also where we measure true position—zero longitude (Longitude 0° 0' 0"). Every place on Earth is measured in terms of its distance east or west of this line in Greenwich, England.

God sovereignly used a language spoken by a mere 3% of the world's population in 1611. He has used this once limited language to provide the world with a Book written in the language that has developed into the closest thing to a universal language today. God has used the King James Bible to carry His word to the far ends of the earth, where English and American missionaries, for hundreds of years, translated this one Book into hundreds of languages. God uses language to convey His truths to mankind and has used the English like no other language in recorded history.

The Last Words of David

David, like the prophets, willingly submitted to the will of God, thus allowing God to speak through him. Note the last words of David:

2 Samuel 23:1 Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 The Spirit of the LORD spake by me, and his word was in my tongue.

He said the Holy Spirit spoke by him, and that the Lord's word was in his tongue. All of the prophets submitted their will to God's

history—race riots, violence on university campuses and rage over the Vietnam War (and the Tet offensive). Lovell's reading was equated to addresses by Roosevelt and Churchill. Seven years earlier, Soviet Premier Nikita Khrushchev boasted that Soviet cosmonaut, Yuri Gagarin, never found God in space. In 1961, Gagarin piloted the first manned space flight.

will, thus allowing the Lord to speak through them. Even Balaam, although not initially willing to submit, learned that he could only speak that which the Lord commanded. We pick up the story as the ass, for the third time, saves Balaam's life, and Balaam finally realizes that he has sinned and willingly submits to the will of God.

*Numbers 22:33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. 34 And Balaam said unto the angel of the LORD, **I have sinned**; for I knew not that thou stoodest in the way against me: now therefore, **if it displease thee, I will get me back again.** 35 And the angel of the LORD said unto Balaam, Go with the men: **but only the word that I shall speak unto thee, that thou shalt speak.** So Balaam went with the princes of Balak.*

After Balaam's encounter with the sword-wielding Angel of the Lord, he decides that obedience is better than trying the Lord's patience any further. Balaam meets up again with Balak. Balaam explains the simple truth to Balak, after realizing he could not go beyond the commandment of the Lord concerning the things he prophesied.

*Numbers 24:12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, 13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; **but what the LORD saith, that will I speak?***

What caused Balaam to speak the inspired words of God? He submitted his will to that of the Father (*Deuteronomy 18:20, Ezekiel 13:3*). The same can be said of the translators of 1611. Their single motive was to do the will of God, and they submitted *their will* to that of the Father. Could divine inspiration (or preservation of divine

inspiration) through mortal instruments have given us God's word in the prevailing language of the last days?

Louis Gaussen gave a typical definition of the act of original inspiration in his book, *Divine Inspiration of the Bible*. He said it was "*that inexplicable power which the Divine Spirit put forth of old on the authors of holy Scripture, in order to their guidance even in the employment of the words they used, and to preserve them alike from all error and from all omission.*"⁷

He goes on to say that there is a vast difference between making more copies of original manuscripts in the same language and translating from an original text into a completely different language. Gaussen likens the work of translation to "*the same body putting on different clothing.*"

Not everyone will see the truths of scripture. Shamefully, most of the educated masses have turned against the Book blessed by God more than all others combined. The King James Bible is either loved or hated...very few are lukewarm concerning their opinion of it. Whole books have been written attacking the King James Bible. Dr. Robert Joyner wrote one such book.

The Rhetoric

Dr. Robert A. Joyner, D.B.S., Th.D., Ph.D. expresses some of the recurrent themes concerning the inspiration of scripture. He writes extensively concerning the doctrine of inspiration. The rhetoric of these writings assumes quite a personal tone against those who believe the King James Bible to be the word of God. Here, Dr. Joyner likens this group of King James Bible believers to a cult and those teaching false doctrine:

The KJV Only group is doing the same thing as the Mormons do when they add the Book of Mormon to the Scripture. They are

⁷ Louis Gaussen, *Divine Inspiration of the Bible* (Grand Rapids: Kregel Publications, 1971). Published in Edinburgh in 1842 under the title, *Theopneustia: The Bible, its Divine Origin and Entire Inspiration, Deduced from Internal Evidence and the Testimonies of Nature, History, and Science*), p. 34.

doing the same thing the Charismatics do when they get a 'new revelation' through tongues. When the KJV Only advocates claim inspiration for the KJV or say it is God's perfectly preserved word, they are doing the same thing. Asserting perfection for the KJV Bible is the same as saying it is inspired. This is dangerous.

It is inspired! God promised to preserve His word and hold us accountable to it. Has He failed to preserve his inspired word? Is it not blasphemous to claim that God's promises have failed? Dr. Joyner becomes yet more personal without offering one shred of evidence. He then concludes that *scholarship* (i.e., one's education) is the way that one finds out the truth. He also directs his attacks squarely upon the Book of books, but incorrectly attributes inspiration to the individuals.

*Some people think they were inspired to make a perfect translation which would be 'God's preserved word for the English speaking people.' ...There is no hint the translators thought they were inspired or anything but human translators trying to do their best.*⁸

He asks, should any of us think any higher of ourselves than this? All Christians, no matter how much God uses them, are simply unworthy vessels attempting to do that which is pleasing in His sight (**Mark 14:8**). The King James translators were humble men who had no idea that God would use their labors to form a nation, spread Christianity throughout the world and become the brightest light on Earth. Mr. Joyner continues:

*Christians have always believed it was the **original Bible writers who were inspired**, not the translators. It was the original writings that were perfect. There is no verse in the Bible that teaches **translators are inspired**.*⁹ (Emphasis mine)

There is no verse in the Bible that teaches that translations are not inspired. The fact that "All scripture IS given by inspiration..."

⁸ *Ibid.*, p. 10.

⁹ *Ibid.*, p. 21.

sounds more like a present reality, rather than something that can only be attributed to the originals long ago passing off the scene. Why would God give us His perfect word and then allow it to be lost contrary to His word (**1 Peter 1:23**)? This makes little sense and has no scriptural justification. Mr. Joyner continues:

Anyone who is not willingly ignorant and blind can see that the King James Version is not perfect and not infallible. It is a human translation.¹⁰

Those who place themselves under the authority of the word of God are not willingly ignorant and blind. On the contrary, those who have no final authority, no absolute guide, and no perfect word are blinded by the lies of Satan every time they ask the question, “*Hath God said?*” Mr. Joyner continues:

Some KJV Only people disclaim inspiration for the KJV translators but they say the KJV is God’s perfectly preserved Word. That is the same thing as inspiration. It takes inspiration to have perfection. ...The bottom line is, if something is perfect, it has to be inspired. Call it what you will. To claim perfection for the KJV is to claim inspiration. Inspiration in the Bible refers only to the original manuscripts.¹¹

But what saith the scripture, Mr. Joyner? Mr. Joyner should show us where, in the Bible, inspiration is referred to as only in the originals.

Job 32:8 *But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.* **9** *Great men are not always wise: neither do the aged understand judgment.*

2 Timothy 3:15 *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* **16** *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof,*

¹⁰ *Ibid.*, p. 29

¹¹ *Ibid.*, p. 30.

for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

The Bible Stands

Even after much study, some may still feel compelled to attack the doctrine of inspiration by claiming that inspiration of the scriptures was limited to the Apostles and the Prophets. However, God always proves Himself above the fray. Tertius was not an apostle and yet he wrote Romans as dictated to him by Paul.

Romans 16:22 I Tertius, who wrote this epistle, salute you in the Lord.

The book of Jeremiah offers another example of Baruch dictating the words from the mouth of Jeremiah.

Jeremiah 36:17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? 18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

People are responsible for accepting the truth no matter how it contradicts the teaching of their favorite preacher. The Bible exhorts, "...let God be true, but every man a liar..." (**Romans 3:4**). Christians have *not* always believed it was the original Bible writers who were inspired.

Dean Burgon answered Mr. Joyner's rhetoric long before he penned his venomous attacks against God's word and His children:

"But if, instead of the 'Theory of Verbal Inspiration,' I am asked whether I believe the words of the Bible to be inspired,—I answer, To be sure I do,—every one of them: and every syllable likewise. Do not you?—Where,—(if it be a fair question,)—Where do you, in your wisdom, stop? The book you allow is inspired. How about the chapters? How about the verses? Do you stop at the verses, and not go on to the words?"¹²

¹² Burgon, *Inspiration and Interpretation*, op. cit., p. 75.

Even our songs highlight that Mr. Joyner's comments on inspiration are wrong. What did men think one hundred years ago concerning the inspiration of the Bible? There are many ways to determine their thoughts, however, the medium of music has always been quite revealing. For instance, consider the song, *The Bible Stands*. The original copyright date is 1917, by Haldor Lillenas. His words speak volumes about the length and depth of the Christian believer's love for the Bible during a different time and generation. Of course, this song was written during the embryonic stage of the modern version craze.

His first stanza clearly expresses his view of the satanic attack recognized by so few today: "***The Bible stands like a rock undaunted mid the raging storms of time. Its pages burn with the truth eternal, and they glow with a light sublime.***" His second stanza shows that he believed the Bible was *not* the work of men, nor did he believe it could be destroyed: "***The Bible stands like a mountain towering far above the works of men. Its truth by none ever was refuted, and destroy it they never can.***"

By the time one gets to the third stanza, the reader clearly sees that the Bible believing position existed amongst some believers at least a century ago. They believed and sang songs that claimed that the Bible was given by inspiration. "***The Bible stands, and it will forever when the world has passed away. By inspiration it has been given, all its precepts I will obey.***" Obviously, the reference to the Bible's inspiration and preservation was not meant to refer to the plethora of bibles on the market today, but instead—one Book! ¹³

He also would not have been referring to the originals. The originals were never collated into what we call a Bible. Only when the 66 books comprising the full canon of scripture were compiled did a book exist called the Bible. This song, proclaiming the inspiration of the Bible, was not an attempt by the composer to elevate some lost manuscripts. It refers rather the Book he loved and

¹³ Song: *The Bible Stands*, Haldor Lillenas, (Hope Publishing Co. 1917, 1945).

cherished, the Book that gave him the saving knowledge of the Lord Jesus Christ—his King James Bible.

Dean Burgon cherished the Bible: "*But the Bible, from the Alpha to the Omega of it, is filled to overflowing with the Holy Spirit of God: the Books of it, and the sentences of it, and the words of it, and the syllables of it,—aye, and the very letters of it.*" ¹⁴

Inspired Hebrew or Greek?

Many of the critics claim that only the originals in the original languages are inspired. However, they have a hard time refuting the claims that there are many instances where the translation of one language into another language takes place within the scripture itself. For instance, two-thirds of Acts chapter 22 was spoken in Hebrew—yet originally written in Greek. The last verse in chapter 21 tells us that Paul spoke to the people in Hebrew. *And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,...(Acts 21:40).* Which was inspired, the original Hebrew spoken by Paul or the translation of the Hebrew into the written Greek? Answer: both!

A translation can be as much the *Sword of the Spirit* as the original autographs. When God is active in the work of a translation, the manifold blessings of the original work are transmitted to that of the translation. This truth is evident in the King James Bible and totally lacking in the modern versions. See *One Book Stands Alone* for further information.

After comparing the modern versions to the King James Bible, Christians really have only two choices concerning inspiration:

Believe that only *the originals were* given by inspiration, and all translations have errors. Consequently, God's promise of supernatural preservation has failed, and God really does not care about His word like the Bible claims (*John 10:35b*).

¹⁴ Burgon, *Inspiration and Interpretation*, p. 76.

—or believe the following—

Believe that the process of inspiration is solely dependent upon God and He has fulfilled His promise to supernaturally preserve His word. The best of the modern versions fail to even light a candle to the bright and shining light put forth by the King James Bible. Since one Book stands alone, there are only two choices of Bibles—not 150. You have the modern versions or the King James Bible.

Ofcourse, time and history has proven the second choice to be true. God hates modern lukewarm Christianity; He wants each Christian to decide whether to believe Him or believe modern scholarship and philosophy (*Colossians 2:8*). To undermine confidence in the Bible as a book given by inspiration is to undermine confidence in the whole of Christianity.

The Authoritative Standard

The Bible speaks on a number of subjects far beyond the reach of man's wisdom, beginning with the nature of God and His attributes. It speaks on various subjects that no man-made religious system could have ever devised—including man's origin and purpose, his fall into sin, and his present helpless condition. The Bible clearly tells of God's plan for redemption through the Lord's substitutionary death on the cross of Calvary and victorious resurrection. Man needs the Bible in order to learn how to live right and to prepare for death and eternity. Unless the Bible can be quoted authoritatively as an inspired Book, its authority and usefulness is no greater than the newest updated college Philosophy textbook. Apart from the Bible, we have no authoritative standard! Jack Moorman sums things up quite well in his book *Missing in the Modern Bibles*:

I say that the KJV is without "proven error" because I am not aware of errors having been proven! Given all that can be said in behalf of the King James Bible, the burden of proof must rest with the one making the charge. If he feels he has better

understanding and spiritual insight at a given point than did the fifty AV translators—not to mention the translators of the Bibles from Tyndale to the Bishops which prepared the groundwork of the AV—then he must set forth his evidence.

Dr. Moorman deals with the issue of whether another version like the King James Bible will ever be produced. Consider this remarkable insight: “...given the lateness of the hour, the lack of spiritual scholarship, and the fact that our language no longer has the depth and vitality it once had, this seems most unlikely.” It is not a matter of whether God can produce another work similar to that of the King James Bible. There is no need for Him to do so. God picked a time when the English language was at its pinnacle and used a group of the greatest scholars ever assembled, producing a work with unparalleled excellence. God has blessed this work beyond comprehension, and Satan has vehemently attacked it.



“In view of the overwhelming mass of authentic and well-attested evidence now available, as I thought of the skeptical criticism which from the eighteenth century onward would fain have demolished the Bible altogether, there kept hammering in my brain this one sentence: The Bible is right after all.”¹⁵

Werner Keller

¹⁵ Werner Keller, *The Bible as History*, (New York, NY: Hodder and Soughton, 1965), p. xxiv.



Translator Biographies (Part I)

God uses men, though He could just as easily use an animal to express His message (like He did with Balaam and the ass, and Peter and the cock).¹ Christ told the Pharisees that if the multitudes were silenced that the “stones would immediately cry out” (Luke 19:40). Regardless of God’s choices, these instances of the animals are the exception to the rule. God calls men and empowers them for the task of transmitting His word.

God expresses His thoughts, desires and will to man primarily using the medium of language. The Bible functions as the tool for man to receive that communication, therefore it must truly be the word and words of Almighty God. Man’s overall treatment of the word of God has changed drastically over the past four centuries.

Historically, English monarchs granted decrees and mandates for Bible publishing, whereas today’s publishers are all looking for a fat return on investment. Today, Bible publishers work under corporate charters swayed by the necessity to satisfy their fiscal bottom lines.

¹ Is it not amazing how the Devil has so perverted the English language that two of the Bible words in this first sentence have become slang filth? Even Peter’s name has a wicked connotation—do you change Peter’s name because Satan has a master plan and he dupes men into doing his bidding?

Skepticism has replaced faith as the driving force behind each modern version, attempting to displace and undermine the authority of the King James Bible.

Never before or since the assembling of the King James translators have men of such character and spiritual and educational acquirements ever gathered together. Along with their expressed piety, these men were more proficient scholars than had ever been assembled. All the translators were great scholars, deeply fluent in the biblical languages, the cognate languages, the writings of the Church Fathers and other relevant materials. They were all accomplished writers in English prose and completely familiar with the great body of manuscript evidence, as well as the English and foreign language translations that preceded the King James Bible. All forty-seven men were qualified, both spiritually and academically.

Of the fifty-four translators chosen for the task:

- four were college presidents,
- six were bishops,
- five were deans,
- thirty held PhD's,
- thirty-nine held master's degrees,
- forty-one were university professors,
- thirteen were masters of the Hebrew language, and
- ten had mastered Greek.

Every man involved in the King James Bible translation believed in the verbal inspiration of the scriptures, all believed in the deity of our Lord Jesus Christ, and most were renowned men of prayer. Many were not only biblical scholars and master linguists, but also God-called, Spirit-filled preachers. Yet the translators humbly considered themselves "*poor instruments to make God's holy truth to be yet more and more known unto the people.*"²

The translation of the King James Bible took place at a time known as the "*Golden Age of biblical and oriental learning in England,*" with English reaching "*the very height of its purity and*

² The Epistle Dedicatory

strength."³ Interestingly, the KJB's authority was not established through an act of parliament or by royal proclamation. Alexander McClure continues:

*As to the capability of those men, we may say again, that, by the good providence of God, their work was undertaken in a fortunate time. Not only had the English language, that singular compound, then ripened to its full perfection, but the study of Greek, and the oriental tongues, and of rabbinical lore, had then been carried to a greater extent in England than ever before or since.*⁴

The brief biographical sketches included herein offer some of the highlights of these godly scholars appointed to translate the King James Bible. It is evident that any charge that they were irreligious, unlearned, arbitrary or biased in their approach is ridiculous. The charge that they lacked the education or information discovered since 1611 is ludicrous. A few of the men had mastered the writings of the early Church Fathers, which writings contained a complete rendition of the word of God from the original languages.

To the contrary, it is apparent that the forty-seven men who participated in the translation of the King James Bible were renowned scholars as well as devout men of God. Some were Anglicans, some were Calvinists, some were Puritans, and one may have been Armenian in his theology. Regardless of their doctrinal affiliations, they all were fervent Bible believers who stood squarely upon the cardinal, orthodox doctrines of historic New Testament Christianity. Their credentials do not infer perfection, just a unique qualification for the God-ordained task of translating the word of God into the English language.

The Anglican Argument

Equating the Westcott and Hort Anglicanism with that of the King James translators' day is irresponsible. The Anglican Church

³ Alexander McClure, *Translator's Revived* (Litchfield, MI: Maranatha Bible Society, 1858), p. 2, 61.

⁴ *Ibid*, p. 63.

at the end of the sixteenth century bore little resemblance to the Anglican Church that it had declined to by the end of the nineteenth century. In fact, in the 300 intervening years it had become almost completely seduced and overwhelmed by German Rationalism and laid deceased.

The Church of England in 1600 may have been unscriptural in many ways, but its ministers in that day were Bible believers who preached the gospel. The Anglican Church back then remained solid on the fundamentals of the faith, though they incorporated an unscriptural episcopal form of church polity, along with unscriptural views on baptism, and lacked any aggressive evangelistic efforts.

By the end of the nineteenth century, the Church of England remained in error concerning its polity and its views on baptism, but it had also become apostate concerning the fundamentals of the faith. By the twentieth century the Anglican Church, though somewhat orthodox on paper, had effectively departed from the faith once delivered to the saints. Westcott and Hort clearly exhibited this sacrilegious heresy in their writings.

The men chosen for the translation effort were by no means perfect, and here is a case in point: One of the forty-seven translators exhibited an occasional use of liquor (Richard Thompson, or Thomson), and it is reported that he may have been completely overcome by it in his latter days.

Most of the translators' successive degrees are omitted for sake of brevity; it is enough to record that they nearly all attained to the highest literary honors of their respective universities.

John Green in *A History of England* wrote, "England became the people of a book, and that book was the Bible." During the early 1600's, the attainment of knowledge was highly esteemed and God's word was familiar to almost every Englishman. It was read both in the church and in the home. In fact, the greatest single motivation for popular education was to enable the people to read the Bible for themselves. This was true at that time to an extent never realized in

any country at any time. England was saturated with the Bible. This is the England in which the translators lived and learned.

God's Enabling

When God calls someone to a particular work, He enables them for the task at hand. This applies to a pastor, missionary, evangelist, teacher, etc. If the translators were called by God to do the work of translation, then their God-given abilities are important to ascertain. No matter their God-given abilities, the glory for the outcome goes to God.

1 Thessalonians 5:24 Faithful is he that calleth you, who also will do it.

Fortunately, God backs up His calling by assisting in the work of God. His enabling power supplies the needed sufficiency in all things. In this case, His enabling allowed the translators to abound in this work of translation.

2 Corinthians 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

God does not bless a sluggard to accomplish His work. He uses diligent men and blesses those who have a mind to work. The people in Nehemiah's day are not the exception; they are the example and rule of the men God used to bring about the greatest work of translation known to man.

Nehemiah 4:6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

Everyone one of the translators had a mind to work. Like Timothy in the scriptures, the translator's biographies reflect a group of men who knew the holy scriptures from childhood and applied that knowledge to their daily lives, as well as the task at hand.

2 Timothy 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

The King James translators were all proficient in several languages. At this time, Latin was universally taught beginning at a very young age. In fact, the name grammar school comes from the teaching of Latin grammar in the schools of the youth. The best students commonly entered the university at the age of fifteen or sixteen where proficiency in Latin was required for entrance.

This only makes sense since all classes except those teaching other languages were taught in Latin. The grammar schools generally taught Greek alongside Latin. Hebrew was also taught in a number of the grammar schools, but was most prominent in the universities. The *Translators to the Readers* section of the King James 1611 referred to the translators' adept skills in the art of the languages: "Therefore such were thought upon, as could say modestly with Saint [Jerome], 'Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle.'"

At the time of the King James Bible, the English language was at a point of great maturity. English literature was at its peak with writers like William Shakespeare, Francis Bacon, John Donne, Ben Jonson, and others in their prime. The King James translators were accomplished students of the English language and were also authors of a number of books. Their work on the Bible was certainly enabled by God. According to the Britannica Encyclopedia in reference to the King James Bible, "*The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.*"⁵

The King James Translators

I. The First Westminster Company—translated the historical books, beginning with Genesis and ending with Second Kings

Dr. Lancelot Andrews (or Andrewes) (1555-1626): At the age of 16, Andrews was appointed one of the first Greek scholarships

⁵ www.britannica.com/EBchecked/topic/318454/King-James-Version-KJV

of Pembroke Hall at Cambridge University. He graduated with a bachelor's degree, followed by a master's degree in 1578. During his collegiate days, he would spend a month with his parents at Easter. He used this mini-vacation to find a master from whom he could learn some new language, to which before he was a stranger. It was in this way that he acquired most of the modern languages of Europe over a few years' time.

Andrews assisted in King James' coronation and, in 1604, took part in the Hampton Court conference. He headed the First Westminster Company and was a sort of general editor for the whole project. Following the discovery of the Gunpowder Plot⁶ in 1605, Andrews was asked to prepare a sermon to commemorate the divine deliverance on that date (the 5th of November).

At the University, he gave himself chiefly to the Oriental tongues and to divinity. He served as Master of Pembroke College, Cambridge (1589-1605), then as Bishop of Chichester (1605-1609), then Bishop of Ely (1609-1619), and finally, Bishop of Winchester (1618-1626). As a preacher, Bishop Andrews was famous in his day. He was called the "star of preachers." Dr. Andrews was also known as a great man of prayer. A brave, old chronicler remarked that such was his skill in all languages, especially the Oriental, that had he been present at the confusion of tongues at Babel, he might have served as the Interpreter-General! In his funeral sermon, Dr. Buckridge, Bishop of Rochester, remarked that Dr. Andrews was conversant with Hebrew, Greek, Chaldee and Syriac and familiar with eleven other languages. Andrews was, next to Ussher, considered to be the most learned churchman of his day.

⁶ Also called the "Gunpowder Treason Plot" or the "Jesuit Treason." The plan was to blow up the House of Lords during the opening of England's Parliament on November 5, 1605. This was to be followed by a popular revolt with King James' nine-year-old daughter, Princess Elizabeth, to be installed as the Catholic head of state. An anonymous letter sent to William Parker one week before Parliament's opening disclosed the plot. About midnight on November 4th, a search of the House of Lords discovered Guy Fawkes guarding 36 barrels of gunpowder. There were thirteen conspirators found guilty of treason.

John Overall (1559-1619): Overall entered St. John's College, Cambridge, and became a fellow in Trinity College in the same university. In 1595, he was made Regius Professor of Divinity at Cambridge and, at the same time, earned his doctor's degree. These appointments offer full proof of Dr. Overall's superior scholarship in that learned age, when such preferments were only won by the severest application to study.

Overall was chosen for the work of translating the King James Bible because of his expertise in the writings of the early Church Fathers. Dr. Overall was vital to the translation specifically because of this knowledge. Because he was accustomed to scholastic lecturing in Latin, he was not comfortable in the pulpit giving sermons before the queen. His familiarity with, and constant use of, other languages made him somewhat inept for continuous public discourse in his mother tongue. By the same token, he was better fitted to discern the sense of the original languages and writings. He was vehemently opposed to both Papal and Puritan religion and inclined toward Arminianism.

During the translating of the Bible, Overall's young wife, Anne, ran off with a Yorkshire courtier, Sir John Selby. Although she later returned to her husband, the scandal was well known at the time. Even a 2011 article from the National Geographic chose to hone in on this scandalous detail rather than the other 46 wives who remained true to their husbands during the arduous translation process.

Robert Tighe: (sometimes misspelled as Teigh, Tjghe or Leigh) (d. 1620): Tighe was born at Deeping, Lincolnshire, and was educated at Oxford and Cambridge. He served as Archdeacon of Middlesex and Vicar of the Church of All Hallows Barking, London. He was characterized as "an excellent textuary and profound linguist."

Dr. William Bedwell (1561-1632): Bedwell was educated at St. John's College, Cambridge. He was considered an eminent Oriental scholar and produced translations of the scriptures into Hebrew, Syriac, Chaldee and Arabic. He produced a Persian dictionary and three-volume Arabic lexicon. He was a master of the Semitic

languages, which shed much light on Hebrew words and phrases; most importantly, those Hebrew words and phrases that found their way into the Greek language of the New Testament. He also invented a ruler, for geometrical purposes, similar to Gunter's scale. His epitaph mentions that he was "for the Eastern tongues as learned a man as most lived in these modern times."

Dr. Hadrian à Saravia, (1532-1612): Saravia was Belgian by birth and the only translator who was not English. In his early years, he was educated in all kinds of literature, including several languages. During his long ministry, he was initially a pastor in Flanders and Holland, next a missionary to the islands of Guernsey and Jersey, and thirdly, an evangelist. He was also appointed Prebendary of Gloucester, Canterbury, and Westminster. He was said to be educated in all kinds of literature and also several languages, particularly Hebrew.

In 1582, Saravia was invited to become Professor of Divinity at the University of Leyden and soon also took pastorate of the French Church in the same city. In 1587, he returned to England with the Earl of Leicester to become Master of the grammar school in Southampton. In the course of a few years, he trained many distinguished pupils. He also published several treatises against Presbyterianism.

In 1590, Saravia was made Doctor of Divinity at Oxford as had been done long before at the University of Leyden. He was made Prebendary of Gloucester, then of Canterbury in 1695, and then of Westminster in 1601. This last was his highest preferment. He added to it the rectorship of Great Chart in Kent some eight years later.

Saravia's zeal for episcopacy led him to publish several Latin treatises against Beza, Danaeus, and other Presbyterians. He also published a treatise against the Jesuit Gretser on papal primacy. All his publications related to such matters and were collected into a folio edition in 1611, still highly praised by the "Oxford divines."

Dr. Richard Clarke (d. 1634): Clarke was educated at, and a Fellow of, Christ's College at Cambridge, from 1583 to 1598. He was

considered a very learned "clergyman" and an eminent preacher. He was Vicar of Minster and Monkton in Thanet and one of the six preachers of the Cathedral Church in Canterbury. A large folio volume of his sermons was posthumously published by Charles White in 1637.

Dr. John Laifield (or Layfield) (d. 1617): Laifield was Fellow of Trinity College, Cambridge, from 1585 to 1603. He also held the position of Rector of the Church of St. Clement Danes in London from 1602 to 1617. It was said of him that "being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple."

Dr. Francis Burleigh (or Burghley): Burleigh was made Vicar of Bishop's Stortford in 1590, retaining that position up until his appointment to the important service of the Bible translation.

Geoffrey King (or Geoffry): King was Fellow of King's College, Cambridge. His translating abilities are demonstrated by the fact that he succeeded Mr. Spaulding, another of the Translators, as Regius Professor of Hebrew at Cambridge. In those days, men were not appointed to such duties of instruction unless they were already highly qualified for such a position prior to induction.

Richard Thompson (or Thomson): Thompson was born in Holland to English parents. He graduated from Clare Hall with a bachelor's degree in 1587 and a master's degree in 1596. At the time of his appointment, he was Fellow of Clare Hall, Cambridge. The Presbyterian hierarchy called him "the grand propagator of Arminianism." In his later years, Mr. Thompson was known to be a drunkard. As to his literary qualifications, he is described by the learned Richard Montague as "a most admirable philologer," and a brilliant Latinist who was "better known in Italy, France and Germany than at home."

II. The Cambridge Company—translated Chronicles to the Song of Solomon.

Edward Lively (1545-1605): Lively studied at Trinity College, Cambridge, where he became a Fellow. He was Regius Professor of Hebrew at Cambridge from 1575 to 1605 and had an unparalleled knowledge of the Oriental languages. "One of the best linguists in the world...much dependence was placed on his skill in Oriental languages." He also was an author of a Latin exposition of five of the Minor Prophets and of a work on the chronology of Persian monarchs. He was described as being a man of great respect and one of the greatest Hebraists of that era.

Lawrence Chaderton (1536-1640): In 1564, Chaderton entered Christ's College, Cambridge. Although he was raised Catholic, he converted, and his father subsequently disinherited him. By 1578 he had taken the degree of Bachelor of Divinity, and in 1613, he was awarded a Doctor of Divinity. He was described as a "staunch Puritan," godly, learned, and full of moderation. He also had a reputation of being a "pious Protestant," who, after being converted from Catholicism, turned his back on Rome. He was thoroughly skilled in Latin, Greek, and Hebrew. When appointed to the translation committee, he was described as being "the most grave, learned, and modest of the aggrieved sort" to represent the Puritan faction of the committee. Puritanism was against the abject submission to arbitrary power so common in countries ruled by kings. At 70 years of age, his knowledge was fully digested, and his experience matured, while "his natural force was not abated," and his faculties burned with unabated fire.

Chaderton had diligently investigated the numerous writings of the Rabbis, so far as they seemed to promise any aid to the understanding of the scriptures. This is evident from the annotations in his handwriting appended to the *Biblia Bombergi*, which are still preserved in the library of Emmanuel College. He was noted as a powerful preacher who lived to the age of 103. While visiting some friends in his native country of Lancashire, he was invited to preach.

Having addressed his audience for two full hours, he paused and said, "I will no longer trespass on your patience." And now comes the marvel; for the whole congregation cried out with one consent, "For God's sake, go on, go on!" He, accordingly, proceeded much longer, to the great satisfaction and delight of his attentive audience.

Francis Dillingham: Dillingham was educated and became a Fellow of Christ's College, Cambridge, in 1594. He was so studied in the original languages, and an excellent linguist, that he participated in public debates in Greek. Because of his abilities to debate in the Greek language, he was described as the great "Grecian" on the committee. After the translation was finished, he became Parson of Dean, his native home, in Bedfordshire. He later published a "Manual of the Christian Faith," taken from early church fathers, noting the errors of Rome.

Thomas Harrison (1555-1631): Harrison was a student and Fellow of Trinity College, Cambridge, and became vice-prefect of Trinity College. He was a noted Christian Hebraist. On account of his expert skill in the Hebrew and Greek idioms, he was one of the university's chief examiners of those who sought to be professors of these languages.

Dr. John Richardson (d. 1625): Richardson was first Fellow of Emmanuel College, then Master of Peterhouse from 1608 to 1615, and next, Master of Trinity College until his death. He was also Regius Professor of Divinity and chosen Vice-Chancellor of the University in 1617 and again, in 1618. He was noted as "a most excellent linguist" and will be remembered as a "wise and faithful, as well as learned, Translator of the Book of God."

In those days it was the custom, at seats of learning, for the ablest men to hold public disputes in the Latin tongue to display their skill in the weapons of logic. These scholastic tournaments were even more robust when attended by some chief magnate of the land, and especially when it was the King. The logical conflicts were always conducted in the Latin tongue, attended with as much absorbing interest, and likened to the shows of gladiators among the Romans.

On one such occasion, when King James was visiting Cambridge, an extraordinary act in divinity was kept for His Majesty's entertainment. Dr. John Davenant, a famous man, and afterwards Bishop of Salisbury, was "respondent." His business was to meet all comers who might choose to assail the point he was to defend—namely, that kings might never be excommunicated. Dr. Davenant urged the wordy war until Dr. Richardson pushed him tremendously with the example of Ambrose, the famous Bishop of Milan, who, to the admiration of the whole Christian world, excommunicated the emperor, Theodosius the Great. Herein was the conundrum!

King James, who was always very nervous on the subject of regal prerogative, saw that his champion was staggering under that stunning fact; and, to save him, cried out in a passion—"Verily, this was a great piece of insolence on the part of Ambrose!" To this, Dr. Richardson calmly rejoined—"A truly royal response, and worthy of Alexander! This is cutting our knotty arguments, instead of untying them." This should suffice to squash any argument that claims the translators were mere pawns of the realm.

Dr. Roger Andrews (or Andrewes) (d. 1635): Roger Andrews was the brother of Lancelot Andrews. He was a Fellow in Pembroke Hall and then was Master of Jesus College, Cambridge, in 1618. He also became Prebendary of Chichester and Southwell. He, too, was a famous linguist in his time, like his brother Lancelot, the Bishop of Winchester.

Dr. Robert Spaulding: Spaulding was a Fellow of St. John's College, Cambridge. He succeeded Edward Lively as Regius Professor of Hebrew.

Dr. Andrew Bing (1574-1652): Bing was Fellow of Peterhouse, Cambridge. In course of time he succeeded Geoffrey King, who was Dr. Spaulding's successor, as the Regius Professor of Hebrew. Dr. Bing was sub-dean of York Cathedral in 1606, and was Archdeacon of Norwich in 1618.

III. The Oxford Company—translated beginning of Isaiah to the end of the Old Testament (Malachi).

Dr. John Harding (d. 1610): Harding was president of his company. He was appointed Regius Professor of Hebrew at Oxford from 1581 to 1598. He had been Royal Professor of Hebrew in the university for thirteen years at the time of his appointment to the translation committee. It is important to understand what occupancy of that chair reflected. This occurred at a time when thousands with a passionate zeal pursued the study of sacred literature, making the competition for excellence fierce.

When commissioned by the King to take part in this translation of the scriptures, Dr. Harding was also President of Magdalen College, while simultaneously Rector of Halsey, in Oxfordshire. In addition to mastering Hebrew, he was also adept in Greek and published Latin translations of Calvin's and Beza's sermons.

John Reynolds (Rainolds) (1549-1607): Reynolds was the man who appealed to King James at the Hampton Court Conference for a new English translation of the Bible. He was raised Catholic and, at age 13, entered Merton College, Oxford. The next year he transferred to Corpus Christi College and became a fellow there at the age of 17.

At age 23, Reynolds was made a Greek lecturer at Corpus Christi College. During that time occurred one of the most singular events in the history of religious controversy. John Reynolds was a zealous Catholic. His brother, William, who was his fellow student, was equally zealous concerning the need to be saved by grace. Each, in brotherly anxiety for the salvation of a sibling's soul, labored for the conversion of the other; and each of them was successful! As the result of long conference and disputation, William became a Catholic, and so lived and died. John became a Puritan and continued until his death to be a vigorous champion of the Reformation. From the time of his conversion, he was a most able and successful preacher of God's word. He went on to become a leader of the Puritan movement within the Church of England.

Reynolds devoted himself to the study of the scriptures in the original languages and read all the Greek and Latin fathers, and all the records of the ancient church. Having greatly distinguished himself in the year 1578 as a debater in the theological discussions, or "divinity-acts" of the university, he was drawn into the popish controversy.

Reynolds determined to explore the whole field and make himself master of the subject, devoting himself to the study of the scriptures in the original languages, reading all the Greek and Latin fathers, and all the ancient records of the Church. He had a remarkable memory. It was said, "his memory was little less than miraculous. He could readily turn to any material passage, in every leaf, page, column and paragraph of the numerous and voluminous works he had read." He came to be styled "the very treasury of erudition," and was spoken of as "a living library, and a third university (Oxford, Cambridge and John Reynolds)."

In 1578 John Hart, a popish zealot, challenged all the learned men in the nation to a public debate. At the solicitation of one of Queen Elizabeth's private counselors, Mr. Reynolds accepted Hart's challenge. After several combats, the Catholic champion submitted to defeat. An account of the conferences, subscribed by both parties, was published and widely circulated. This added greatly to the reputation of Mr. Reynolds, who soon after took his degrees in divinity, and was appointed by the Queen to be Royal Professor of Divinity in the university.

According to the observations of Reynolds' contemporaries: "As to virtue, integrity, piety, and sanctity of life, he was so eminent and conspicuous, that to name Reynolds is to commend virtue itself." "He alone was a well-furnished library, full of all faculties, all studies, and all learning. The memory and reading of that man were near to a miracle." "He was most excellent in all tongues useful or ornamental to a man in his profession." "He was so well skilled in all arts and sciences, as if he had spent his whole life in each of them."

As Reynolds neared his death, the papists started a report that their famous opposer had recanted his protestant sentiments. He was grieved at hearing the rumor; but being too feeble to speak, set his name to the following declaration—"These are to testify to all the world, that I die in the possession of that faith which I have taught all my (adult) life, both in my preachings and in my writings, with an assured hope of my salvation, only by the merits of Christ my Saviour."

Dr. Thomas Holland (1539-1612): Holland was educated at Exeter College, Oxford, graduating in 1570. Three years later, he was made Chaplain and Fellow of Baliol College. He was a solid preacher, a most noted disputant, and "a most learned divine." He was made Doctor in Divinity in 1584.

In 1589, Dr. Holland succeeded the celebrated Dr. Lawrence Humphrey as the Regius Professor of Divinity, a duty for which he was eminently qualified, and which he trained up many distinguished scholars. In 1592, he was elected Rector of Exeter College; an office he filled with great reputation for twenty years, being regarded as a universal scholar and a prodigy of literature. His reputation extended to the European continent as he was also held in high esteem in the universities of Europe. When his translation work on the King James Bible was complete, it is recorded that he "spent most of his time in meditation and prayer."

At the hour of his death, he exclaimed, "*Come, Oh come, Lord Jesus, thou bright and morning star! Come Lord Jesus; I desire to be dissolved and be with thee.*" One of his intimate associates and fellow translators, Dr. Kilby, preached his funeral sermon. In this sermon he is quoted as saying the following of Reynolds:

He had a wonderful knowledge of all the learned languages, and of all arts and sciences, both human and divine. He was mighty in the Scriptures; and so familiarly acquainted with the Fathers, as if he himself had been one of them; and so versed in the Schoolmen, as if he were the Seraphic Doctor. He was, therefore,

most worthy of the divinity-chair, which he filled about twenty years, with distinguished approbation and applause. He was so celebrated for his preaching, reading, disputing, moderating, and all other excellent qualifications, that all who knew him commended him, and all who heard of him admired him.

In illustration of his zeal for purity in faith and worship, and against all superstition and idolatry, the same sermon informs us that whenever he took a journey, he first called together the Fellows of his College for his parting charge, which always ended thus: "*I commend you to the love of God, and to the hatred of all popery and superstition!*" He published several learned orations and one sermon. He left many manuscripts ready for the press; but as they fell into hands unfriendly to the Puritanism they contained, they were never published.

Dr. Richard Kilby (1560-1620). Kilby was a native of Radcliff-on-the-Wreack in Liecestershire. At the age of 14, he began attending Lincoln College, Oxford University. After three years, he was elected Fellow of Lincoln College, in 1577. He was admitted Bachelor of Arts in 1578, Master of Arts in 1582 and Doctor of Divinity in 1596. He became a preacher of note in the university. In 1590, he was elected Rector of Lincoln College, and made Prebendary of the Cathedral Church of Lincoln. He was considered so accurate in Hebrew studies, that he was appointed the Regius Professor in that branch of literature. Among the fruits of his studies, he left a commentary on Exodus, chiefly drawn from the writings of the Rabbinical interpreters.

One incident, related by "*honest Izaak Walton*," in his *Life of the Celebrated Bishop Sanderson*, bears consideration:

I must here stop my reader, and tell him that this Dr. Kilby was a man of so great learning and wisdom, and so excellent a critic in the Hebrew tongue, that he was made professor of it in this University; and was also so perfect in the (Greek language), that he was by King James appointed to be one of the translators of

the Bible; and that this Doctor and Mr. Sanderson had frequent discourses, and loved as father and son.

Here is another very interesting story that would serve well for any young seminary graduate to consider: Dr. Kilby asked Mr. Sanderson to accompany him as he traveled into Derbyshire. While in Derbyshire, they accompanied another friend to the parish church to hear a new young preacher fresh from seminary. Evidently, he wasted a great part of the time allotted for his sermon in exceptions against the new translation (not expecting someone like Dr. Kilby to be in his audience).

In one particular instance, he showed three reasons why a certain Greek word should have been otherwise translated. That evening, the young preacher was invited to the friend's house, where Dr. Kilby told him he might have preached more useful doctrine, and not have filled his audiences' ears with needless exceptions against the new translation. Furthermore, he told him that for the word that he had offered three reasons why it should be translated as he said, he and others had considered all of them, and found thirteen more considerable reasons why they chose to translate it the way it is now printed.

This account furnishes some incidental proof of the considerate and patient care with which the King James Translators studied the verbal accuracy of their work. Think of this story the next time you hear preachers with or without any seminary training, displaying their smatterings of Hebrew and Greek understanding by quibbling in their sermons and pompously telling how it should have been rendered. Too bad we don't have Dr. Kilby's frowning ghost to haunt the pompous pulpits of today.

Dr. Miles Smith (1550- 1624): Smith attended Corpus Christi College, Oxford, but graduated from Brasenose. In 1594, he earned his Doctor of Divinity from Hereford College. As a scholar he was well recognized for his mastery of the biblical languages and a noted Orientalist. Others referred to him as "a walking library."

His contemporaries called him “an incomparable theologist.” He examined the Greek and Latin fathers, making his annotations on them all. He was well acquainted with the Rabbinical glosses and comments. So expert was he in the Chaldee, Syriac, and Arabic, that they were almost as familiar as his native tongue. It was said of Smith that he “had Hebrew at his fingers’ ends.”

Concerning his fellow translators, he wrote: *“There were many chosen who were greater in other men’s eyes than their own, and who sought the truth rather than their own praise.” As a bishop, he is noted as behaving with the “utmost meekness and benevolence.”*

Smith had a four-fold share in the Translation. He not only served in the third company, but also was one of the twelve selected to revise the work, after which it was referred to Dr. Smith and Thomas Bilson for final examination. He also composed the Preface which accompanies the Authorized Version. Dr. Smith never sought promotion, being, as he pleasantly said of himself, *“covetous of nothing but books.”*

Dr. Richard Brett (1567-1637): At the age of 15, Brett attended at Hart Hall, Oxford, where he earned his first degree. In 1595, he was elected Fellow of Lincoln College, where he pursued his study in Latin, Greek, Aramaic, Arabic, Hebrew and Ge’ez (Ethiopic) tongues. He became very eminent in the languages, divinity, and other branches of science. He was revered for his piety. In 1597, he was admitted Bachelor of Divinity⁷ and proceeded in divinity in 1605. It is recorded of him, that *“he was a most vigilant pastor, a diligent preacher of God’s word, a liberal benefactor to the poor, a faithful friend, and a good neighbor.”*

Dr. Daniel Fairclough (or Featley)⁸ (1582-1645): Fairclough was educated as a chorister of Magdalen College. John Reynolds,

⁷ At the University of Oxford and the University of Cambridge, the Bachelor of Divinity (BD) is still a postgraduate qualification, and applicants must have completed an undergraduate degree before being accepted on the course.

⁸ His father’s name was John Fairclough but Daniel was the first of his family to adopt the surname (Featley).

President of Corpus Christi College, was his godfather and benefactor, and Fairclough is noted as a protégé of Reynolds, a leading Puritan spokesman. He was admitted to Corpus Christi College in 1594 and was elected Fellow in 1602. He stood in such high estimation that Sir Thomas Edwards, ambassador to France, took him to Paris as his chaplain, where he spent two or three years in the ambassador's house. Here he held many "*tough disputes*" with the doctors of the Sorbonne, and other papists. His opponents termed him "*the keen and cutting Featley*" and found their boasted logic no match for him.

Fairclough was about 25 years old when selected for the translation committee, which was considerably less than that of most of his associates. He was, however, a distinguished scholar; and comparatively young as he was, he was selected to preach at the funeral of Dr. Reynolds, who died during the progress of the translation work. This funeral service was performed with much applause, at only four days' notice.

Dr. Fairclough published some forty books and treatises, and left a great many manuscripts. It was said of him that, though small of stature, he had a great soul and had all learning compacted in him.

William Thorne⁹ (1568–1630): At the age of 14, Thorne entered Winchester College. He proceeded to New College, Oxford, where he graduated in 1586. He was elected a Fellow the following year.

⁹ The doubt concerning William Thorne's involvement in the translation apparently stems from the fact that he is not mentioned in the earliest lists of translators. The evidence in support of his involvement, however, is substantial. More than a dozen bishops signed a document in 1605 recommending Thorne for an ecclesiastical preferment. The recommendation explicitly mentions Thorne's involvement as a translator "*of that parte of the olde Testament which is committed to that Universitie*" (i.e., Oxford). The recommendation also states that Thorne was the King's chaplain. At least two of the signatories were involved in the translation project. It seems unlikely that these men would have signed the document as worded if Thorne had not been involved in the translation. Moreover, it is likely that the former Regius professor of Hebrew at Oxford who was also the King's chaplain would have been involved in the project. Matthew DeCoursey suggests that Thorne may have joined the project late.

He graduated with a Bachelor of Arts in 1589, a Master of Arts in 1593, Bachelor of Divinity in 1600, and Doctor of Divinity in 1602.

In 1597, Thorne was licensed to preach. The following year he filled the office of Regius Professor of Hebrew at Oxford and continued until 1604. In 1601 he was installed Dean of Chichester, and many other such appointments followed.

Thorne was a Hebraist and oriental scholar with an international reputation. He is sometimes cited as a member of the First Oxford Company of Bible translators, yet despite contemporary evidence that he was involved with the project, there is some doubt still expressed about his participation with the seven others of the company.

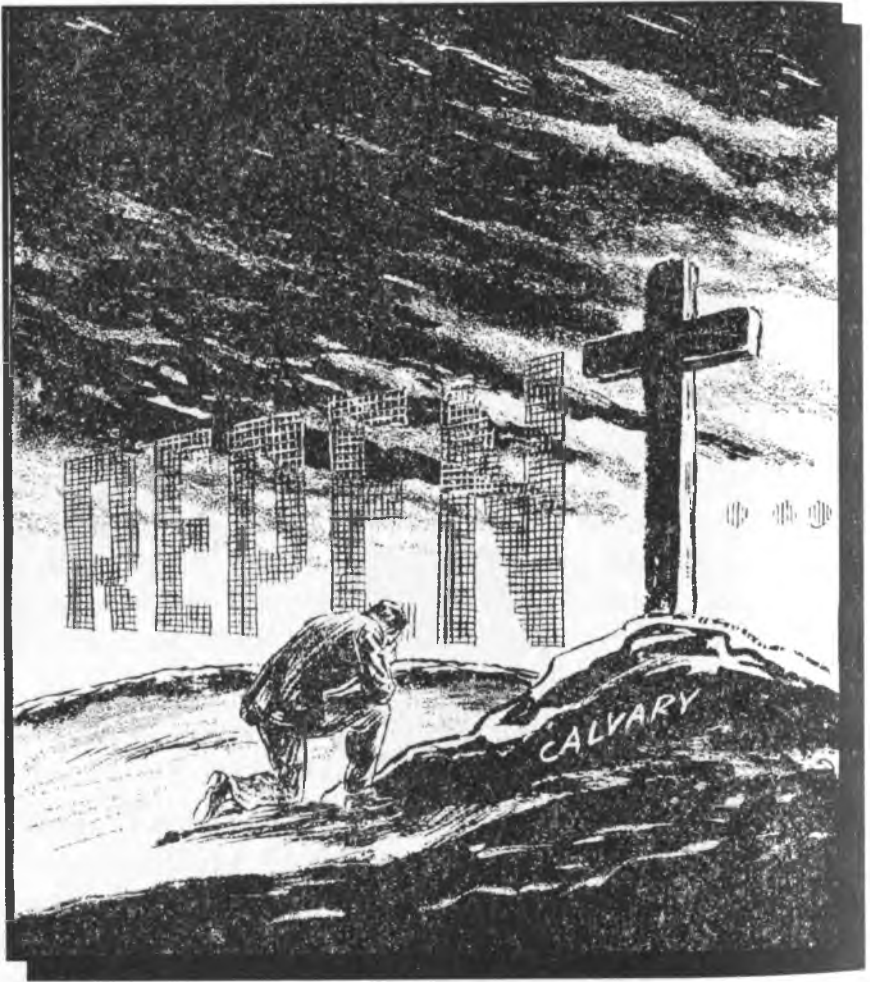


“One mark of a deteriorating society is when people cannot discern between truth and lies. Another is that they don’t care and will believe whatever their itching ears want to hear.”

Cal Thomas

“To educate a child in the mind and not in morals is to educate a menace to society.”

Theodore Roosevelt



"Without His Resurrection the death of Christ would be of no avail, and His grave would be the grave of all our hopes. A gospel of a dead Savior would be a miserable failure and delusion. The Resurrection is the victory of righteousness and life over sin and death."

Philip Schaff



Translator Biographies (Part II)

Never before or since the assembling of the King James translators have men of such character and spiritual and educational acquirements ever gathered together. All the translators were great scholars, deeply fluent in the biblical languages, the cognate languages, the writings of the Church Fathers and other relevant materials. All forty-seven men were qualified, both spiritually and academically. These brief biographies offer a glimpse into the men behind the King James Bible:

IV. The Second Oxford Company—translated the four Gospels, the Acts of the Apostles, and the book of the Revelation of Jesus Christ.

Dr. Thomas Ravis (1560-1609): Ravis was the president of his company. He was educated at Westminster School. At the age of 15, he entered Christ's Church, Oxford, as a student. He went through an extensive course of study: In 1578, he graduated as Bachelor of Arts at 18 years old; in 1581, he earned his Master of Arts at 21 years old; in 1589, he attained Bachelor in Divinity; and in 1595, he was made Doctor in Divinity. In 1591, Ravis was appointed Rector

of the Church of All-hallows, Barking, in London. The next year, he became Canon of Westminster.

Two years later, he was chosen Dean of Christ's Church College. The year following, he was elected Vice-Chancellor of Oxford University. In 1598, he exchanged his benefice at All-hallows Church to become Vicar of Islip and, a few months later, as the vicar of Wittenham Abbey Church, in Berkshire. He was one of the six deans who attended the Hampton Court Conference in 1604.

Dr. George Abbott (1562-1633): At the age of 14, Abbot was entered as a student of Balliol College, Oxford, and in 1583, he was chosen to a Fellowship. In 1585, he took orders, and became a popular preacher in the university. He was conferred Doctor of Divinity in 1597, and a few months after, was elected Master of University College and Dean of Winchester in 1600. He was also Vice-Chancellor of the university three times. He became Bishop of Lichfield and Coventry in 1609.

Seventeen months later he was made Archbishop of Canterbury in 1611 and primate of all England. He was regarded as "the head of the Puritans within the Church of England." He was eulogized as a grave man and unimpeachable in his morals.

Dr. Richard Eedes (1555-1604): Eedes was educated at Westminster school and became a student of Christ's Church in Oxford at the age of 16. He subsequently earned two degrees in the arts and two more in divinity. In 1578, he began to preach and became known as an accomplished pulpit orator.

In 1584, Eedes was made Prebendary of Yarminster in the Cathedral Church of Salisbury. Two years later, he became Canon of Christ's Church and chaplain to Queen Elizabeth. In 1597, he became Dean of Worcester. An antiquarian of Oxford declared him "a pious and grave divine, an ornament to his profession, and grace to the pulpit." Eedes published several discourses at different times.

Dr. Giles Thomson (or Tomson) (1558-1612): In 1571, Thomson entered University College, Oxford, and in 1580, was elected Fellow of All Souls' College. A few years later, he was made Divinity Lecturer in Magdalen College and Chaplain to Queen Elizabeth. He was an eminent preacher. He became Doctor in Divinity in 1602 and was, in that year, appointed Dean of Windsor. In virtue of this latter office, he acted as Registrar of The Most Noble Order of the Garter (the highest order of knighthood in England). He also took part in the Hampton Court Conference in 1604.-

Dr. Thomson took a great deal of pains in his part of the translation of the Bible, which he did not long survive. He was consecrated Bishop of Gloucester, June 9th, 1611. A year later, he died "to the great grief of all who knew the piety and learning of the man."

Sir Henry Savile (1549-1622): Savile was Provost of Eton and a scientist, as well as Bible scholar. He was the only translator who was not a "clergyman." In 1565, he was Fellow of Merton College, and Warden in 1585.

Savile was educated at Brasenose College, Oxford. He established a reputation as a Greek scholar and mathematician by voluntary lectures on the *Almagest of Ptolemy*, a treatise on the geometrical and astronomical models of apparent motions of the stars and planets. By this exercise he very early became famous for his Greek and mathematical learning. At 29 years of age, he travelled in France and elsewhere, to perfect himself in literature. He returned highly accomplished in learning, languages, and knowledge of the world and men. He then became tutor in Greek and mathematics to Queen Elizabeth, whose father, Henry VIII, is said by Southey to have set the example of giving to daughters a learned education.

By 1596, he was Provost of Eton College and tutor to Queen Elizabeth I. He founded the Savillian professorships of Mathematics and Astronomy at Oxford. Soon after his nomination as one of the Translators, having declined all offers of other promotion, whether civil or ecclesiastical, the King knighted him in 1604.

Savile spent large sums in procuring from all parts of Europe, manuscripts, and copies of manuscripts. He not only made learned and critical notes on his favorite author, but procured those of Andrew Downes and John Bois, two of his fellow-laborers on the translation of the Bible. His many works include an 8-volume set of the writings of Chrysostom (the most famous of the Greek fathers) published in 1613.¹ Sir Henry Savile also founded two professorships at Oxford, with liberal endowments; one of geometry, and the other of astronomy.

Dr. John Peryn (or Perrin) (1558-1615): At the age of 17, Peryn graduated at St. John's College, Oxford, and was elected Fellow in the same year (1575). He graduated with a Bachelor of Arts in 1579 and Master of Arts in 1583. He earned his Bachelor of Divinity in 1589 and his Doctor of Divinity in 1596. He was the Regius Professor of Greek at Oxford from 1579 to 1615. He also became a canon of Christ's Church Cathedral in 1604. When placed in the commission to translate the Bible, he was Vicar of Worthing in Sussex (1605 to 1611).

Dr. Ralph Ravens (1553-1616): Ravens was educated at Merchant Taylors' School and graduated from St. John's College, Oxford, in 1575, at the age of 18. He was made a Fellow that same year. He graduated with a Bachelor of Arts in 1579, a Master of Arts in 1583, a Bachelor of Divinity in 1589, and Doctor of Divinity in 1596. Ravens was ordained in 1587. He was Vicar of Kirtlington, Oxfordshire, from 1591; Dunmow, Essex, from 1597 and Rector of Great Easton, Essex, from 1605.²

Dr. John Harmar (or Harmer) (1555-1613): Harmar was educated in William de Wykeham's School at Winchester, and also at St. Mary's College at Oxford. At 20 years of age, Mr. Harmar became a

¹ The *Chrysostom*, which cost him £8000 and did not sell well, was the most considerable work of pure learning undertaken in England in his time. At the same press he published an edition of the *Cyropaedia* in 1618.

² It is thought that he did not act, for some reason, under the King's commission; and that Dr. Aglonby and Dr. Hutten were appointed in place of him and Eedes (Eedes having died before the work began).

Fellow of his College. From 1585 to 1590, he was Regius Professor of Greek at Oxford. His 1586 edition of six of John Chrysostom's sermons was the first Greek text printed at Oxford. He was Head Master of Winchester School for nine years, and Warden of his college for seventeen years, until his death. In 1605, he became Doctor of Divinity.

Harmar accompanied the Earl of Leicester to Paris, where he held several debates with the popish Doctors of the Sorbonne. He stood high in the crowd of distinguished scholars, literary giants of the time. He published several works; among them, Latin translations of several of Chrysostom's writings, also an excellent translation of Beza's French Sermons into English, showing himself adept in the difficult art of translating. Wood says that he was "a most noted Latinist, Grecian, and Divine," and that he was "always accounted a most sold theologist, admirable well read in the Fathers and Schoolmen."

Dr. John Aglionby (1566-1610): In 1583, Aglionby became a student in Queen's College, Oxford, of which college he afterwards became a Fellow. After receiving ordination, he travelled several foreign countries. Upon his return, he was made Chaplain to Queen Elizabeth. He took his Doctor of Divinity in 1600 and was later appointed as a Chaplain to King James, eventually becoming the Principal of St. Edmund's Hall at the University of Oxford. He is described as being deeply read in the early church fathers and the schoolmen. He was an excellent linguist and an elegant and instructive preacher.

Dr. Leonard Hutten (1560-1632): Hutten was educated on the foundation at Westminster School. At the age of 14, he was elected, on the score of merit, to be a student of Christ's Church, one of the Oxford colleges. He devoted himself, with unwearied zeal, to the pursuit of academic learning in all its branches. He became a frequent preacher. In 1599, at which time he was a Bachelor in Divinity of some eight years' standing, and also Vicar of Flower in Northamptonshire, he was installed Canon of Christ's Church. He

was well known as an “*excellent Grecian*,” and an elegant scholar. He was well versed in the Fathers, the Schoolmen, and the learned languages, which were the favorite studies of that day, and he also carefully studied the history of England.

In 1605, Hutten published a learned work called *An Answer to a certaine treatise of the Crosse in Baptisme intituled A Short Treatise of the Crosse in Baptisme*, dedicated to Richard Bancroft, Archbishop of Canterbury, whose chaplain he was. (Take note of the spelling—in 1605, as well as in 1611, English words had no standardized spelling. Spelling of words was not standardized until the last half of the next century.)

V. The Fifth Company of Translators at Westminster—translated all of the Epistles of the New Testament

Dr. William Barlow (d. 1613): Barlow was a student of Trinity Hall in the University of Cambridge, graduating in 1584. He became Master of Arts in 1587 and was admitted to a Fellowship in Trinity Hall in 1590. Seven years later, Archbishop Whitgift made him sinecure Rector of Orpington in Kent. In 1601, the Prebendship of Chiswick was conferred upon him, and he held it until he was made Bishop of Lincoln. In the year 1603, Barlow simultaneously became Prebendary of Westminster and Dean of Chester. This latter Prebendship, he held in “commendam,” to the day of his death.

Dr. John Spencer (1559-1614): Spencer became a student of Corpus Christi College, Oxford, where he graduated in 1577. At age 19, he was elected Greek lecturer for Corpus Christi College at Oxford University. Spencer early attached himself to that party in his college that dreaded Puritanism as much as Popery. In 1579, he was chosen Fellow of the same College. It was written of him, “Of his eminent scholarship there can be no question.”

Dr. Roger Fenton (1566-1616): Fenton was Fellow of Pembroke Hall, Cambridge University, where he matriculated with maintenance aid in 1585. He graduated Bachelor of Arts in 1589 and became a Fellow in 1590. He graduated Master of Arts in 1592, Bachelor of

Divinity in 1602, and Doctor of Divinity in 1613. For many years, he was "*the painful, pious, learned, and beloved minister*" of St. Stephen's, Walbrook, London, to which he was admitted in 1601. He was buried under the communion-table of St. Stephen's, with a monument erected to his memory, with an inscription expressing their affection toward him as a pastor, eminent for his piety and learning. His principal publication is described as a "*solid treatise*" against usury, entitled *A Treatise of Usurie*.

Dr. Ralph Hutchinson (1553-1606): Hutchinson was educated at Merchant Taylors' School and St John's College, Oxford. He graduated with a Bachelor of Arts in 1575, and a Master of Arts in 1578. In 1590, he was elected President of St. John's College, Oxford. He graduated Bachelor of Divinity in 1596 and Doctor of Divinity in 1602.

William Dakins (d. 1607): Dakins was educated at Westminster School and admitted to Trinity College, Cambridge, in 1587. He was chosen Fellow in 1593. He became Bachelor in Divinity in 1601. The next year he was appointed Greek lecturer. In 1604, he was appointed Professor of Divinity at Gresham College, London. He was elected on the recommendation of the Vice Chancellor and Head of Colleges in Cambridge, and also of several of the nobility, including the King himself. The King, in his letter to the Mayor and Aldermen of London, calls him "an ancient divine;" not in allusion to his age, but to his character. He was considered peculiarly fit to be employed in the translation work, on account of "his skill in the original languages."

Michael Rabbet (1562-1630): In 1572 Rabbet matriculated as a pensioner of Trinity College, Cambridge. He graduated Bachelor of Arts in 1576 and Master of Arts in 1579. He was a Fellow and tutor at Caius College from 1579 to 1587, and then earned his Bachelor of Divinity in 1586. He was ordained in 1582 and was University Preacher in 1587.

Dr. Thomas Sanderson: Wood mentions a Thomas Sanderson, Doctor of Divinity, of Baliol College, Oxford, who was installed

Archdeacon of Rochester in 1601; but does not say whether he was one of the Translators.

VI. The Sixth Company of Translators at Cambridge translated the apocryphal books. The King James translators did not consider the Apocrypha to be scripture and neither did King James.³

Dr. John Duport (D. 1617): Duport was educated at Jesus College, Cambridge, where he became Fellow in 1574. In 1583, he became Rector of Fulham, and in 1585, Precentor of St. Paul's Cathedral in London. In 1590, he was appointed Master of Jesus College, which he exercised with great reputation for nearly thirty years. After he was made Master in 1590, he was four times elected Vice-Chancellor (the highest resident officer) of the University. In 1609, he was made Prebendary of Ely. Duport's well-earned reputation was that of "a reverend man in his generation."

Dr. William Brainthwaite (B. 1563): Brainthwaite studied at Clare Hall, Cambridge. In 1584, he became a Founding Fellow of Emmanuel College, until he was selected as Master. He was the first of eighteen members to enter. He was an academic who spent most of his life at Cambridge University, eventually becoming the Master of Gonvil at Caius College. He was noted as being "learned, reverend, and worshipful."

Dr. Jeremiah Radcliffe (d. 1612): Radcliffe was educated at Westminster School and became one of the Senior Fellows of Trinity College, Cambridge. In 1588, he was Vicar of Evesham, and two years later, he was Rector of Orwell. He was Vice-Master of his college in 1597. In the year 1600, he was made Doctor of Divinity, both at Cambridge and at Oxford.

Dr. Samuel Ward (1572-1643): Samuel Ward was a scholar of Christ's College, Cambridge. In 1592, he was admitted Bachelor

³ The Catholic Council of Trent (1546) pronounced the apocryphal books sacred. Roman Catholicism asserted that the apocryphal books, together with unwritten tradition, are of God and are to be received and venerated as equal to the word of God.

of Arts. In 1595, he was elected to a fellowship at Emmanuel and, the following year, earned his Master of Arts. In 1599, Ward was chosen a Fellow of the new Sidney Sussex College. His was a man of mark—"a vast scholar." In 1609, Sidney Sussex College elected him to the Mastership of the college, and he was created a Doctor of Divinity, having been admitted Bachelor of Divinity in 1603. He performed his office with great usefulness and honor until his death, thirty-four years later. He was distinguished for the gravity of his personality and for the integrity with which he discharged the duties of his Mastership.

Some errors of the press having crept into the first edition, and others into later reprints, King Charles the First had another edition printed at Cambridge in 1638 to fix the printing errors. This was done by Dr. Ward and Dr. Bois, two of the original translators who still survived, assisted by Dr. Thomas Goad, Mr. Mede, and other learned men.

Dr. Ward maintained much correspondence with learned men. His correspondence with Archbishop Usher reveals traits of diversified learning, especially in biblical and oriental criticism. His character cannot be better described than in the following beautiful passage from Dr. Fuller's History of the University of Cambridge. "He was a Moses, not only for slowness of speech, but otherwise meekness of nature. Indeed, when, in my private thoughts, I have beheld him and Dr. Collins."

Dr. Andrew Downes (1544-1625): Dr. Downes was educated at Shrewsbury and St. John's College, Cambridge, where he became a Fellow in 1571. **He did much to revive the study of Greek because at that time it was not a major course of study in Cambridge, Oxford, or any of the other colleges.** Beginning in 1585, he was appointed Regius Professor of Greek at Oxford University, which he held for nearly forty years. He was named by the renowned John Selden as eminently qualified to share in the translation of the Bible. A recommendation from Seldon was no small feat. Seldon was a

man who was exalted for learning and critical scholarship, who was styled by Dr. Johnson, "monarch in letters" by Milton, "chief of learned men in England"; and by foreigners, "the great dictator of learning of the English nation." According to Simonds d'Ewes, who attended his lectures on Demosthenes and gives a slight sketch of his personality, Downes was accounted "the ablest Grecian of Christendom."

Downes was one of the twelve selected to be on the final checking committee of the translation, composed of the principal members of each company, who met at London to prepare the copy for the press. This venerable professor is spoken of as "one composed of Greek and industry." He bestowed much labor on Sir Henry Savile's celebrated edition of the works of Chrysostom and he furnished many of the learned notes.

John Bois (1560-1643): Bois was a native of Nettlestead, Suffolk, England. His father, William Bois, a convert from Catholicism, became a minister and an eminent scholar. His mother, Mirable Poolye, was a pious woman, and a great reader of the Bible in the pre-King James editions. John Bois was only 5 years old when his father taught him to read through the Hebrew Bible. By the time he was 6, he was writing Hebrew legibly. Some of these childhood manuscripts have been carefully preserved in England.

At age 15, he was already a student at St. John's College, Cambridge, where he was renowned for corresponding with his superiors in Greek. In 1580, Bois was elected Fellow of his College. Bois tutored many of his fellow students at the University in Greek, and many of the other Greek professors attended his class.

In 1583, he was ordained Priest of the Church of England. For ten years, he was Greek lecturer in his college, and, during that time, he voluntarily lectured, in his own chamber, frequently as early as 4:00AM, with most of the Fellows being in attendance!

Dr. Bois became Dean of Canterbury in 1619. He compiled one of the largest Greek libraries ever known and was expert in all

forms of Greek, including the Koine Greek of the New Testament. **He had the entire Greek New Testament committed to memory and could at any time turn to any word it contained.** He also wrote voluminous commentaries on the Gospels and Acts in Latin. Even after his retirement, Bois spent eight hours a day in study, mostly reading and correcting the ancient authors. When he died on a Sunday, it was said, "He went unto his rest on the day of rest; a man of peace, to the God of peace." He also kept the most complete written account of the proceedings of the translators.

Dr. John (Robert) Ward: Ward was Fellow of King's College, Cambridge. Fuller gives him the strange title of "Regal," probably denoting some station in the university. All that we gather of this Dr. Ward is that he was Prebendary of Chichester Cathedral, and Rector of Bishop's Waltham in Hampshire.

Dr. Thomas Bilson (1547-1616): Bilson was of German parentage and related to the Duke of Bavaria. He was born in Winchester and educated in the school of William de Wykeham. He entered New College, Oxford, and was made a Fellow of his college in 1565.

Bilson early began to distinguish himself as a poet; but, on receiving ordination, gave himself wholly to theological studies. He was soon made Prebendary of Winchester, and Headmaster of the College there until 1579, and Warden from 1581 to 1596. Anthony Wood proclaims him

...so complete in divinity, so well skilled in languages, so read in the Fathers and Schoolmen, so judicious in making use of his readings, that at length he was found to be no longer a soldier, but a commander in chief in the spiritual warfare, especially when he became a bishop! (Translators Revived, pp. 214-416).

When controversy arose as to the meaning of the so-called Apostles' Creed, in asserting the descent of Christ into hell, Bishop Bilson defended the literal sense and maintained that Christ went there, not to suffer, but to wrest the keys of hell out of the Devil's hands. Bilson's literal views on the descent of Christ into Hell were

orthodox for “conformist” Anglicans of the time, while the Puritan wing of the church preferred a metaphorical, or spiritual, reading. Queen Elizabeth, in her ire, commanded Bilson, “*neither to desert the doctrine, nor let the calling which he bore in the Church of God, be trampled under foot, by such unquiet refusers of truth and authority.*”

Later, in charge of the Authorized Version, he composed the front matter with Miles Smith, his share being the dedication. He, along with Miles Smith, oversaw the final edit and printing of the King James Bible.

Dr. Richard Bancroft (1544-1610): Bancroft graduated in 1580 with a Bachelor of Divinity and a Doctor of Divinity five years later. In the Translators’ Preface, there is an allusion to one who was the “chief overseer and task-master under his Majesty, to whom were not only we, but also our whole Church, much bound.” This was Dr. Bancroft, then Bishop of London, who had the duty of overseeing the king’s intentions. Though he had but little to do in the studies by which it was prepared, he had general oversight of all the business part. In 1608, he was chosen Chancellor of Oxford University.

More on the Apocrypha

The King James’ translators never considered the Apocryphal books as a part of the word of God. These books, though not canonical, were considered to have some historical value (e.g., details of the Maccabean revolt). For this reason, the Apocrypha was sandwiched between the Old and New Testaments as an appendix of reference material. Their placement between the Old and New Testaments followed the format of Luther’s German Bible. Luther’s position was clear as he prefaced the Apocrypha with this title:

*Apocrypha: These Books Are Not Held Equal to the Scriptures but are Useful and Good to Read*⁴

⁴ Martin Brecht, *Martin Luther*, James L. Schaaf, trans., 3 vols., (Minneapolis: Fortress Press, 1985-1993), 3:98.

Even before King James sat on the throne of England, his position concerning the Apocryphal books was well established and documented. He addressed the Apocrypha in a treatise that he wrote for his young son, entitled, *Basilicon Doron* (page 13).⁵

As to the Apocriphe bookes, I omit them because I am no Papist (as I said before)... But when ye read the Scripture, read it with a sanctified & chast eare: admire reverently such obscure places as yee understand not, blaming onlie your owne incapacitie; read with delite the playne places; and studie carefullie to understand those that are somewhate difficile: preasse to be a good textuare, for the Scripture is ever the best interpreter of it selfe.

This treatise was published before he became king, and a dozen years before the publication of the King James Bible. The reason that the writing is hard to follow has nothing to do with Old, Middle or New English. As one could well imagine, during the English language's early formative years, there was no standardized spelling of words. In fact, the first Webster's Dictionary was not published until 1828. For those who find the spelling difficult to decipher:

*As to the **Apocryphal** books, I omit them because I am no Papist (as I said before)... But when ye read the Scripture, read it with a sanctified **and** chaste **ear**: admire reverently such obscure places as ye understand not, blaming **only** your **own** **incapacity**; read with **delight** the **plain** places; and **study** **caréfully** to understand those that are **somewhat difficult**: **press** to be a good **textuary**, for the Scripture is ever the best interpreter of **itself**.*

This statement by King James not only testifies to the king's position on the Apocrypha, but the whole epistle to his son certainly

⁵ King James VI & I wrote *Basilicon Doron* in 1598 (sometimes spelled *Basilikon Doron*)—*the Kingly Gift*—as a testament to instruct his young son, Prince Henry, in manners, morals and the ways of kingship. Prince Henry would not live to take the throne. He died in 1612. When King James wrote it, he had no intention of publishing *Basilicon Doron* for public viewing. He bound his printer, Robert Waldegrave, to secrecy, and ordered an edition of only seven copies for his own private use. (See full text: www.jesus-is-lord.com/basilico.htm)

paints a different portrait of this man quite often maligned by the Bible critics.

The Church of England published the King James Bible and never accepted the Apocryphal books as part of the Canon of scripture. The sixth (VI) article of the *Thirty-nine Articles of the Church of England* (1572 edition) states:⁶

VI. Of the sufficiencie of the holy Scriptures for saluation.

Holy Scripture conteyneth all thinges necessarie to saluation: so that whatsoeuer is not read therein, nor may be proued therby, is not to be required of anye man, that it shoulde be beleued as an article of the fayth, or be thought requisite as necessarie to saluation

In the name of holy Scripture, we do vnderstande those Canonickall bookes of the olde and newe Testament, of whose auctoritie was neuer any doubt in the Churche.

Of the names and number of the Canonickall Bookes... (List of the 39 Old Testament books).

And the other bookes, (as Hierome sayth) the Churche doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctinne. Such are these followyng. (List of the Apocryphal books).

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and accompt them for Canonickall.

Again, here is the sixth article with updated spelling:

*VI. Of the **sufficiency** of the holy Scriptures for **salvation**.*

Holy Scripture contains all things necessary to salvation: so that **whatsoever** is not read therein, nor may be **proved thereby**, is not to be required of **any** man, that it **should** be **believed** as an article of the **faith**, or be thought requisite as **necessary** to **salvation**

⁶ www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/articles_39_1572.html

*In the name of holy Scripture, we do **understand** those **Canonical books** of the **Old** and **New Testament**, of whose **authority** was **never** any doubt in the **Church**.*

*Of the names and number of the **Canonical Books**... (List of the 39 Old Testament books).*

*And the other **books**, (as Hierome sayth) the **Churce** doth **read** for example of **life** and instruction of **manners**: but yet doth it not **apply** them to **establish** any **doctrine**. Such are these **following**. (List of the Apocryphal books).*

*All the **books** of the **New Testament**, as they are commonly **received**, we do **receive** and **accept** them for **Canonical**.*

The King James Bible came as a result of the Hampton Court Conference that took place on January 14, 16 and 18, 1604. The Hampton Court document came as a result of that 1604 conference when King James commanded the translation of the Bible that would one day bear his name. Concerning the Apocrypha and the Church of England, the Hampton Court document states:

4. The Apocrypha, that hath some repugnancy to the canonical scripture, shall not be read and other places chosen which either are explanations of scripture or suit best for good life and manners.

Most of the Bibles printed for a decade after 1611 contained the Apocrypha. The Puritans, as well as the Presbyterians, lobbied for the complete removal of the Apocrypha from the Bible. In 1629, the Apocrypha began to be omitted from the King James Bible. Finally, in 1825, the British and Foreign Bible Society agreed to completely remove the Apocrypha from the English Bible.



"When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ."

Robert Murray M'Cheyne

"The Bible rose to the place it now occupies because it deserved to rise to that place, and not because God sent anybody with a box of tricks to prove its divine authority."

Bruce Barton

"I am going to put the Bible out of business."

Robert Ingersoll, infidel



The Written Word & The Word Incarnate (part i)

32 Parallels: “*The Lord is...God’s word is...*”

By simply comparing scripture with scripture, the next five chapters provide 150 examples of the similarities between God Almighty and His almighty word.¹ Each comparison lists a personal attribute of God followed by the same character attribute expressed by God regarding His written word. The parallels are extraordinary. The atheist and agnostic may dismiss this phenomenon as man-made, but the Bible critic must answer for his spiritual infidelity. God’s word and God’s personal character are so intertwined that the critic must recognize God’s blueprint or chalk up these features to mere coincidence.

1. The LORD is righteous

Psalm 119:137 Righteous art thou, O LORD, and upright are thy judgments.

God’s WORD is righteous

Psalm 119:138 Thy testimonies that thou hast commanded are righteous and very faithful.

¹ Original compilation by Danny Doege. Used by permission.

2. The LORD is precious

*1 Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a **chief corner stone**, elect, **precious**: and he that believeth on **him** shall not be confounded.*

God's WORD is precious

*1 Samuel 3:1 And the child Samuel ministered unto the LORD before Eli. And the **word of the LORD** was **precious** in those days; there was no open vision.*

3. The LORD is truth

*John 14:6 Jesus saith unto him, **I am** the way, the **truth**, and the life: no man cometh unto the Father, but by me.*

God's WORD is truth

*John 17:17 Sanctify them through thy truth: **thy word is truth**.*

4. The LORD is in heaven

*John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the **Son of man which is in heaven**.*

God's WORD is in heaven

*Psalm 119:89 For ever, O LORD, **thy word is settled in heaven**.*

5. The LORD is a Spirit

*John 4:24 **God is a Spirit**: and they that worship him must worship him in spirit and in truth.*

God's WORD is spirit

*John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak** unto you, they **are spirit**, and they are life.*

6. The LORD is perfect

*Matthew 5:48 Be ye therefore perfect, even as your **Father which is in heaven is perfect**.*

God's WORD is perfect

Psalm 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

7. The LORD is eternal

Deuteronomy 33:27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

God's WORD is eternal

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

1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

8. The LORD is light

Isaiah 60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

God's WORD is light

Psalm 119:105 Thy word is a lamp unto my feet, and a light unto my path.

9. The LORD is tried

Isaiah 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

God's WORD is tried

2 Samuel 22:31 As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.

10. The LORD is right

Isaiah 45:19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, **I declare things that are right.**

Hosea 14:9 Who is wise, and he shall understand these things? prudent, and he shall know them? for **the ways of the LORD are right**, and the just shall walk in them: but the transgressors shall fall therein.

God's WORD is right

Psalms 33:4 For the word of the LORD is right; and all his works are done in truth.

11. The LORD is pure

Job 4:17 Shall mortal man be more just than God? shall a man be more pure than his maker?

God's WORD is pure

Proverbs 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.

12. The LORD is the judge

Judges 11:27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: **the LORD the Judge be judge** this day between the children of Israel and the children of Ammon.

God's WORD is the judge

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.**

13. The LORD is sweet

Psalms 104:34 My meditation of him shall be sweet: **I will be glad in the LORD.**

God's WORD is sweet

Psalm 119:103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

14. The LORD is strength

Exodus 15:2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

God's WORD is strength

Psalm 119:28 My soul melteth for heaviness: strengthen thou me according unto thy word.

15. The LORD is wondrous

Psalm 72:18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

God's WORD is wondrous

Psalm 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.

16. The LORD is a delight

Isaiah 58:14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

God's WORD is a delight

Psalm 119:24 Thy testimonies also are my delight and my counsellors.

17. The LORD is a counselor

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

God's WORD is a counselor

Psalm 119:24 Thy testimonies also are my delight and my counsellors.

18. The LORD is good

1 Chronicles 16:34 O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

God's WORD is good

2 Kings 20:19 Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?

19. The LORD is to be confessed before men

Matthew 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

God's WORD is to be confessed before men

Psalm 119:46 I will speak of thy testimonies also before kings, and will not be ashamed.

20. The LORD is known

Numbers 12:6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

Psalm 9:16 The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

God's WORD is known

Proverbs 1:23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

2 Timothy 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

21. The LORD is upright

Psalm 25:8 Good and upright is the LORD: therefore will he teach sinners in the way.

God's WORD is upright

Psalm 119:137 Righteous art thou, O LORD, and upright are thy judgments.

22. The LORD is understanding

Psalm 147:5 Great is our Lord, and of great power: his understanding is infinite.

Isaiah 40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

God's WORD is understanding

Psalm 119:169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

23. The LORD is from the beginning

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.

God's WORD is from the beginning

Psalm 119:160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

24. The LORD is wonderful

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

God's WORD is wonderful

Psalm 119:129 Thy testimonies are wonderful: therefore doth my soul keep them.

25. The LORD is our rejoicing

1 Corinthians 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

God's WORD is our rejoicing

Psalm 119:111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

26. The LORD is sure

Isaiah 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

God's WORD is sure

Psalm 93:5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

27. The LORD is able

*2 Chronicles 25:9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, **The LORD is able** to give thee much more than this.*

*Matthew 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, **Believe ye that I am able** to do this? They said unto him, Yea, Lord.*

GOD's WORD is able

Acts 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

*James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the **engrafted word**, which is able to save your souls.*

28. The LORD is holy

*Leviticus 20:26 And ye shall be **holy** unto me: for **I the LORD am holy**, and have severed you from other people, that ye should be mine.*

*1 Samuel 6:20 And the men of Bethshemesh said, Who is able to stand before this **holy LORD God**? and to whom shall he go up from us?*

*Psalms 99:9 Exalt the LORD our God, and worship at his holy hill; for the **LORD our God is holy**.*

God's WORD is holy

*2 Timothy 3:15 And that from a child thou hast known **the holy scriptures**, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

*Romans 7:12 Wherefore the law is **holy**, and the commandment **holy**, and just, and good.*

29. The LORD is the seed

*Psalms 89:27 Also I will make **him my firstborn**, higher than the kings of the earth. 28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29 **His seed** also will I make to endure for ever, and his throne as the days of heaven.*

God's WORD is the seed

*1 Peter 1:23 Being born again, not of **corruptible seed**, but of **incorruptible**, by the word of God, which liveth and abideth for ever.*

30. The LORD is gracious

*2 Chronicles 30:9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for **the LORD***

your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

God's WORD is gracious

*Luke 4:22 And all bare him witness, and wondered at **the gracious words which proceeded out of his mouth**. And they said, Is not this Joseph's son?*

31. The LORD is magnified

*Psalm 35:27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, **Let the LORD be magnified**, which hath pleasure in the prosperity of his servant.*

God's WORD is magnified

*Psalm 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast **magnified thy word** above all thy name.*

32. The LORD is powerful

*Psalm 29:4 The voice of the **LORD is powerful**; the voice of the LORD is full of majesty.*

*Exodus 32:11 And Moses besought the LORD his God, and said, **LORD**, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?*

God's WORD is powerful

*Hebrews 4:12 For the word of God is quick, and **powerful**, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.*



The Written Word & The Word Incarnate (part ii)

56 more Parallels: "*The Lord... and God's Word...*"

This second chapter continues the scripture with scripture comparisons of the previous chapter. Each comparison lists a personal attribute of God followed by the same character attribute expressed by God regarding His written word. The parallels are extraordinary. The atheist and agnostic may dismiss these phenomena as also man-made, but the Bible critic must answer for his infidelity.

God's word and God's personal character are so interconnected that the critic must admit that this blueprint is either by divine design or by mere chance or coincidence.

33. The LORD can speak

*Numbers 22:8 And he said unto them, Lodge here this night, and I will bring you word again, as **the LORD shall speak unto me**: and the princes of Moab abode with Balaam.*

God's WORD can speak

Romans 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

34. The LORD blesses

Numbers 6:24 The LORD bless thee, and keep thee:

God's WORD blesses

Revelation 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Psalm 119:2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

35. The LORD produces rejoicing

Psalm 35:9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

God's WORD produces rejoicing

Psalm 119:162 I rejoice at thy word, as one that findeth great spoil.

36. The LORD rewards

Psalm 127:3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

God's WORD rewards

Psalm 19:9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

37. The LORD produces joy

Ezra 6:22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

God's WORD produces joy

*Jeremiah 15:16 Thy words were found, and I did eat them; and **thy word was unto me the joy** and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.*

38. The LORD reads your mind

*1 Chronicles 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: **for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts:** if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

God's WORD reads your mind

*Hebrews 4:12 **For the word of God is quick, and powerful, and sharper than any twoedged 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.***

39. The LORD runs

*Psalms 19:5 Which is as a **bridegroom** coming out of his chamber, and rejoiceth as a strong man to run a race. 6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*

God's WORD runs

*Psalms 147:15 He sendeth forth his commandment upon earth: **his word runneth** very swiftly.*

40. The LORD says

*Genesis 2:16 And the **LORD God** commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

God's WORD says

Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

41. The LORD raises up

Jeremiah 29:15 Because ye have said, **The LORD hath raised us up prophets in Babylon;**

God's WORD raises up

Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have **I raised thee up**, that I might show my power in thee, and that my name might be declared throughout all the earth.

42. The LORD shows things

Genesis 12:1 Now the **LORD had said** unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that **I will show thee:**

God's WORD shows things

Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that **I might show my power** in thee, and that my name might be declared throughout all the earth.

43. The LORD has power

2 Kings 17:36 But the **LORD**, who brought you up out of the land of Egypt **with great power** and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. The word has power

God's WORD has power

Hebrews 4:12 For the word of God is quick, and **powerful**, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

44. The LORD declares

Isaiah 45:19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: **I**

*the LORD speak righteousness, I declare things that are right.
The word declares*

God's WORD declares

Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

45. The LORD comforts

2 Corinthians 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

Psalms 86:17 Show me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

God's WORD comforts

Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

46. The LORD cannot be broken

John 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

God's WORD cannot be broken

John 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

47. The LORD preaches

Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

God's WORD preaches

*Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, **preached** before the gospel unto Abraham, saying, In thee shall all nations be blessed.*

48. The LORD works

*1 Corinthians 12:6 And there are diversities of operations, but it is the same **God which worketh** all in all.*

God's WORD works

*1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, 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.*

49. The LORD sees the future

*Romans 11:2 God hath not cast away his people which he **foreknew**. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,*

God's WORD sees the future

Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

50. The LORD has mercy

*Genesis 39:21 But the **LORD** was with Joseph, **and showed him mercy**, and gave him favour in the sight of the keeper of the prison.*

God's WORD has mercy

*Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have **I** raised thee up, that **I** might show my power in thee, and that my name might be declared throughout all the earth.*

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

51. The LORD grew

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

God's WORD grew

Acts 12:24 But the word of God grew and multiplied.

52. The LORD can hide

Deuteronomy 31:16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.¹⁷ Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

God's WORD can hide

Psalms 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

Proverbs 2:1 My son, if thou wilt receive my words, and hide my commandments with thee;

53. The LORD gives understanding

1 Kings 4:29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

God's WORD gives understanding

Psalms 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

54. The LORD quickened

Romans 4:17 As it is written, I have made thee a father of many nations, before him whom he believed, even **God, who quickeneth the dead**, and calleth those things which be not as though they were.

God's WORD quickened

Psalm 119:50 This is my comfort in my affliction: for **thy word hath quickened me**.

55. The LORD is longed for

Psalm 63:1 A Psalm of David, when he was in the wilderness of Judah. O God, **thou art my God**; early will I seek thee: my soul thirsteth for thee, **my flesh longeth for thee** in a dry and thirsty land, where no water is;

God's WORD is longed for

Psalm 119:40 Behold, **I have longed after thy precepts**: quicken me in thy righteousness.

56. The LORD has songs

1 Chronicles 25:7 So the number of them, with their brethren that were instructed in **the songs of the LORD**, even all that were cunning, was two hundred fourscore and eight.

God's WORD has songs

Psalm 119:54 **Thy statutes have been my songs** in the house of my pilgrimage.

57. The LORD can be esteemed

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and **we esteemed him not**. 4 Surely he hath borne our griefs, and carried our sorrows: **yet we did esteem him stricken, smitten of God, and afflicted**.

God's WORD can be esteemed

Job 23:12 Neither have I gone back from the commandment of his lips; I have **esteemed the words of his mouth** more than my necessary food.

58. The LORD can be forsook

2 Kings 21:22 And he **forsook the LORD God** of his fathers, and walked not in the way of the LORD.

God's WORD can be forsook

2 Chronicles 12:1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he **forsook the law of the LORD**, and all Israel with him.

59. The LORD brings tears

Luke 7:44 And he turned to the woman, and said unto Simon, **Seest thou this woman?** I entered into thine house, thou gavest me no water for my feet: but she hath **washed my feet with tears**, and wiped them with the hairs of her head.

God's WORD brings tears

Psalms 119:136 Rivers of waters run down mine eyes, because they keep not thy law.

60. The LORD can be chosen

Joshua 24:22 And Joshua said unto the people, Ye are witnesses against yourselves that **ye have chosen you the LORD**, to serve him. And they said, We are witnesses.

God's WORD can be chosen

Psalms 119:173 Let thine hand help me; for **I have chosen thy precepts**.

61. The LORD can quicken

Psalms 143:11 **Quicken me, O LORD**, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

God's WORD can quicken

Psalm 119:25 My soul cleaveth unto the dust: quicken thou me according to thy word.

62. The LORD heals

*Deuteronomy 32:39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, **and I heal**: neither is there any that can deliver out of my hand.*

God's WORD heals

Psalm 107:20 He sent his word, and healed them, and delivered them from their destructions.

63. The LORD can make you to understand

*Proverbs 28:5 Evil men understand not judgment: but **they that seek the LORD understand all things.***

God's WORD can make you to understand

*Psalm 119:100 I understand more than the ancients, **because I keep thy precepts.***

64. The LORD and his name endureth forever

Psalm 135:13 Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.

God's WORD endureth forever

1 Peter 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

65. The LORD talks

*Deuteronomy 5:27 Go thou near, and **hear all that the LORD our God shall say**: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.*

God's WORD talks

*Ezekiel 3:16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, ¹⁷ Son of man, I have made thee a watchman unto the house of Israel: therefore **hear the word at my mouth**, and give them warning from me.*

66. The LORD can keep you alive

Joshua 14:10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

God's WORD can keep you alive

Deuteronomy 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

67. The LORD instructs

Isaiah 8:11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

God's WORD instructs

Romans 2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

68. The LORD gives wisdom

Proverbs 2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

God's WORD gives wisdom

Deuteronomy 4:5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in

*the land whither ye go to possess it. 6 Keep therefore and do them; for **this is your wisdom** and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.*

69. The LORD can be against you

*1 Peter 3:12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the **Lord is against them** that do evil.*

God's WORD can be against you

*Zephaniah 2:5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! **the word of the LORD is against you**; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.*

70. The LORD can give sight

*Matthew 15:30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, **and cast them down at Jesus' feet**; and he healed them: 31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and **the blind to see**: and they glorified the God of Israel.*

God's WORD can give sight

*Psalms 19:8 The statutes of the LORD are right, rejoicing the heart: **the commandment of the LORD is pure, enlightening the eyes.***

71. The LORD teaches

*Mark 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and **he began to teach them many things.***

God's WORD teaches

Jeremiah 9:20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

72. The LORD was rejected

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Luke 17:25 But first must he suffer many things, and be rejected of this generation.

God's WORD was rejected

1 Samuel 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

Jeremiah 8:9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

73. The LORD holds all things together

Colossians 1:17 And he is before all things, and by him all things consist.

God's WORD holds all things together

Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

74. The LORD causes man to tremble

Jeremiah 5:22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves

thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

James 2:19 *Thou believest that there is **one God**; thou doest well: the devils also **believe, and tremble.***

God's WORD causes man to tremble

Isaiah 66:5 *Hear the word of the LORD, ye **that tremble at his word**; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.*

75. The LORD can be revealed

2 Thessalonians 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

God's WORD can be revealed

1 Samuel 3:7 *Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.*

1 Samuel 3:21 *And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.*

76. The LORD may be found

Isaiah 55:6 *Seek ye the LORD while he may be found, call ye upon him while he is near:*

2 Chronicles 15:4 *But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.*

God's WORD may be found

Jeremiah 15:16 *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.*

77. The LORD teaches to love the brethren

1 Thessalonians 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

God's WORD teaches to love the brethren

Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

78. The LORD sanctifies

1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

God's WORD sanctifies

John 17:17 Sanctify them through thy truth: thy word is truth.

79. The LORD commands repentance

Ezekiel 14:6 Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

God's WORD commands repentance

Matthew 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

80. The LORD converts

Mark 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

God's WORD converts

Psalm 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

81. The LORD gives us an inheritance

Colossians 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

God's WORD gives us an inheritance

Acts 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

82. The LORD gives life

John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

God's WORD gives life

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

83. The LORD can build you up

Psalm 102:16 When the LORD shall build up Zion, he shall appear in his glory.

God's WORD can you build up

Acts 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

84. The LORD has mercy

Isaiah 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall

*the covenant of my peace be removed, saith **the LORD that hath mercy on thee.***

God's WORD has mercy

Romans 9:17 *For **the scripture** saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. 18 Therefore **hath he mercy on whom he will have mercy, and whom he will he hardeneth.***

85. The LORD can be in your heart

Galatians 4:6 *And because ye are sons, God hath sent forth the **Spirit of his Son into your hearts**, crying, Abba, Father.*

Ephesians 3:17 *That **Christ may dwell in your hearts** by faith; that ye, being rooted and grounded in love,*

God's WORD can be in your heart

Jeremiah 20:9 *Then I said, I will not make mention of him, nor speak any more in his name. But **his word was in mine heart** as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*

Romans 10:8 *But what saith it? **The word is nigh thee, even in thy mouth, and in thy heart:** that is, the word of faith, which we preach;*

86. The LORD was set at nought

Acts 4:11 *This is the stone which was **set at nought** of you builders, which is become the **head of the corner.***

God's WORD is set at nought

Proverbs 1:25 *But ye have **set at nought all my counsel**, and would none of my reproof:*

87. The LORD will put you through trials

Zechariah 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Psalm 66:10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

God's WORD will put you through trials

Psalm 105:19 Until the time that his word came: the word of the LORD tried him.

88. The LORD can harden hearts

Exodus 4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

God's WORD can harden hearts

Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.
18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.





The Written Word & The Word Incarnate (part iii)

21 more Parallels: “*God... and God’s Word...*”

This third chapter continues the scripture with scripture comparisons of the previous two chapters. Each comparison lists a personal attribute of God followed by the same character attribute expressed by God regarding His written word. The parallels are extraordinary. The atheist and agnostic may unashamedly dismiss these phenomena as man-made, but the Bible critic must answer for his infidelity.

God’s word and God’s personal character are so interconnected that the Bible critic must admit that this blueprint is either by divine design or by mere chance or coincidence.

89. GOD comforts

2 Corinthians 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

God’s WORD comforts

1 Thessalonians 4:18 Wherefore comfort one another with these words.

90. GOD concludes

Romans 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

God's WORD concludes

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

91. GOD is faithful

Deuteronomy 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

God's WORD is faithful

Titus 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

92. GOD makes us wiser

Job 35:10 But none saith, Where is God my maker, who giveth songs in the night; 11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

God's WORD makes us wiser

Psalms 119:98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

93. GOD gives a heritage

Job 20:29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

God's WORD gives a heritage

Psalms 119:111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

94. GOD has begotten the redeemed

*1 Peter 1:3 Blessed be the **God** and Father of our Lord Jesus Christ, which according to his abundant mercy **hath begotten us again** unto a lively hope by the resurrection of Jesus Christ from the dead,*

God's WORD has begotten the redeemed

*1 Corinthians 4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus **I have begotten you through the gospel***

95. GOD is despised

*1 Thessalonians 4:8 He therefore that **despiseth**, despiseth not man, but **God**, who hath also given unto us his holy Spirit.*

God's WORD is despised

*Proverbs 13:13 Whoso **despiseth the word** shall be destroyed: but he that feareth the commandment shall be rewarded.*

96. GOD can deliver

*2 Kings 17:39 But the **LORD your God** ye shall fear; and he shall deliver you out of the hand of all your enemies.*

God's WORD can deliver

*Psalm 119:170 Let my supplication come before thee: **deliver me according to thy word.***

97. GOD melts people

*Psalm 68:2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of **God.***

God's WORD melts people

Psalm 147:18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

98. GOD is true

Romans 3:4 God forbid: yea, **let God be true**, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

God's WORD is true

Revelation 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for **these words are true** and faithful.

2 Samuel 7:28 And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

99. GOD is everlasting

Genesis 21:33 And Abraham planted a grove in Beersheba, and called there on the name of the **LORD, the everlasting God**.

God's WORD is everlasting

Psalms 119:144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

100. GOD can be obeyed

Acts 5:29 Then Peter and the other apostles answered and said, **We ought to obey God** rather than men.

God's WORD can be obeyed

2 Chronicles 11:4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they **obeyed the words of the LORD**, and returned from going against Jeroboam.

101. GOD can be blasphemed

1 Kings 21:10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst **blaspheme God** and the king. And then carry him out, and stone him, that he may die.

God's WORD can be blasphemed

*Titus 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, **that the word of God be not blasphemed.***

102. GOD is our shield

*Psalm 84:11 For the **LORD God is a sun and shield**: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.*

God's WORD is our shield

*Psalm 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: **his truth shall be thy shield** and buckler.*

*Psalm 119:113 I hate vain thoughts: but **thy law** do I love. 114 **Thou art my hiding place and my shield**: I hope in thy word.*

103. GOD is a buckler

*Psalm 18:2 The **LORD** is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; **my buckler**, and the horn of my salvation, and my high tower.*

God's WORD is a buckler

*Psalm 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: **his truth shall be thy shield and buckler.***

104. GOD provides help

*Exodus 18:4 And the name of the other was Eliezer; for the **God** of my father, said he, **was mine help**, and delivered me from the sword of Pharaoh:*

*Psalm 46:1 **God is our refuge and strength, a very present help** in trouble.*

God's WORD provides help

*Psalm 119:86 **All thy commandments are faithful**: they persecute me wrongfully; **help thou me.***

105. GOD is a divider

1 Corinthians 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

God's WORD is a divider

*Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged 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.*

106. GOD is alive

*Luke 24:23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which **said that he was alive.***

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

God's WORD is alive (quick denotes life)

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged 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.

107. GOD can manifest people

*Ecclesiastes 3:18 I said in mine heart concerning the estate of the sons of men, that **God might manifest them**, and that they might see that they themselves are beasts.*

God's WORD can manifest people

*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:*

108. GOD can pierce

Numbers 24:8 **God** brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and **pierce them through with his arrows.**

GOD's WORD can pierce

Hebrews 4:12 **For the word of God is quick, and powerful, and sharper than any twoedged 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.**

109. GOD made the heavens

Genesis 1:7 **And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God called the firmament Heaven.** And the evening and the morning were the second day.

God's WORD made the heavens

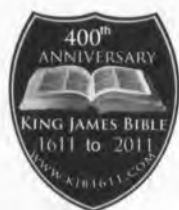
Psalms 33:6 **By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.**

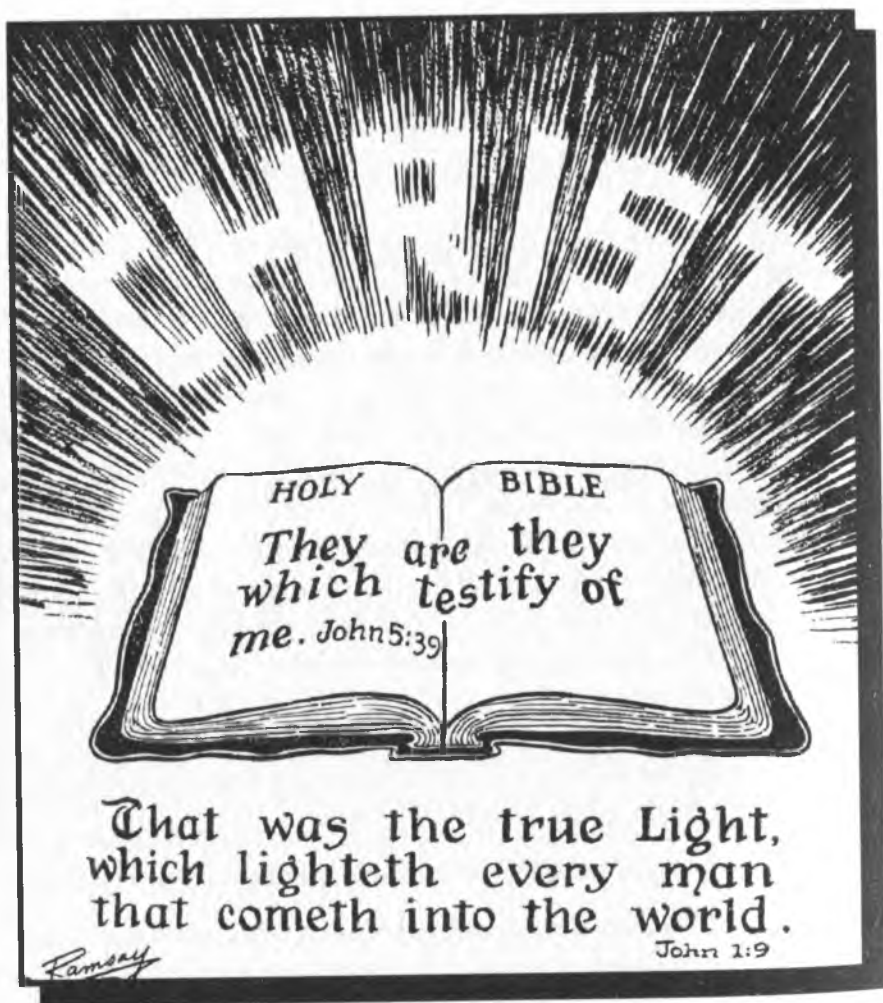
110. GOD is to be glorified

Matthew 9:8 **But when the multitude saw it, they marvelled, and glorified God,** which had given such power unto men.

God's WORD is to be glorified

Acts 13:48 **And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.**





"The nation's morals are like its teeth, the more decayed they are the more it hurts to touch them."

George Bernard Shaw



The Written Word & The Word Incarnate (part iv)

18 more Parallels: “An individual... and God’s Word...”

This fourth chapter continues the scripture with scripture comparisons of the previous three chapters. Each comparison lists a personal attribute of God followed by the same character attribute expressed by God regarding His written word. The parallels are extraordinary. The atheist and agnostic may unashamedly dismiss these phenomena as man-made, but the Bible critic must answer for his infidelity.

God’s word and God’s personal character are so interconnected that the Bible critic must admit that this blueprint is either by divine design or by mere chance or coincidence.

111. An individual can err from the LORD

Isaiah 63:17 O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants’ sake, the tribes of thine inheritance.

An individual can err from God’s WORD

Psalms 119:21 Thou hast rebuked the proud that are cursed, which do err from thy commandments.

112. An individual can mediate on the LORD

Psalm 63:6 When I remember thee upon my bed, and meditate on thee in the night watches.

An Individual can mediate on God's WORD

Psalm 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes

113. An individual is to love the LORD

Deuteronomy 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

An individual is to love God's WORD

Psalm 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

114. An individual can decline from the LORD

Psalm 44:8 In God we boast all the day long, and praise thy name for ever. Selah.

Psalm 44:18 Our heart is not turned back, neither have our steps declined from thy way;

An individual can decline from God's WORD

Psalm 119:51 The proud have had me greatly in derision: yet have I not declined from thy law.

115. An individual can know GOD

1 Kings 8:60 That all the people of the earth may know that the LORD is God, and that there is none else.

An individual can know God's WORD

Acts 10:36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all: 37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

116. An individual can depart from GOD

Psalm 18:21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

An individual can depart from God's WORD

Psalm 119:102 I have not departed from thy judgments: for thou hast taught me.

117. An individual is to respect GOD

Isaiah 17:7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

An individual is to respect God's WORD

Psalm 119:117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118. An individual can incline his heart to the LORD

Joshua 24:23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.

An individual can incline his heart to God's WORD

Psalm 119:36 Incline my heart unto thy testimonies, and not to covetousness.

119. An individual can be disobedient to GOD

Titus 1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

An individual can be disobedient to God's WORD

1 Kings 13:26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

120. An individual can receive the LORD

*John 1:12 But as many as **received him**, to them gave he power to become the sons of God, even to them that believe on his name:*

An individual can receive God's WORD

*Jeremiah 9:20 Yet hear the word of the LORD, O ye women, and let your ear **receive the word of his mouth**, and teach your daughters wailing, and every one her neighbour lamentation.*

*Mark 4:20 And these are they which are sown on good ground; such as hear **the word, and receive it**, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.*

121. An individual can receive love from GOD

*1 John 3:1 Behold, what manner of **love the Father hath bestowed upon us**, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

An individual can receive love from God's WORD

*2 Thessalonians 2:10 And with all deceivableness of unrighteousness in them that perish; because **they received not the love of the truth**, that they might be saved.*

122. An individual can inquire of GOD

*Jeremiah 21:2 **Inquire, I pray thee, of the LORD** for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.*

An individual can inquire of God's WORD

*2 Chronicles 18:4 And Jehoshaphat said unto the king of Israel, **Inquire, I pray thee, at the word of the LORD** to day.*

123. An individual is to seek out the LORD

*Isaiah 55:6 **Seek ye the LORD** while he may be found, call ye upon him while he is near:*

An individual is to seek out God's WORD

Isaiah 34:16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

Amos 8:12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

124. An individual stands naked before GOD

Job 1:21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

An individual stands naked before God's WORD

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged 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. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

125. An individual can forget GOD

Job 8:13 So are the paths of all that forget God; and the hypocrite's hope shall perish:

An individual can forget God's WORD

Psalm 119:16 I will delight myself in thy statutes: I will not forget thy word. ...⁶¹ The bands of the wicked have robbed me: but I have not forgotten thy law.

126. An individual can believe GOD

Acts 27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

An individual can believe God's WORD

Acts 4:4 Howbeit many of them which heard **the word believed**; and the number of the men was about five thousand.

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

127. An individual can learn of the LORD

Matthew 11:29 Take my yoke upon you, and **learn of me**; for I am meek and lowly in heart: and ye shall find rest unto your souls.

An individual can learn God's WORD

Psalm 119:73 Thy hands have made me and fashioned me: give me understanding, that **I may learn thy commandments.**

128. An individual can forsake the LORD

2 Chronicles 15:2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but **if ye forsake him, he will forsake you.**

An individual can forsake God's WORD

Psalm 119:53 Horror hath taken hold upon me because of the wicked that **forsake thy law.**





The Written Word & The Word Incarnate (part v)

22 more Parallels totaling 150

This fifth chapter continues the scripture with scripture comparisons of the previous four chapters. Each comparison lists a personal attribute of God followed by the same character attribute expressed by God regarding His written word. The parallels are extraordinary. The atheist and agnostic may unashamedly dismiss these phenomena as man-made, but the Bible critic must answer for his infidelity.

God's word and God's personal character are so interconnected that the Bible critic must admit that this blueprint is either by divine design or by mere chance or coincidence.

129. According to the LORD

*Deuteronomy 4:34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, **according to all that the LORD your God did for you in Egypt before your eyes?***

According to God's WORD

*Exodus 8:10 And he said, To morrow. And he said, Be it **according to thy word**: that thou mayest know that there is none like unto the LORD our God.*

130. Our hope is in the LORD

*Psalm 33:22 Let thy mercy, **O LORD**, be upon us, according as we hope in thee.*

Our hope is in God's WORD

*Psalm 119:81 My soul fainteth for thy salvation: but **I hope in thy word**.*

131. CHRIST is a seed

*Galatians 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**.*

God's WORD is a seed

*Luke 8:11 Now the parable is this: **The seed is the word of God**.*

132. CHRIST dwells in you

*Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 **And if Christ be in you**, the body is dead because of sin; but the Spirit is life because of righteousness.*

God's WORD dwells in you

Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalm and hymns and spiritual songs, singing with grace in your hearts to the Lord.

133. Men do not seek after GOD

Psalm 14:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. *2* The LORD looked down from heaven **upon the children of men, to see if there were any that did understand, and seek God.** *3* They are all gone aside, they are all together become filthy: there is none that doeth good, **no, not one.**

Men do not seek God's WORD

Psalm 119:155 Salvation is far from the wicked: **for they seek not thy statutes.**

134. Men want to be far from GOD

Isaiah 17:13 The nations shall rush like the rushing of many waters: **but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.**

Men want to be far from God's WORD

Psalm 119:150 They draw nigh that follow after mischief: **they are far from thy law.**

135. I rejoiced in GOD

Luke 1:47 And my spirit hath rejoiced in God my Saviour. *I have rejoiced in the word*

I rejoiced in GOD's WORD

Psalm 119:14 I have **rejoiced in the way of thy testimonies, as much as in all riches.**

136. Man is to speak of GOD's works

Psalm 40:5 Many, **O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.**

Man is to speak of God's WORD

Psalm 119:46 I will speak of thy testimonies also before kings, and will not be ashamed.

137. Man should consider GOD

Deuteronomy 4:39 Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

Man should consider God's WORD

Psalm 119:95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

138. Born again through the Spirit of GOD

*John 3:3 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. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? 5 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. 6 That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit.***

Born again through God's WORD

1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

139. JESUS washes through His blood

Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

God's WORD washes

Ephesians 5:26 That he might sanctify and cleanse it with the washing of water by the word, 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.

140. JESUS can clean you

Matthew 8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

God's WORD can clean you

John 15:3 Now ye are clean through the word which I have spoken unto you.

141. JESUS was hated

John 15:18 If the world hate you, ye know that it hated me before it hated you.

God's WORD was hated

Proverbs 1:22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

Proverbs 1:29 For that they hated knowledge, and did not choose the fear of the LORD:

142. JESUS' works were published

Luke 8:39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

God's WORD was published

Acts 13:49 And the word of the Lord was published throughout all the region.

143. JESUS is life

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

God's WORD is life

Philippians 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

144. JESUS will go forth

John 1:43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

God's WORD will go forth

Isaiah 2:3 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.

145. CHRIST is the power of God

1 Corinthians 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

God's WORD is the power of God

Romans 1:16 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.

146. Man can hear the LORD

Deuteronomy 5:27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.

Man can hear God's WORD

Luke 11:28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Jeremiah 22:29 O earth, earth, earth, hear the word of the LORD.

147. Stand in awe of GOD

Psalms 33:8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

Stand in awe of God's WORD

Psalms 119:161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

148. Trust in GOD

2 Samuel 22:3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

Trust in God's WORD

Psalms 119:42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

149. You can resist GOD

Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

You can resist God's WORD

2 Timothy 3:8 Now as Jannes and Jambres withstood Moses, so do these also **resist the truth**: men of corrupt minds, reprobate concerning the faith.

John 17:17 Sanctify them through thy truth: **thy word is truth.**

150. Everyone should fear the LORD

Leviticus 25:17 Ye shall not therefore oppress one another; but **thou shalt fear thy God**: for I am the LORD your God.

Proverbs 1:7 **The fear of the LORD** is the beginning of knowledge: but fools despise wisdom and instruction.

Everyone should fear God's WORD

Deuteronomy 28:58 If thou wilt not observe to do all the words of this law that are written in this book, that thou **mayest fear this glorious and fearful name, THE LORD THY GOD**;



"How many observe Christ's birthday! How few, his precepts! O! 'tis easier to keep holidays than commandments."

Benjamin Franklin



Lineage of Blessing Root of Apostasy

Despite all of Satan's efforts to discredit the scripture, the Bible has been read, quoted and studied by more people throughout the world than any other book. Its truths and prophecies from Old Testament to New have never been refuted, with many more prophecies yet to be fulfilled. Portions of the Bible contain the most ancient writings in the world, the oldest dating back about 3,500 years to about 1500 BC. The original writings of scripture are referred to as *autographs*. Eventually, due to age, wear and tear, ALL of the original autographs were worn out and replaced by copies and copies of copies, etc.

The Hebrew Canon and Scribe

The Hebrew scriptures, like those in the New Testament, are self-authenticating. The Jewish nation needed no council to codify which books were in the canon of scripture since God Himself revealed this to His scribes and His people. God's messengers and penmen were duly recognized by God's chosen nation, and their writings were accepted as the inspired word of God.

God committed His Law, the first five books of the Old Testament, to Moses. After Moses penned the Pentateuch, God continued to

communicate additional books of poetry, prophecy, wisdom and history until the Old Testament canon was fully completed. These books were written on scrolls of parchment or animal skins.

The Levites were tasked to be the scribes of the sacred books. Among their other duties, they were to be the writers and transcribers of the Law. Some of the scribes included the following: David's uncle, Seraiah; Jonathan; Ezra; Zadok; and Baruch.¹ The Bible delineates the lineage of many of the scribes from the tribe of Levi.² Ezra's duties described in the Bible were indicative of the terminology incorporated to designate the work of a scribe: he was a "*ready scribe in the law of Moses*," "*a scribe of the words of the commandments of the LORD, and of his statutes to Israel*" and also "*a scribe of the law of the God of heaven*."³

While the Bible attests to the duties of the scribes, it also points out their many failings. The Old and New Testaments both record varied rebukes made toward the scribes as they failed to faithfully uphold their position and duties.

Jeremiah 8:8 *How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; **the pen of the scribes is in vain.***

Reverencing God's Word

The story of Ezra standing before the people offers a vivid example of a preacher standing before his congregation. Ezra stood upon a pulpit of wood above the people and opened the book, and all of the people stood to their feet in reverence to God's word.

Nehemiah 8:4 *And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose...⁵ And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the **people stood up**: ⁶ And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. ⁷ Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah,*

¹ 2 Samuel 8:17, 1 Chronicles 27:32, Nehemiah 13:13, Jeremiah 36:36.

² 2 Chronicles 34:13.

³ Ezra 7:6, 11, 12.

Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. 8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

By reading distinctly, these Levites gave their listeners the sense of the reading and caused them to understand the word of God. Preachers should practice their public reading skills in order to perfect its public presentation. Disorderly reading of the scriptures loses and confuses the audience, making for boring preaching. King David equates his spoken word with that of a written word.

Psalm 45:1 My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

David recognized the importance of speaking clearly. Preachers should never dismiss the crucial role their tongues play in conveying God's word and His message. Nehemiah tells us of Ezra, the scribe, who was used of God to help the leaders of the nation of Israel understand the words of the Law.

Nehemiah 8:13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

From these few examples, the importance of reading distinctly from the scriptures cannot be overemphasized. It is important to not only know how to read, but also to know what to read. The Jews knew which books of the Bible were inspired and which writings were not genuine.

The Great Synagogue and the Masoretic Families

About fifty years after the building of the temple, historians believe that Ezra and the "Great Synagogue" made a collection of the sacred writings.⁴ The Great Synagogue consisted of the following men: Ezra, Nehemiah, Haggai, Zechariah and Malachi. Later, a specialized school of scribes, called the *soferim*, continued

⁴ *Nehemiah 8:2-3.*

the work of the Great Synagogue. God's scribes were blessed so long as they performed their God-ordained tasks.

Yet, Jesus found it necessary to repeatedly rebuke the scribes during His earthly ministry. After the Romans destroyed the temple in AD 70 following God's temporary severing His relationship with the nation of Israel, uncertainty arose where no question had existed prior to this time. The death of the foundational New Testament leaders necessitated a list of the canon of scripture. Some "scholars" were claiming inspiration for numerous writings deemed spurious by the true followers of Christ.

New Testament Period Scribes

The Bible is one book actually composed of 66 other books and divided into two major parts: the Old and New Testaments. The Bible was written mainly in two languages: Hebrew and Koine Greek⁵ and has been translated into more languages than any other book. It was *not* primarily written by men who were highly educated and learned.⁶ Instead, it was penned by common men who were kings, priests, prophets, shepherds, farmers and fishermen. Their résumés reveal men with unsavory pasts including murder, adultery, denial of Christ and idolatry. Without supernatural intervention, these mere mortals who penned the words of God could never have gotten it right. How could they produce something perfect and without error?

The Bible says that the Spirit of God moved (or guided) the men to write what they wrote.⁷ In doing so, God overcame these men's sinful natures and inspired writings that were pure and completely inerrant.⁸

The moment these books were penned, they each became part of the canon of scripture. By their nature they are self-authenticating.

⁵ Portions were written in Aramaic: *Genesis 31:47, Jeremiah 10:11, Ezra 4:8-6:18 and 7:12-26, Daniel 2:4-7:28.*

⁶ The key was for these men to have been "with Jesus;" it was not their educational attainments. "Now when they saw the boldness of Peter and John, and perceived that they were **unlearned and ignorant men**, they marvelled; and they took knowledge of them, that **they had been with Jesus**" (Acts 4:13).

⁷ "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" (2 Peter 1:21).

⁸ "But Jesus beheld them, and said unto them, **With men this is impossible; but with God all things are possible**" (Matthew 19:26).

Because God determined their canonicity, they were never dependent on sanctioning councils or an official imprimatur to support their legitimacy. The conclaves which met to determine the books of the Bible either confirmed the already existing truth taking place in the Christian churches or were led astray through their own devices by erroneously adding other books to the God-ordained canon. Any additions to the 66 books of the Bible are not canonical, infallible⁹ or inerrant.¹⁰

Around AD 500, the Masoretes began copying the scriptures and eventually located themselves in two different centers, Babylonia and Tiberias, both adjacent to the Sea of Galilee. Nearing the end of the 9th century, the Ben Asher family and the Ben Naphtali family continued the work of copying the scriptures, until the Ben Asher family in Tiberias, Israel became recognized as the greatest of the Masoretic families.¹¹

The Ben Chayyim Masoretic Text

In AD 930, Aaron ben Moses ben Asher produced the first complete Bible, called the Aleppo Codex, utilizing Masoretic symbols and ordering. For several centuries, various Masoretes continued to influence the pronunciation and writing of the text. However, the first "official" Bible text that is still used today was the Great Rabbinic Bible (or *Biblia Rabbinica*), published in 1524-1525 by Daniel Bomberg (a Christian in Venice). It was edited by Jewish rabbi Jacob ben Chayyim (or Hayyim). It became known as the Ben Chayyim Masoretic Text, Daniel Bomberg edition, or second Rabbinic Bible. This text became the primary Old Testament source for the King James Bible. The Ben Chayyim Masoretic Text was the text used for centuries to publish Bibles.

In the 20th century, the Library of Leningrad, Russia granted permission for Codex Leningradensis¹² to be used by translators.

⁹ Infallible means to be without error and incapable of it.

¹⁰ Inerrant means to be uncorrupted.

¹¹ Each stream of manuscripts derives its name from a famed Masoretic scholar. Ben Naphtali (c.890-940AD) and Ben Asher (d.960AD), both of whom were renowned in their day for their scribal work on manuscripts lived in close proximity to one another in Tiberias.

¹² The Codex Leningradensis dates back to AD 1008.

Rudolph Kittel's third edition of *Biblia Hebraica* (published in Stuttgart in 1937) became the first edition of the Hebrew Old Testament to follow Codex Leningradensis.

The Old Testament is the Hebrew Bible or Tanakh. It is composed of the Law (the Pentateuch or Torah), the Prophets (Neviim) and the Writings (the Hagiographa or Kethuvim). Jesus spoke of this three-fold collection of Old Testament books during His earthly ministry. He divided the Old Testament into the Law, the Prophets and the Psalms.

***Luke 24:27** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

***Luke 24:44** And he said unto them, 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.*

Every individual involved in the Bible issue debate agrees that God inspired the scripture as He supernaturally intervened in its initial transmission to man. This process of divine inspiration led to man's receiving a perfect copy of God's word. According to those scriptures, God also promised to preserve that inspired scripture in every generation. Suppose for a moment that God inspired His word and then insured that it was handed down to man without error or mistake, but then He failed to insure its supernatural preservation. If that is indeed the case, then God went to great lengths for no real ultimate good or purpose. Does it make sense that God would intervene so that one generation could have His word, but all future generations must grope in the dark? What sense does it make for God to "go to all this trouble" and then fail to keep His word?

The Greek Septuagint Old Testament (LXX)

God commanded man not to add to or diminish from the canon of scripture.¹³ How could one be assured of abiding by these commands if the canon was in doubt? There was no question about the content of the canon of scripture until the so-called Septuagint

¹³ See *Deuteronomy 4:2, Proverbs 30:6, Revelation 22:18-19*, etc.

(LXX)¹⁴ added non-inspired books to those found in the Hebrew Bible. These apocryphal books were never included in the Hebrew Bible nor were they quoted by the New Testament penmen. Yet, some of the critical text gurus claim that Jesus and the Apostles quoted from the LXX, but this theory is simply a fantasy of their own imagination.¹⁵ The Lord's own words clearly refute this false teaching. The Lord Jesus Christ mentioned the *Jot* and *Tittle*¹⁶ which were references to the Hebrew. It would be odd for the Lord to use these Hebrew terms if the Jews had already shifted to a Greek translation of the Old Testament.

Jesus again provides another simple yet profound proof to debunk the Bible critic who claims that Jesus, the Apostles and the New Testament church quoted from the LXX. The Greek LXX has the same sequential layout as the English Bible starting with Genesis and ending with Malachi (mixing in some additional apocryphal books). However, the Hebrew arrangement containing the same books as our Bible today begins with Genesis and *ends with Second Chronicles*. As Jesus cites the Old Testament chronology, He does not refer to the LXX layout of Genesis through Malachi, but the Hebrew layout beginning with Genesis and *ending with Zacharias in Second Chronicles*.

Luke 11:51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Jesus mentions the blood of Abel found in Genesis and the blood of Zacharias found in **2 Chronicles 24:20-22**. Thus Jesus mentions the first and last to die according to the order of the Jewish Bible not the Greek LXX. Yet, most of the modern "theologians" and teachers in most seminaries are duped and duping their students into believing that the LXX was available and used by the New Testament writers and the Lord. This would seem odd since these two times in addition

¹⁴ Also known as the LXX—a Greek translation of the Old Testament.

¹⁵ Interestingly, those critical of the King James Bible because it is a translation give great emphasis and undue reverence to the Septuagint (a translation of the Hebrew into Greek). Sheer hypocrisy!

¹⁶ See **Matthew 5:18** and **Luke 16:17**.

to other examples, the Bible records Jesus referencing the Hebrew layout, not the LXX layout,

Details of the Hebrew Canon

Following the Roman destruction of the Temple in Jerusalem in AD 70, the rabbinical school in Jamnia became the center for religious thought. The 39 books found in the English Hebrew Old Testament consist of 24 books in the Jewish Bible broken down as follows:

A. The Law (the Pentateuch or Torah) always consisted of the first 5 books of Moses.

B. The prophets (the Neviim) were originally combined into 8 books in the Hebrew layout; now expanded in 21 in the English. These prophets were called

1. the former prophets (4, now 6): Joshua, Judges, Samuel, Kings;
2. the latter prophets: (4, now 15).

The prophets were also divided into the major and minor prophets.

1. The three major prophet books are Isaiah, Jeremiah and Ezekiel.
2. The one minor prophet book was combined together into a book called *The Twelve*.

C. The Writings (Hagiographa or Kethuvim) originally consisted of 11 books (now 13), broken down as follows:

1. Poetical (3): Psalms, Proverbs and Job;
2. Rolls (5): Song of Solomon, Ruth, Lamentations, Ecclesiastes and Esther;
3. historical (3, now 5): Daniel, Ezra and Nehemiah combined, and First and Second Chronicles combined.

Because of the confusion caused by the new Septuagint, the Jamnia school (around AD 90 during a debate over the canonicity

of the several books) confirmed that the Hebrew canon of scripture contained the following 24 books:

Judaism		
Law (5)	Prophets (8)	Writings (11)
Genesis	Joshua	Daniel
Exodus	Judges	Psalms
Leviticus	Samuel (2)	Proverbs
Numbers	Kings (2)	Job
Deuteronomy	The Twelve (12)	Song of Songs
	Isaiah	Ruth
	Jeremiah	Lamentations
	Ezekiel	Ecclesiastes
		Esther
		Ezra-Nehemiah (2)
		Chronicles (2)
5	8 now 21	11 now 13

The four criteria used to confirm the Hebrew canon were as follows: (1) the book had to conform to the Pentateuch; (2) it could not have been written after the time of Ezra (circa 400BC); (3) it had to be written in Hebrew; and it must have been written in the land of "Palestine." Both biblical and nonbiblical sources referred to the idea of a finished Old Testament canon. Flavius Josephus, a Jewish writer of the 1st century, wrote the following:

We have but twenty-two [books] containing the history of all time, books that are justly believed in; and of these, five are the books of Moses, which comprise the law and earliest traditions from the creation of mankind down to his death. From the death of Moses to the reign of Artaxerxes, King of Persia, the successor of Xerxes, the prophets who succeeded Moses wrote the history

*of the events that occurred in their own time, in thirteen books. The remaining four documents comprise hymns to God and practical precepts to men.*¹⁷

The Old Latin

During the early church missionary movements, multitudes of people were converting to the Christian faith. However, many of them did not have a common knowledge of Hebrew or Greek. In fact, Latin was the language of the common man. The early church leaders undertook the task of translating the word of God into the common Latin of the people.

Up until his martyrdom in AD 258, Cyprian, a bishop of Carthage in North Africa, wrote numerous letters, treatises and tracts filled with portions of the Latin Bible scriptures. His references to an Itala Latin Bible, confirmed that a vulgate Latin text existed at least one and a half centuries prior to Jerome's corrupt New Latin Vulgate. Tertullian and others well versed in both Greek and Latin also cited the Itala in their writings. The churches continued to copy and circulate the Itala, also known as the *Latina Vulgara*, throughout the 15th century and later. The Itala was the choice of the Latin-speaking Christian people.

Another interesting point to remember is that the verses removed from the modern versions are found in the 2nd century Itala Latin Bible. The modern pseudo-scholar claims that these verses (in whole or in part) should be eliminated because they were supposedly added to the Bible in the 4th century and were not found in the "most ancient Greek manuscripts."¹⁸

These omitted verses are as follows: *Matthew 17:21; Matthew 18:11; Matthew 23:14; Mark 7:16; Mark 9:44-46; Mark 11:26; Mark 15:28; Luke 9:55-56; Luke 17:36; Luke 23:17; John 5:3-4; Acts 8:37; Acts 9:5-6; Acts 15:34; Acts 24:6-8; Acts 28:29;*

¹⁷ William Whiston, trans., Flavius Josephus against Apion, Vol. 1, in Josephus, Complete Works, (Grand Rapids: Kregel), 1960, p. 8.

¹⁸ Many seminaries presently claim that the *Codex Sinaiticus* and *Codex Vaticanus* from the 4th century are the most trustworthy.

Romans 16:24 and 1 John 5:7-8. If these verses were truly added to the canon of scripture in the 4th century, then their readings would not be found prior to that time in the Latin or in the writings of the earliest church fathers,

The International Standard Bible Encyclopedia of 1915 *supports a second century dating of the Old Latin Bible. Under the heading of "Latin Version, The Old" reads:*

The claim of Christianity to be the one true religion has carried with it from the beginning the obligation to make its Holy Scriptures, containing the Divine message of salvation and life eternal, known to all mankind. Accordingly, wherever the first Christian evangelists carried the gospel beyond the limits of the Greek-speaking world, one of the first requirements of their work was to give the newly evangelized peoples the record of God's revelation of Himself in their mother tongue. It was through the Septuagint translation of the Old Testament that the great truths of revelation first became known to the Greek and Roman world. It is generally agreed that, as Christianity spread, the Syriac and the Latin versions were the first to be produced; and translations of the Gospels, and of other books of the Old and New Testament in Greek, were in all probability to be found in these languages before the close of the 2nd century.¹⁹

... The close textual relation disclosed between the Latin and the Syriac versions has led some authorities to believe that, after all, the earliest Latin version may have been made in the East, and possibly at Antioch.

... These Old Latin translations going back in their earliest forms to nearly the middle of the 2nd century are very early witnesses to the Greek text from which they were made. They are

¹⁹ www.studylight.org/enc/isb/view.cgi?number=T5435

the more valuable inasmuch as they are manifestly very literal translations.

Jerome's Latin Vulgate

Jerome (known as *Eusebius Sophronius Hieronymus* in Latin) was commissioned to revise the Old Latin version using an assortment of Greek manuscripts from Alexandria, Egypt. He completed the New Testament in AD 384 and the Old Testament in AD 405. It became known as the *Versio Vulgata* or common version. To support the use of the Greek Septuagint and the shorter Hebrew canon, he called the difference the "*hidden or secret books*" or the Apocrypha.

To support the use of the Greek Septuagint as the source of the Christian Old Testament, Augustine and the Synod of Carthage in AD 397 preserved seven books of the Apocrypha known as the deuterocanonical books. They are the books of Tobias (Tobit), Sirach, Baruch, Wisdom, First and Second Maccabees and Judith, as well as the Greek portions of Esther and Daniel (which included the "Prayer of the Three Young Men," the story of Susannah and Bel and the Dragon). Jerome included these, bringing the total to 46 books in his Latin Old Testament. For over 500 years, Christian churches paid little attention to Jerome's Latin translation. However, as the Greek language became more prominent and the Old Latin less common, Jerome's Latin Vulgate began gaining greater acceptance in the Western churches. It ultimately became the source for all Roman Catholic translations to follow. It was also the first book ever printed by mechanical type on the Gutenberg press and was so named the Gutenberg Bible.

ORTHODOX	CATHOLIC	THE BIBLE
Pentateuch	Pentateuch	Pentateuch
Genesis	Genesis	Genesis
Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy

ORTHODOX	CATHOLIC	THE BIBLE
Historical Books	Historical Books	Historical Books
Joshua	Joshua	Joshua
Judges	Judges	Judges
Ruth	Ruth	Ruth
I Samuel	I Samuel	I Samuel
II Samuel	II Samuel	II Samuel
I Kings	I Kings	I Kings
II Kings	II Kings	II Kings
I Chronicles	I Chronicles	I Chronicles
II Chronicles	II Chronicles	II Chronicles
I Esdras (A)		
Ezra	Ezra	Ezra
Nehemiah	Nehemiah	Nehemiah
Tobit	Tobit	
Judith	Judith	
Esther	Esther	Esther
Maccabees I	Maccabees I	
Maccabees II	Maccabees II	
Maccabees III		
Wisdom Books	Wisdom Books	Wisdom Books
Job	Job	Job
Psalms (151)	Psalms (150)	Psalms (150)
Proverbs	Proverbs	Proverbs
Ecclesiastes	Ecclesiastes	Ecclesiastes
Song of Songs	Song of Songs	Song of Solomon
Wisdom	Wisdom	
Sirach	Sirach	
Prophets	Prophets	Prophets
Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah
Lamentations	Lamentations	Lamentations
Baruch	Baruch	
Letter of Jeremiah		

ORTHODOX	CATHOLIC	THE BIBLE
Ezekiel	Ezekiel	Ezekiel
Daniel	Daniel	Daniel
Hosea	Hosea	Hosea
Joel	Joel	Joel
Amos	Amos	Amos
Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah
Micah	Micah	Micah
Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi
49	46	39

The New Testament contains hundreds of quotations from the Old Testament yet not one quotation from the Apocrypha. All of the Old Testament books are quoted in the New Testament, with the exceptions of Esther, Ecclesiastes and the Song of Solomon.

God committed each of the books of the Old Testament to a Jew. The original writings by these men were called autographs. When the original autograph was copied, the new document was then known as a manuscript.

Copying God's Hebrew Text

Faithful Hebrew scribes took precise steps to prepare both the parchments and themselves in order to copy God's holy word. According to the Hebrew Talmud, the rules of the scribe consisted of the following:

1. The skins of the parchments to make the scrolls had to be prepared in a special way and ceremonially dedicated to God

by the Jews. They could only use clean animal skins bound together with strings also taken from clean animals.

2. Each column could have no fewer than forty-eight and no more than sixty lines.
3. The ink had to be black and prepared according to a special recipe used only for writing scripture. No base metals could be used on the parchment since they were also used for making weapons of war.
4. Every single word written had to be verbalized aloud while they were writing. The scribe could not depend upon his memory but had to copy directly from an authenticated copy.
5. The scribe had to reverently wipe his pen clean every time he copied the Hebrew word for God (*Elohim*). Before he copied the name of God, Jehovah (JHWH), he had to wash his entire body. This was to insure that the scribe did not contaminate the name of God.
6. Any error correction must take place within thirty days after the work was completed; otherwise, the entire manuscript was condemned. One mistake on a sheet disqualified the entire sheet; three mistakes on a sheet disqualified the entire manuscript.
7. The letters, words and paragraphs were counted. If two letters touched each other, the manuscript had to be destroyed. The middle paragraph, word and letter must agree with the corresponding portion of the original document.
8. The documents could be stored only in sacred places (synagogues, etc).
9. As no document containing God's word could be destroyed, they were stored, or buried, in a *genizah*— a Hebrew term meaning "hiding place." These were usually kept in a synagogue or sometimes in a Jewish cemetery.

Some of the rules may appear extreme and even absurd, yet the rules reveal the reverence toward and sacredness exercised in

handling God's word. The Jews, God's custodians, ensured accuracy and precision through these meticulous means. After Jerusalem was sacked by Rome in the first century, the process was lost. While a Hebrew version of the Old Testament continued to exist, the language was no longer spoken by many. Greek and eventually Latin versions continued to be copied.

English has steadily become the universal language of the last few centuries. It is the standard language of science, technology, business, travel and communications. For the past four hundred years, it has been the primary medium through which the text and translation of the word of God has spread throughout the entire world. There is no disputing this fact. The King James Bible is the crowning achievement of a God-orchestrated process. Unfortunately, this fact is the point most disputed by those who reject history and reality.

The translators of the King James Bible revealed the word of God to be a book that transforms lives, convicts hearts and saves souls. Prior to this time, God's word was considered by many throughout the Church Age, to be an instrument of fear and oppression and certainly persecution. These early English translators knew that the scriptures were to be the foundation of all doctrine. The King James Bible shifted the canon of scripture from being a "clergy" controlled book to one that even a kindergartner could now hold in her hands, easily memorize and from which she could learn to read. The Bible transmits the divine record of Almighty God to His most treasured creation. One would think that such a Book would be held in highest esteem by all Christians. Instead, man has used every conceivable means to cast a shadow upon its accuracy and authenticity.





Scholarship-Onlyism and Their Schoolboy Greek

Seminaries have increasingly weakened the faith of their students concerning scriptural inerrancy. During the introductory seminary classes, students are taught that Greek is the language of the word of God (NT), even though the Bible written in their own native tongue saved them and set their souls afire. Slowly, the individual student's focus shifts from learning and treasuring the Bible to learning and treasuring what man thinks.

The student's Greek professor may or may not believe in both the inspiration and preservation of scripture and most likely believes that neither doctrine applies any further than the original manuscripts.¹

¹ This Scholarship-only phenomenon applies to the "TR man," too—one who extols the present-day virtue of the *Textus Receptus* as though he has said anything definitive—in lieu of really being a King James Bible believer. Facts: There have been over 500 printings of approximately 30 distinct editions of the TR made over the last five centuries. Each differs slightly from the others (i.e. Stunica's work published in the Complutensian Polygot—1514 (circulated in 1522); Erasmus—1516, 1519, 1522, 1527 and 1535; Colinaeus—1534; Stephens—1546, 1549, 1550 and 1551; the nine editions of Theodore Beza—1565 through 1604, with the tenth edition published posthumously in 1611; Elezir brothers—1624, 1633 and 1641). The variations among the TR texts generally involve spelling, accents and breathing marks, word order and other

The student begins his course of study with “schoolboy” Greek and rarely ever passes beyond this level of proficiency. Schoolboy Greek teaches that a perfect translation (of the Bible) translates the same word the same way every time and that the translation is always literal. This is fine for beginner exercises in translation, but is certainly not adequate instruction for the actual translation of any language into another. The student begins to exhibit a singular indifference to the proprieties of English speech, while maintaining a servile adherence to the Greek form and process.²

He is taught that a faithful translation is one that faithfully translates that which was originally written. He is then taught that no one can be assured with 100% certainty what was originally written, and that this is the genesis for all of the variants in the Greek and Hebrew apparatus.³ The disillusioned student sits in his courtroom class completely ill-prepared to discern amongst many conflicting witnesses. His new Greek gods (his professors) fail to teach him even the rudimentary principles of translating God’s word into English, only that the English is incapable of containing God’s true word in perfect form because his professor’s alma mater says so.

A translation from one language to the next must always convey the idiom⁴ of the language, in this case English. The idiomatic rendering from a foreign language into another language is by far a higher achievement than rendering the same word and tense in the same mechanical way (i.e. schoolboy mechanics). Ultimately, the

minor kinds of differences. F.H.A. Scrivener (1813-1891) reproduced a Greek text which underlies the King James Bible using Beza’s 1598 edition along with 18 other editions of the TR to find the correct Greek rendering. To contrast the differences: There are about 190 differences between Scrivener’s text and the 1598 Beza text, but around 6,000 differences between the corrupted Critical Text and the *Textus Receptus*.

² John Burgon, *The Revision Revised* (Conservative Classics, 1883) p. 156.

³ The logical and ultimate conclusion is not that man failed but that God failed to keep His word!

⁴ An *idiom* is an expression that conveys an idea other than the literal meaning of its constituent words. A group of words established by usage as having a meaning not deducible from those of the individual words (e.g., raining cats and dogs, kick the bucket, and hanging one’s head).

student's inadequate mastering of the "original languages," along with his need for acceptance by his soon to be alma mater,⁵ compels him to adjust his preaching, teaching and his bible to agree with his coerced position. He finds it easier to get along than to go against the grain.

These seminary courses of study in the original languages are designed *not* to strengthen the student's faith in God's infallible word, but to teach the student to become the Bible's judge, jury and executioner. The student's authority originally directed toward the word of God is soon displaced by the Greek faculty, their lexicons and human veneration. His "faith" becomes dependent upon the degree of certainty concerning a particular text rather than upon God's unfailing faithfulness. This is such a miserable state in which to live, especially when faith is the primary prerequisite.

As a student "progresses," he is further convinced that he does not have the word of God at his disposal and may even wonder if the absolute truth exists at all. He is taught that better and more reliable manuscripts have been discovered which were not available to the translators of 1611. He does not realize that his teachers have become the proverbial blind leaders of the blind.

Gradually, the student becomes convinced that the ignorant masses (uneducated in the original languages) have been led astray from the truth. He begins to believe that his education is the answer to the Church's woes.⁶ On the contrary, this philosophy of education has significantly contributed to the spiritual drought of these last days. Charles Spurgeon in his work, *Extracts on Science*, brings education into its proper perspective.

If the Book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of popelings fresh from college. Are these correctors of the Scriptures infallible?

⁵ Latin: nourishing (i.e., dear) mother (one's university or school to which he owes greater allegiance than to the Almighty Creator).

⁶ 2 Timothy 3:1-2, 7.

Is it certain that our Bibles are not right, but that the critics must be so? Now, Farmer Smith, when you have read your Bible, and have enjoyed its precious promises, you will have tomorrow morning, to go down the street to ask the scholarly man at the parsonage whether this portion of the Scripture belongs to the inspired part of the Word or whether it is of dubious authority . . . We shall gradually be so bedoubted and be criticized that only a few of the most profound will know what is Bible and what is not, and they will dictate to the rest of us. I have no more faith in their mercy than in their accuracy . . . And we are fully assured that our old English version of the Scriptures is sufficient for plain men for all purposes of life, salvation, and goodness. We do not despise learning, but we will never say of culture or criticism, "These be thy gods, O Israel."

C.H. Spurgeon (1834-1892) lived during the period of some of the greatest revivals in England. He lived long enough to see the newly published Revised Version (1881), but never once attributed any revival or spiritual renewal to its having been hatched. His comments above were referring to the King James Bible responsible for triggering the greatest revivals during the Church Age. Every honest historian knows this to be true. Thomas S. Preston, the priest of St. Anne's Catholic Church in New York, perceived the advantages of the Revised Version to Roman Catholicism:

It is to us a gratification to find that in very many instances they [the translators of the Revised Version] have adopted the reading of the Catholic Version, and have thus by their scholarship confirmed the correctness of our Bible.⁷

It is not surprising to see that Rome is now further encouraged by the plethora of these modern versions today. Revival, although significant in England during Spurgeon's day, was unparalleled in America. In addition to widespread spiritual renewal, the King James Bible guided America's unprecedented achievement of individual soul liberty. God used the King James Bible to establish

⁷ Wakefield, *Collection of Opinions*, vol. 2, 21.

both England and America as the two nations most instrumental in carrying the gospel around the world.

When translation of the word of God into English was in its infancy, it was said that the plowboy could know more than the pope. How could this be so? Was this simply a jab at the pope? It is quite simple. The plowboy without formal education would now have a Bible in his hands that could open his eyes and change his heart and life. He did not need to know the first Hebrew, Greek or Latin word, but would now have the opportunity to read the Bible in his own language. With the help of the Christian's indwelling Guide (the Holy Spirit), he could now read a verse in its context to help determine its meaning. Through faith, he could know more than those most educated who failed to trust God as their true teacher.

The Bible Student Becomes the Teacher

Eventually, the cycle continues when the Bible student graduates and moves on to serve in the pastorate. He unintentionally begins to convince his congregation that his knowledge of the *original languages* makes him spiritually superior to them. He becomes their final authority, and the clergy/laity class divisions begin to emerge even within the local congregation. One should recognize the similarities between this unfortunate scenario and that found in Roman Catholicism. Rome instituted the priesthood system and for many centuries exclusively used the Latin language, effectively keeping the multitudes in darkness. Unfortunately, this new philosophy has spread far and wide producing many "Protestant popes," each seeking elevation to his own man-made pedestal.

When Jesus spoke, "...*the common people heard him gladly*" (*Mark 12:37*). In contrast, the majority of the scholars and religious leaders rejected and resisted Him. History repeats itself because "*there is no new thing under the sun*" (*Ecclesiastes 1:9*). Bible colleges and seminaries need to teach the Bible as infallible and the original languages as a means to convince the gainsayers (*Titus 1:9*), not as a tool to "correct" that which needs no correction. The

moment a person runs to the Greek or Hebrew lexicon, he is about to give you his private interpretation (*2 Peter 1:20*). This is true because the lexicon will offer a choice of words that could be used, and he will have to make a guess concerning the one he feels is right.⁸

The misdirection of one's final authority may not be readily apparent, but the confusion caused by the various versions of the bible is easily recognizable. Are all of the different versions necessary or inspired of God? Do multiple textbooks (bibles) make sense? Consider this: No teacher would ever teach a history, science or math class and instruct everyone to bring his favorite textbook version to class. However, this identical situation is repeated in churches every Sunday. The preacher "preaches" out of one version and the people in the pews potentially have a dozen or more other versions from which they "follow along," creating confusion and utter chaos (*1 Corinthians 14:33*)!

The King James Bible is *the* word of God for the English-speaking people. There is no other. God provides, and Bible believers cite many reasons for this truth. In any analysis, we should first consider the scriptural testimony. The Bible irrefutably tells us that God will *preserve* His word and not allow it to pass away. Furthermore, scripture tells us that God *magnified* His word above all of His name. For these reasons and many others, Satan takes pleasure in creating doubt concerning the *authority* of the words of God. With no absolute authority, every man is his own god.

As we study some of the facts concerning manuscript evidence, the first point to be understood is that there are over 5,800 Greek manuscripts and manuscript fragments of the New Testament in existence today. The vast majority of these manuscripts from all over the world (including Greece, Asia Minor, England, Ireland, Constantinople, Syria, Africa, Gaul, and Southern Italy) support

⁸ Dennis Spackman, *The Certainty of the Words of Truth*, (New Zealand), p. 155.

the King James Bible. However, the two ancient manuscripts that are the major foundation for the modern versions come from one locale—**Alexandria, Egypt**. During the early Christian centuries, Egypt was a land in which heresies were rampant. Today, we find that the Muslims are the predominant group controlling this region. The same was true two thousand years ago—except under a different name.

Dr. Sam Gipp (in his book *Is Our English Bible Inspired?*) offers some interesting thoughts on the two pillars of Bible inspiration and preservation.

*The two pillars that undergird Scripture are **Inspiration** and **Preservation**. If God did not inspire the Bible, then “preservation” is irrelevant since there is nothing to “preserve.” If God did not preserve that which He inspired, then there is no perfect Bible on this earth anywhere right now. ...Inspiration without preservation is a “Divine waste of time.”*

*It is somewhat confusing and unexplainable that a person could claim that God could use sinful men **to preserve** His words, when all Fundamentalists believe that he used sinful men **to write** His inspired words. ...Certainly a God who had enough power to overcome human nature to inspire His words would also have enough power to overcome human nature to preserve them. ... Those who believe in Divine inspiration without Divine preservation cannot explain why God would inspire the Originals and then lose them.*

*To preserve what was never inspired is impossible. To inspire and not preserve is foolish. Furthermore, why would a God Who overcame men's humanity to **write** His words turn the preservation of them over to those same fallible men?⁹*

Unfortunately, there are many well-educated Christians who believe that God wasted His time. Not one honest Christian exists

⁹ Sam Gipp, *Is Our English Bible Inspired?* (Miamitown, OH: Daystar Publishing, 2004) p. 15-16, 19-20, 23.

upon the face of earth that claims inspiration and preservation for any Bible except those who believe that these two precepts apply to the King James Bible. One Bible stands alone, originating from a completely different source than all of the modern versions now in existence or yet to be produced. The evidence supporting the rejection of the Alexandrian (Egyptian) texts and the acceptance of the manuscripts underlying the King James Bible is overwhelming. Keep in mind that many works have been dedicated to uncovering the scriptural truths and historical facts presented in summary form here. In any discussion, we must first consider the scripture supporting one's Bible position.

The Scriptural Evidence—Preservation

God promises to preserve His word in the manner and form of His own choosing. It is hard to believe how effectively Satan has used our Bible colleges and seminaries to convince many God-called men that God's promises have failed today. Their future effectiveness is directly associated with their willingness to take God "at His word."

Psalm 12:6 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 for ever.

Much like the promises of the Old Testament, the New Testament contains the same promise of supernatural preservation. God promises that His words will not pass away, contradicting the basic premise for the existence of the modern versions. The Bible does *not* say that preservation is limited to His *thoughts* not passing away, but goes so far as to promise the longevity of His very words. The book of Matthew reiterates the point and further emphasizes that God means "words."

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

Similar to Joseph Smith's claim to restore "true religion" by founding the Church of Latter Day Saints (the Mormon church), the modern day Bible critic claims to be restoring God's "lost" words by creating new bible versions. Stewart Custer of Bob Jones University once claimed during a debate: "*God has preserved his word in the sands of Egypt.*"¹⁰ This concept flies in the face of all historical facts and scriptural truths. Unfortunately, the smarter the man is sometimes the larger the spiritual cataracts on his blinded eyes and mind. A common instigator works behind the scenes creating both false religions and false bibles. His satanic influence manifests itself in the production of rotten fruit. God magnifies His true word, whereas Satan strengthens the error.

The Scriptural Elevation—Magnification

Christians love to sing songs praising the precious name of Jesus Christ. According to God's word, we should be singing songs that not only praise His name but also magnify His precious word. *To magnify* means to make greater in size or to appear greater or seem more important than a person or thing appears to be. Either of these definitions plainly reveals God's purpose and plan concerning His word. He wants His word magnified above even His precious name. This may seem foreign to Christians that love their Saviour, but it is scriptural and makes sense when considered in context.

Psalm 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

While on a trip with the **Baptist History Preservation Society**, I traveled to Barren County, Kentucky.¹¹ There, I read the Articles of Faith of the Barren River Association adopted in 1830. There were twelve articles listed. The first and second are reproduced below. Pay particular attention to the order—the word of God comes first.

¹⁰ Stated in a debate by Stewart Custer in 1984 at Marquette Manor Baptist Church, Chicago, IL.

¹¹ Baptist History Preservation Society, 640 Rimertown Road, Rockwell, NC 28138. Jeff Faggart, founder (704) 785-8580.

These articles demonstrate these Christians' understanding of *Psalm 138:2*.

The Articles of Faith of the Barren River Association, adopted at her constitution at the Mount Pleasant Meeting House, Barren County, Ky., Sept. 15, 1830.

1st We believe that the scriptures of the Old and New Testaments, as translated by the authority of King James, to be the words of God, and is the only true rule of faith and practice.

2nd We believe in one only True and living God: Father, Word, and Holy Ghost.¹²

Unlike so many contemporary churches, these men understood the importance divinely intended to be placed upon the word of God. In addition to their magnification of God's word, also take note that this church believed the King James Bible to be THE word of God over 170 years ago. Some may respond that these 19th century American Christians did not have all the bible version choices available to today's Christians. Amen to that (*1 Corinthians 14:33*)!

Satan's Plan—A Subtle Attack

The fall of man began with this question from the subtle serpent: "Yea, hath God said...?" (*Genesis 3:1*). This same question has been posed by every new bible version to hit the market. As a great preacher of old said: "*The approved method of the present carnival of unbelief is not to reject the Bible altogether but to raise doubts as to portions of it...*" Once one doubts the efficacy and inerrancy of the Bible, he falls prey to a never-ending search for truth. The Bible critic is "Ever learning, and never able to come to the knowledge of the truth" (*2 Timothy 3:7*).

The Lord Jesus Christ warned of Satan's mode of attack: "Now the parable is this: The seed is the word of God... then cometh the devil, and taketh away the word..." (*Luke 8:11-12*). The easiest way

¹² C.P. Carothorn & W. L. Warnell, *Pioneer Church Records of South Central Kentucky and the Upper Cumberland of Tennessee 1799-1899*, (1985), Reprinted by Church History Research & Archives, Dayton, OH., p. 23.

to deceptively take something away is to replace it with something that seems similar. Replacing the genuine article with a counterfeit works effectively, whether the counterfeit be the *RV*, *Goodspeed*, *Riverside*, *American*, *Moffatt*, *ASV*, *Williams*, *RSV*, *Phillips*, *Berkley*, *NEV*, *NWT*, *Good News*, *NASV*, *New World*, *Amplified*, *Living*, *IV*, *NIV*, *NKJV*, *New Scofield*, *NCV*, *CEV*, *New Living*, etc., etc., etc.

Of necessity, the counterfeit must *look* like the real thing. Many times the modern versions do not initially remove every single instance of a particular doctrine. Thus, the changes incorporated into the new versions are limited, though they systematically attack key doctrines. The changes become progressively more pervasive as the public becomes accustomed to accepting change and grows further removed from the truth of the actual word of God. The true scriptures give us multiple witnesses, thus confirming God's system of judgment and justice. Consider *Matthew 18:16* (two or three witness requirement) and *Ecclesiastes 4:12* (a threefold cord is not quickly broken). God includes multiple witnesses to His truths for this purpose.

Satan has not altered his strategy much over the millennia. He still tries to deceive God's creation (*Revelation 12:9*). If he attacked the word of God in the Garden of Eden, and used God's very words to tempt God Himself in the wilderness, he will use the same method with us today. The Bible describes his satanic *modus operandi*. "*But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ*" (*2 Corinthians 11:3*). Satan still effectively deceives the unsuspecting. Too many Christians have neglected the spiritual battle and forgotten the identity of the one with whom they contend (*Ephesians 6:12*).

Because of a rejection of the truth through sin and rebellion, the prophet Amos foretells of the day when men will hunger, not for food, but for the word of God. Although Amos' prophesy foretells God's judgment upon Israel, we have a similar situation occurring in

churches today. Truly, history does repeat itself. *“Behold, the days come, saith the Lord God, that I will send **a famine** in the land, not a famine of bread, nor a thirst for water, but of **hearing the words of the Lord**: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it” (Amos 8:11-12). [Satan’s mission accomplished.]*

Since the 1880’s, over 200 different English versions of the Bible have appeared. Has God authored each and every one of these? God could not have authored all of these *contradictory* versions, *“for God is not the author of confusion...” (1 Corinthians 14:33)*. Can you guess who the author of this confusion might be? He is the same one who confused and beguiled Eve in the Garden; who used the scripture to tempt our Lord and Saviour in the wilderness; and who has blinded man and initiated his search for the ever-elusive “true word of God.”



“Too many of us have a Christian vocabulary rather than a Christian experience. We think we are doing our duty when we’re only talking about it.”

Charles F. Banning



The Bible's Simplified Family Tree

The term “original autographs” refers to the actual manuscripts penned by the writers of each of the 66 books of the Bible. They were written in manuscript form by one of God’s prophets or apostles. The original autograph was given to the nation of Israel (Old Testament) or a local New Testament church. Some of the New Testament epistles were sent to individuals such as Timothy, Titus and Philemon. God, in His infinite wisdom and foreknowledge, primarily chose the Hebrew and Koine Greek languages¹ to be used for the originals of the Old and New Testaments, respectively. Both of these tongues became “dead languages” within several hundred

¹ Some people question how English could be the one language in which God’s word is perfectly preserved today, but they fail to realize that this has always been God’s method. If someone wanted access to the word of God during Old Testament times, they had to learn Hebrew—the language of God’s chosen people. God did not feel obligated to translate His word perfectly into every other language on earth. The same holds true concerning Greek and the New Testament times. God was going to take His message to the Gentiles and ultimately use them to spread His word throughout the world so He chose the common language of the day—Greek. The Lord was under no obligation to put His perfect word into every other language in existence at the time.

years after each respective canon was completed. Thus, the words of the biblical canon became “frozen in time,” rendering them immune to the ongoing changes in meaning that occur in an extant, spoken language such as our current English. Much like Latin, the Hebrew, Koine Greek and the biblical English languages retain their fixed properties of meaning.

In contrast to the Hebrew and Greek used in the original autographs, English today is a living language. As such, new words are constantly being added to the English language, and old words remain in a state of flux.² For instance, the fourth edition of *The American Heritage Dictionary*, released in the year 2000, advertises its product with the following quote: “*This edition has nearly 10,000 new words and senses that reflect the rapid pace of change in the English language today.*”³ Unlike the modern versions of today, the King James Bible was translated at a time when English was in its purest form. Since that time, the English language has progressively degenerated from what it was in 1611, and even 1769, to what it is today. The real question is whether or not God’s word should be forced to embody the degeneration of our language?

These original manuscripts (autographs) penned by the authors wore out from use. When certain other tribes, synagogues, churches, etc. desired a copy of a sacred writing, a copy was made for them. These copies are called “*manuscripts*” because they were written with pen and ink (prior to the advent of the printing press and typesetting).

Old Glory and Old Manuscripts

Scribes generally destroyed old, worn manuscripts after the new copies had been made (a process analogous to our disposing of a weathered or tattered American flag). These scribes were not concerned with holding onto the originals because they had faithfully

² Jones, *op. cit.*, p. 10, 11.

³ The American Heritage® Dictionary of the English Language, Fourth Edition. Copyright © 2000 by Houghton Mifflin Company. Published by the Houghton Mifflin Company.

copied the text. This copying by God's servants resulted in the faithful promulgation of God's word to subsequent generations and the destruction of the oldest manuscripts following the uncorrupted line.

This method of destroying the older manuscripts spawns an interesting dilemma for those who know that all modern versions claim to be from the "oldest" manuscripts. Of course, to the earthly-minded bible reviser, older equates to better; thus the modern version footnotes generally reference the "oldest and best manuscripts." Unfortunately for those influenced by the modern versions, the revisers' position should be the absolute opposite. The manuscripts with longevity owe their antiquity and continued existence to disuse and to rejection by the Church.

God's Word Increased and Multiplied

Other tribes, synagogues, churches, etc. made copies of these legitimate manuscripts until, eventually; copies of the sacred writings had been distributed worldwide. The written word of God spread in much the same way as the verbal word of God spread in the first century. The only alternative explanation of the history of the Bible is that God's promise has failed and the words of God have indeed passed away (*Matthew 24:35*). However, this is the record of God's testimony concerning His verbal and written record:

Acts 6:7 And the word of God increased...

Acts 12:24 But the word of God grew and multiplied.

Acts 13:49 And the word of the Lord was published throughout all the region.

As the manuscripts are traced back to their beginnings, Acts chapter 13 says that the word was published, with verse 1 stating its point of origin: "*the church that was at Antioch.*" Antioch, Syria gave birth to the Majority text,⁴ which is the text of the King James Bible. The Majority text literally means that it comprises the

⁴ Other names for the Majority text are the Apostolic text, Eastern text, Antiochian text, Byzantine text, Traditional text and Received text (also in Latin, *Textus Receptus*).

majority or 99% of all 5,000+ texts⁵ in existence today. These texts have a high level of *agreement* amongst themselves. The Minority texts comprise less than 1% of all extant manuscripts and are the primary basis for the modern versions. These texts not only differ from the Majority text but also contain a high level of *disagreement* amongst themselves.⁶

Dire Warning

History proves that God providentially preserved His word. However, throughout history, Satan's henchmen were busy creating and copying manuscripts too. Church history and the Bible warn about early corruption of the words of God. For instance, the Apostle Paul penned this warning to Christians in the first century concerning Satan's devices: "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 Corinthians 2:17**). Floyd Nolen Jones' apt description of the early days of New Testament corruption contradicts the standard Bible critic's position.

Hort said there were no signs of deliberate altering of the text for doctrinal purposes, but the Scriptures and the church 'Fathers' disagree with him. Again, II Corinthians 2:17 says that 'many' were corrupting the Scriptures during the time of Paul. From the letters and works of the Fathers, we know of Marcion the Gnostic who deliberately altered the text for doctrinal purposes as early as 140 A.D. Other corrupters of Scripture were named by the mid-second century by these church Fathers. For example, Dionysius (Bishop of Corinth from A.D. 168 to 176) said that the Scriptures had been deliberately altered in his day. Many modern scholars recognize that most variations were made deliberately.

⁵ As of May 2011, the manuscript witnesses are: Papri (127), Unicals (320), Minuscules (2,907), Lectionaries (2,451) = 5,805 manuscripts per Dr. Sam Gipp personal correspondence.

⁶ The differences in the four Gospels alone between the Bible critics' *Sinaiticus* and *Vaticanus* have been well documented. The **differences** between these two "highly regarded" texts are as follows: Matthew—656, Mark—567, Luke—791, John—1,022; totaling 3,036.

⁷ Jones, *op. cit.* p. 134.

The modern version position that all Bibles read the same and no satanic textual corruption exists exhibits either the height of naïveté or the depths of deception. However, the raging battle comes as no surprise to those familiar with the history recorded between God and the forces of evil.

The English Bible: God's Line vs. Satan's Line

The copies that were proven to be good copies were “received” by the synagogues and local churches and became known as the “Received Text.” Of the 5,805 manuscripts, 80% are in full agreement with the true text and a full 90% of the witnesses agree 97% of the time! In addition, **ALL 2,143 Greek lectionaries** support the Received Text underlying the King James Bible. (Lectionaries are manuscripts containing scripture lessons read publicly in the churches. In other words, the churches that utilized the lectionaries **ALL** used the text that gave birth to the King James Bible!!!!)

John Wycliffe

In 1382, John Wycliffe (or Wyclif or Wycliff) gave the English-speaking people their first complete English translation of the Bible. Since this event occurred prior to the invention of the printing press, these copies were all handwritten. Long before the Protestant Reformation, there were efforts to thwart the advancement of the Roman Catholic establishment in England. John Wycliffe (an Oxford don) spearheaded the movement to exalt the authority of the scripture over the authority of the Roman Catholic Bishops. During a four-year period, a group of Wycliffe-trained Bible teachers translated the entire Old Latin Bible into English. They used the Latin because Greek manuscripts were rare in England, and most students during this period never studied or learned the Greek language.

Wycliffe was educated in and acquainted with every branch of learning, including that of the Roman Catholic canon. Even his enemies knew him to be a wise man thirsty for knowledge. Wycliffe

did not set out to oppose the Romanist views, but the more he studied God's word the more he discerned the errors of the papacy. It became obvious to him that Rome had forsaken the word of God, replacing it with human tradition. Though the word of God had been banished by Rome, he sought for it to be restored to the people. He believed the Bible to be directly given by God. He also believed it to be timeless, unchanging, free from error and contradictions, containing only truth, accepting no addition, and suffering no subtraction. It alone is infallible and the one and only authority for the faith.⁸

According to Rome, friars had the power to hear confessions and grant pardons. These pleasure-seeking friars spent their time in luxury while superstitious multitudes were led to believe that religious duty sufficiently secured them a place into heaven. Wycliffe knew that these teachings were completely contrary to the scriptures.

Wycliffe became known as the "Morning Star of the Reformation" because of his opposition to the papacy and its ecclesiastical abuses. As this English Bible was read to the common people, Wycliffe's followers (known as **Lollards** or "**Poor Preachers**") expounded the readings (true God-ordained biblical preaching and teaching). Wycliffe declared, *"That all the Gospel is a rule sufficient of itself to rule the life of every Christian man here, without any other rule. That all other rules, under whose observances divers religious persons be governed, do add no more perfection to the Gospel, than doth the white color to the wall—That the pope, nor any other prelate of the church, ought to have prisons wherein to punish transgressors... tying of people to set forms of prayer, is abridging the liberty which God has given us."*⁹

Around 1378, Wycliffe published "*De Veritate Sacrae Scripturae*" in which he expounded that all God's children are equal

⁸ Wycliffe, John, *De veritate Sacrae Scripturae* (On the Truth of Sacred Scripture), 1378.

⁹ The Congregational Quarterly, Vol. 1, "John Wickliffe: A Sketch of His Life and Opinions," (Boston: July 1859), p. 293-294.

and equally able to understand the scriptures. He declared that, "*The holy scripture is the preeminent authority for every Christian, and the rule of faith and all human perfection.*" One year later, he repudiated the Roman Catholic doctrine of transubstantiation. His views (considered by some to be revolutionary and even heretical) caused him to lose the loyal support of John of Gaunt. In 1382, the Council at Blackfriars in London declared Wycliffe's teachings heretical. After being found guilty, he retired from Oxford and produced nearly sixty works during a four-year period.

It is not possible to adequately appraise the extent of Wycliffe's influence, but a few years after his death an enemy bitterly observed that if you met any two men on the street, one was sure to be a Lollard. This reveals the significance of his influence and that of the English Bible for the English-speaking peoples. Wycliffe's influence was rather unique because it focused on the common man rather than the scholars. He made the Bible the "people's Book," making the English people the first of the modern nations to have the entire Bible in their familiar tongue.

Regretfully, because of his lack of knowledge in Greek and Hebrew, he based his work primarily on the Latin manuscripts, such as the Old Latin Bible. Foxe confirms Wycliffe's use of the Latin in his comments about William Tyndale. Tyndale later became the first individual to return to the original languages of Hebrew and Greek for translation. All of the English versions before Tyndale were translations of a translation, all derived from the Latin versions, which did not effectively translate into English.¹⁰

A clear understanding of the life and times of this man is imperative for an adequate understanding of the history of the Bible. Wycliffe pointed out the particular failings of Roman Catholicism because of this religious establishment's un-biblical ecclesiastical nature. He was well aware of Rome's tactics of appointing non-

¹⁰ John Foxe *et al.*, *Foxe's Christian Martyrs of the World* (Westwood, NJ: Barbour & Company, 1985) p. 362.

resident foreign “clergy” who imposed and collected bizarre taxes to siphon money from the offended country. Wycliffe commented when there were two popes that there was no scriptural basis for even one! Whenever he was challenged regarding his views, Wycliffe said that the scriptures alone were his source and his authority. His response was identical to that of all those who elevate scripture above all else.

When summoned to trial on three different occasions to answer charges against his teachings, Wycliffe declared that he followed the scriptures alone. He declared that if he were shown to be wrong by the scriptures, he would retract his teachings. He believed that anything not agreeable to scripture should neither be imposed nor obeyed in things “temporal or spiritual.” At the hearings, his words pierced the hearts of many of those present. He said, *“With whom think you...are ye contending? with an old man on the brink of the grave? No! with Truth—Truth which is stronger than you, and will overcome you.”*¹¹ Each trial, he was admonished and released and none of his adversaries attempted to prevent him.

Wycliffe loved the scriptures and made it a practice of reading the Bible in public. His ardent attachment to the scriptures earned him the appellation of the *“Gospel Doctor.”*¹² His preaching, teaching and writing addressed many of the leading issues of his day—papal supremacy, transubstantiation of the Eucharist, and the monks: their corruptions and their lack of biblical foundation. Rome held that only it can interpret the Bible correctly, but Wycliffe rejected this notion and proved it to be false. Rome recognized Wycliffe as the man who *“laid the axe to the root of her proud but corrupt tree.”*¹³

After his death, Wycliffe was excommunicated by Rome for his attempt to give the common people the words of God in the English

¹¹ David Fountain, *John Wycliffe—The Dawn of the Réformation*, (Southampton: Mayflower Christian Books, n.d.), p. 28-29.

¹² Robert Vaughan, *The Life and Opinions of John de Wycliffe, D.D.*, Vol I. 2nd Edition, (London: Holdsworth and Ball, 1831), p. 248.

¹³ The British Quarterly Review, Vol. XXVIII, (London: Savill and Edwards, July and October 1858) p. 403.

language. His death did not end the hatred spewed his way. Pope Martin V at the Council of Constance in May, 1415 posthumously condemned Wycliffe for heresy. The Council in its fanatical zeal ordered his bones exhumed and his remains burned. The orders were carried out in 1428 when they unearthed his bones, burned them to ashes and scattered them into the Swift River at Lutterworth.

While Wycliffe's remains *swiftly* traveled down the waters, his work spread like wildfire. Since translating from the Latin to English created certain readability problems, his work was soon revised. Later editions were widely disseminated throughout the 15th century and became known as the "Lollard's Bible." The Lollards traveled throughout the country preaching the gospel and declaring that the scripture was the all-sufficient source.

Erasmus Greek Text

In 1516, a scholar named Desiderius Erasmus Roterodamus¹⁴ (1466-1536) was led of God to produce the first *printed* edition of the Greek New Testament. Working with John Froben, Erasmus published the first Greek-Latin parallel New Testament. The impetus for his producing the Greek text was a book that he read in 1504 that corrected Jerome's Latin Vulgate on the basis of the reliable Greek manuscripts.

He prepared an edition of the Greek to be printed beside his Latin version to demonstrate the text from which his Latin came. This was the first Greek New Testament in a millennium to be produced without using the Latin Vulgate, and it was the first Greek edition to issue from a printing press. Although he did not have a complete text, he used the manuscripts available to him to produce a Greek New Testament, which later became known as the *Textus Receptus*¹⁵ (Received Text).

¹⁴ Born: Gerrit Gerritszoon

¹⁵ The *Textus Receptus* is a term used to generically apply to all editions of the Greek New Testament that follow the early printed editions of Desiderius Erasmus.

Some Bible critics claim that his work was inferior because he was supposedly ignorant of the competing text types. These charges are simply inaccurate propaganda circulated by those desiring to discredit the King James Bible. History proves that 100 years prior to the King James Bible's publication, Erasmus knew of the text used to influence the modern bible critics. He simply considered *Vaticanus*, as well as the other Alexandrian texts, to be unreliable spurious variants.

The historical record proves that he was completely aware of the *Vaticanus* manuscript and had regular correspondence with his friend, Paulus Bombasius, the Papal librarian, concerning it.¹⁶ In addition to his regular correspondence with Bombasius, a Catholic priest named Juan Sepulveda sent extracts of the *Codex Vaticanus* to Erasmus attempting to convince him of its superiority.¹⁷ After considering the material provided, Erasmus rejected the *Vaticanus* as a variant text type. (*Vaticanus* is discussed further under Satan's line of manuscripts.)

Erasmus was uniquely qualified for the task at hand but was considered the most unlikely candidate. Who better to expose the fallacies of Roman Catholicism than one completely familiar with its ways? Although Erasmus had been raised and trained by Catholic monks, he was a true man of character. He spent his life writing about and protesting the false doctrines of the Roman Catholic system, and it is certain that he had trusted in Christ's finished work for salvation. Erasmus wrote in his *Treatise on Preparation for Death*:

We are assured of victory over death, victory over the flesh, victory over the world and Satan. Christ promises us remission of sins, fruits in this life a hundredfold and therefore life eternal.

¹⁶ Samuel Prideaux Tregelles, *An Account of the Printed Text of the Greek New Testament with Remarks on Its Revision upon Critical Principal Together with a Collation of Critical Texts*, (London: Samuel Bagster and Sons, 1854), p. 22.

¹⁷ Marvin R. Vincent, *A History of the Textual Criticism of the New Testament*, (New York: MacMillan, 1899), p. 53; F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, 4th ed., ed. Edward Miller, 2 Vols., (London: George Bell and Sons, 1894), Vol I, p. 109.

And for what reason? For the sake of our merit? No indeed, but through the grace of faith which is in Christ Jesus . . . Christ is our justification . . . I believe there are many not absolved by the priest, not having taken the Eucharist, not having been anointed, not having received Christian burial, who rest in peace. While many who have had all the rites of the Church and have been buried next to the altar, have gone to hell... ”¹⁸

This is why Erasmus' true friends were the Protestant scholars among whom he lived and died. He was really a Catholic in name only. He once stated "Do you think that the scriptures are fit only for the perfumed?...I venture to think that anyone who reads my translation at home will profit thereby." He boldly stated that he wanted the Bible in the hands of "*the farmer, the tailor, the traveler, and the Turk.*" Later, to the astonishment of his upper-classed colleagues, he added "*the masons, the prostitutes and the pimps*" to that declaration.¹⁹

Cambridge historian Owen Chadwick said he was an "ex-monk...a Protestant pastor preached his funeral sermon and the money he left was used to help Protestant refugees."²⁰ He was buried at a Protestant church in Basel. Erasmus shows up on Sebastian Frank's list of heretics of the Roman Catholic Church.²¹ The Council of Trent condemned Erasmus' translation of the Bible because it did not match their corrupt Vulgate translation, but rather followed the text of true Christianity.

In 1559, the pope placed Erasmus' writings on *The Index of Forbidden Books*, just as the word of God had been placed on that list in 1229.²² The Council of Toulouse, which met in November of 1229 (about the same time as the crusade against the Albigensians),

¹⁸ Roland Bainton, *Erasmus of Christendom*, (New York: Charles Scribner's Sons, 1969), p. 68-70, 269-70.

¹⁹ www.samgipp.com/answerbook/?page=57.htm

²⁰ Owen Chadwick, *A History of Christianity*, (New York: St. Martin's Press, 1995), p. 198.

²¹ Roland Bainton, *Erasmus of Christendom* (New York: Scribner's, 1969), p. 257.

²² *Ibid.*, p. 277-278.

set up a special ecclesiastical tribunal, or court, known as the Inquisition to search out and try heretics. Twenty of the 45 articles decreed by the Council dealt with heresy. It ruled in part:

Canon 2—The lords of the districts shall carefully seek out the heretics in dwellings, hovels, and forests, and even their underground retreats shall be entirely wiped out.

Canon 14—We prohibit the permission of the books of the Old and New Testament to laymen, except perhaps they might desire to have the Psalter, or some Breviary for the divine service, or the Hours of the blessed Virgin Mary, for devotion; expressly forbidding their having the other parts of the Bible translated into the vulgar tongue.²³

Truth prevailed no matter how much Rome and the papacy fought against those who tried to spread the word of God. The *Textus Receptus* was eventually translated into other languages, including French, Dutch, Danish and Czech. Other well-known Bibles were also produced from Erasmus' work. These included the Swedish Uppsala Bible, the Spanish Reyna, the Italian Diodati version and Martin Luther's German Bible.

Stephanus Greek Text

Robert Estienne (Latin, Stephanus)²⁴ continued the work of Erasmus following his death in 1536. Robert was born into a home of nobility in France around the turn of the 16th century. They were a family of printers by trade. In 1539, Robert's renowned scholarship of Latin and Hebrew earned him a position as the king's printer ("Royal Typographer") for Hebrew and Latin. The following year, he also became the king's printer for Greek.

²³ Pierre Allix, *Ecclesiastical History of Ancient Churches of the Albigenses*, published in Oxford at the Clarendon Press in 1821, reprinted in USA in 1989 by Church History Research & Archives, P.O. Box 38, Dayton Ohio, 45449, p. 213.

²⁴ Stephanus is the Latin translation of his French name. English writers from the 18th and 19th centuries referred to him as Robert Stephens.

His most important works are his four editions of the Greek New Testament of 1546, 1549, 1550 and 1551. His 1550 edition was the first Greek New Testament printed with the critical apparatus providing the variant readings and symbols to indicate manuscript evidence. His translations infuriated the religious hierarchy of his day. In 1550, he fled to Geneva, Switzerland to escape the violence of his persecutors, where he set up his printing house to publish his final edition of the Greek New Testament.

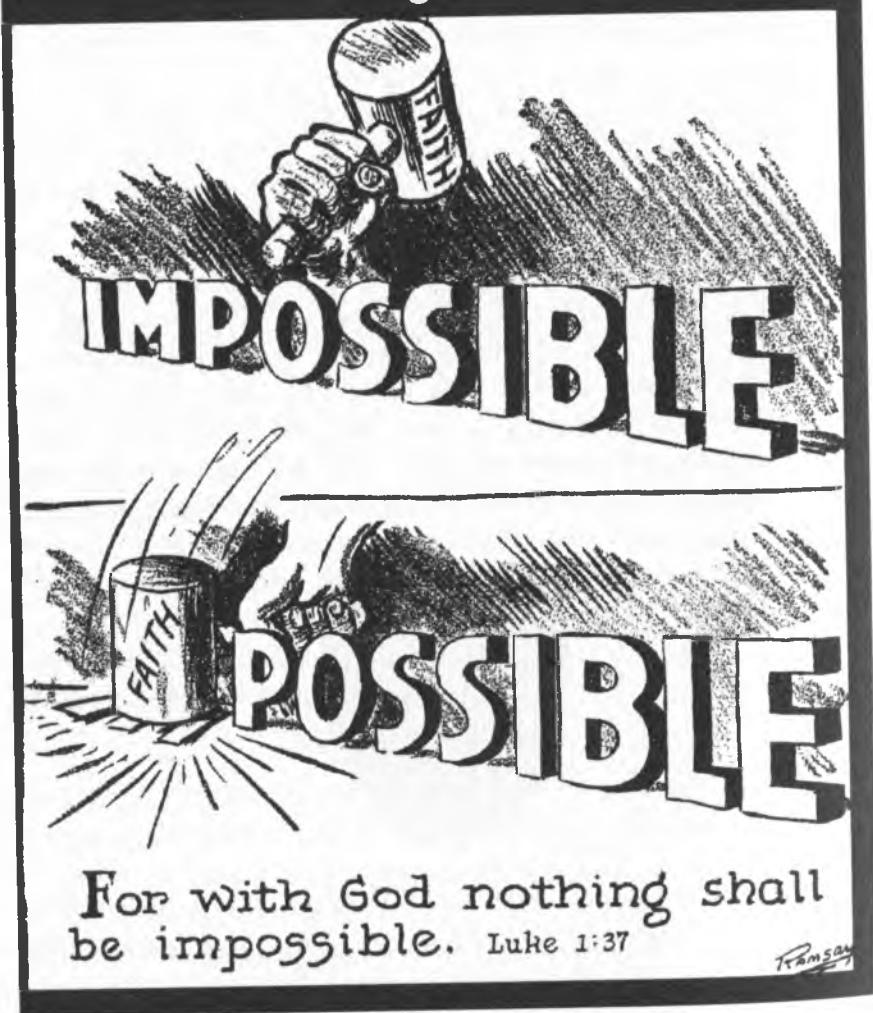
Stephanus was the first to print the Bible by dividing it into standard verses. He built upon the foundation of Stephen Langton's Bible chapter divisions by further separating the chapters of his 1551 Greek New Testament into numbered verses. The Geneva Bible would become the first printed Bible to include both chapter and verse divisions. Robert Stephanus died in Geneva, Switzerland on September 7, 1559. His sons Henri, Robert and Francois carried on his work.



"When we rely on organization, we get what organization can do. When we rely upon education, we get what education can do. When we rely on eloquence, we get what eloquence can do. But when we rely on the Holy Spirit, we get what God can do."

A.C. Dixon

Smashing the Prefix



"Our Christian experience must agree with the Bible. We will be taught by the Bible and fed by the Bible. But we do not believe in Christ because He is in the Bible: we believe in the Bible because Christ is in us."

Claxton Monro



Satan's Line of Manuscripts

Every piece of literature, with one notable exception, is the product of natural human processes. Only the Bible is the living word of the living God! Unfortunately, mainstream "Christianity" discounts or completely ignores this fact. The resultant biblical infidelity has caused irreparable harm. In fact, the inferior translations contradicting the truth dominate the shelves of Christian bookstores, along with the quotations in Christian periodicals and publications. The following details examine some of the unsavory history often overlooked or disregarded by the seminaries.

In 1475, the Vatican library logged in a manuscript known as *Codex Vaticanus*. Almost four centuries later, it was "rediscovered" in 1845 to become one of the most destructive influences to modern biblical scholarship. Where did it come from and why did it last so long? It is believed to have originated around AD 350 through the efforts of Eusebius. Eventually, the *Vaticanus* and the *Sinaiticus* were joined together to become the two primary pillars forming the Critical Greek Text.

In 1844, a second Alexandrian type manuscript was discovered in a monastery at the foot of Mt. Sinai. *Codex Sinaiticus* also dates back to the same time period as *Vaticanus*. Some Bible historians believe that these two copies have a common ancestry. Either, or both of them, could have been part of the 50 copies that the Emperor Constantine instructed Eusebius to prepare for the new churches he planned to build in Constantinople.¹

Thousands of changes by many different scribes throughout history have been noted within their pages. Additionally, over three thousand differences between the two texts have been documented in four Gospels alone. Even with all of these changes and the differences between the two texts, their influence upon the revision committee turned out to be Satan's greatest *coups de grace* since his perversion of God's words in the Garden of Eden. Their shelf life attests to the fact that neither manuscript was included in the "received" text line of manuscripts used and worn out by the churches.

In 1853, two men named Brooke Foss Westcott and Fenton John Anthony Hort set out to write a Greek text based on these two Alexandrian texts (*Codex Vaticanus* and *Codex Sinaiticus*). Since these two texts by that time disagreed with each other in some 3,036 places in the four Gospel books alone, the two men had to come up with a completely subjective text influenced by their heretical views. Consequently, they wrote an "eclectic" text, meaning they preferentially picked and chose certain portions of scripture from the *Vaticanus* manuscript and other portions from the *Sinaiticus* manuscript until they produced a rendering that satisfactorily conveyed their pet and perverse doctrines. (BUT "...no prophecy of the scripture is of any private interpretation." **2 Peter 1:20.**) Scrivener reported 15,000 alterations in the text of *Sinaiticus*:

...brought in by at least ten different revisers, some of them systematically spread over every page, others occasional or

¹ Origen (the Gnostic) influenced Eusebius (his favorite student); Eusebius influenced the *Sinaiticus* and *Vaticanus* manuscripts; and—in turn—every modern version taken from these two manuscripts was corrupted!

*limited to separate portions of the manuscript, many of them being contemporaneous with the first writer, far the greater part belonging to the sixth or seventh century, a few being as recent as the twelfth.*²

It stands to reason that no matter how closely *Vaticanus* and *Sinaiticus* once agreed, with so many alterations, these two witnesses could no longer agree. Referring to the thousands of changes incorporated into the text in the seventh century, Scrivener wrote: "*The one object of this corrector was to assimilate the Codex to manuscripts more in vogue in his time, and approaching far nearer to our modern Textus Receptus.*"³

In 1898, a revision of Westcott and Hort's Greek Text was made and called *Nestle's Greek Text*. The majority of Bible college Greek classes today study and teach from the *Nestle's Greek Text* (the Aland-Nestle²⁶ or the UBS³)⁴ though they are vastly different from the *Textus Receptus*. All modern versions are influenced by these corrupted texts, while the King James Bible stands alone in its use of the *Textus Receptus* and its rejection of the readings from the corrupt texts. Even the *New King James Version* follows these corrupted readings when it differs from the *Textus Receptus*.

When there was a *variant* reading between texts, Westcott and Hort incorporated a bizarre rule of thumb for determining which Greek text to choose. They chose the "neutral" approach. Basically, this meant that the variant (the difference between the Greek texts) was approached from the perspective that the reading that should be chosen would be the one that reflects the *least doctrinal bias* (that is, the one that is most neutral). For instance, they chose to use the word *who* or *he* in *1 Timothy 3:16* rather than choosing the word *God* (used in the *Textus Receptus*) because they *hypothesized* that some well-

² Prebendary Scrivener, *Full Collation of the Codex Sinaiticus with the Received Text of the New Testament*, Introduction, p. xix.

³ Cecil J. Carter, *The Anti King James Version Conspiracy*, Prince George, BC, Canada, 1997, p. 27.

⁴ UBS³ stands for the third edition of the United Bible Society.

meaning scribe inserted *God* into the passage. This is important not to miss because it explains the majority of the doctrinal differences between the KJB and the modern versions. According to Westcott-Hort theory, the variants between manuscripts were caused by God's people, rather than those who had set out to corrupt the scripture (**2 Corinthians 2:17**). This is not only bizarre, but preposterous, anti-scriptural and satanic! Their "scientific treatment" of the ancient manuscripts flew in the face of all received wisdom and scriptural admonition.

One of the main theories devised through their "critical intuition" was termed the "Conflate Theory." This theory asserts that the text of the King James (the Traditional Greek Text) was produced by a group of editors before the fourth century and was not really a copy of the true manuscripts. Although this theory has been rejected by those who hold to the King James Bible, as well as many of those who esteem the modern versions, it has become the basis for most of the modern version changes. The modern version proponents may now reject this unsubstantiated theory because they know it to be as indefensible as the theory of evolution; however, the deleterious impact of the theory has remained intact, similar to the effects of continuing to teach evolution in schools. Both theories, disproved and rejected, have created a false way of thinking and permeated the study of the Bible and creation.

Typical of this philosophy, James White justifies the changes in the modern versions using various unproven hypotheses including "scribal expansion,"⁵ "parallel passage corruption,"⁶ "scribal harmonization,"⁷ "parallel corruption,"⁸ and "parallel influence."⁹ Johann Jakob Griesbach concurs with this theory that the *corrupted* text is the one that *contains* a dogmatic position on doctrine. Read the illogical conclusions for yourself:

⁵ White, *The King James Only Controversy*, op. cit., p. 252.

⁶ *Ibid.*, p. 253.

⁷ *Ibid.*, p. 254.

⁸ *Ibid.*, p. 257.

⁹ *Ibid.*, p. 264.

When there are many variant readings in one place, that reading which more than the others manifestly favors dogmas of the orthodox is deservedly regarded as suspicious.¹⁰

Wow! If the subject were not so serious, this absurd position would be humorous. Such a theory certainly has no basis in the spiritual realm. We are not talking about just any book. We are discussing a Book that Satan hates! Ignorance of the truth has always been his greatest ally. To attribute the changes to “well-meaning godly men,” rather than to satanic influence borders on lunacy. In fact, if the well-meaning godly men were guilty of this egregious error, their intentions are outright satanic. Dr. Samuel Gipp succinctly speaks from the Bible-believing, spiritual perspective:

If Satan can eliminate the Bible, he can break our lifeline to Heaven. If he can only get us to doubt its accuracy, he can successfully foil God's every attempt to teach us.¹¹

Westcott and Hort's theory of corruption has been proven false by unquestionable evidence. Dean Burgon dedicated 84 pages of evidence to support the KJB rendering of *1 Timothy 3:16* “**God** was manifest in the flesh” and to invalidate the modern version rendering of “**He who** was manifest in the flesh.” (“He who” is the reading of the New American Standard). Out of 254 manuscripts and translations in other languages personally examined by Dean John Burgon, 252 contained the reading supporting the KJB.¹² This equates to greater than 99% agreement with the King James Bible reading and less than 1% siding with the readings found in the modern versions. Can you imagine justifying a change from the historical reading when the evidence is so clearly and emphatically stacked against your devilish position?

Compare the magnitude of evidence from the correct reading with the typical footnote found in most modern versions: “*Some manuscripts read God.*” The modern version editors fail to tell

¹⁰ J.J. Griesbach, *Novum Testamentum Graece* (Halle: 1796), p. 62.

¹¹ Samuel C. Gipp, *An Understandable History of the Bible*, 1st edition, 1987, p. 26.

¹² Burgon, *Revision Revised*, p. 492.

you that the two manuscripts supporting the corrupt reading are the *Vaticanus* and *Sinaiticus*. According to the critics' theory, these two manuscripts should be given precedence because they do *not* contain as dogmatic a doctrinal stand. This is sheer lunacy! Here is the standard line of the liberals and neo-fundamentalists as excerpted from the book, *From the Mind of God to the Mind of Man*:

*The discovery of some ancient Greek manuscripts late in the nineteenth century produced a revolution in the understanding of the Greek New Testament. These discoveries have changed the editing of Greek texts into a new quest to define the original text. These texts are based on new witnesses not previously known and new approaches to interpreting the variations. Beginning in the 1880s, printed Greek New Testaments were developed with significant differences from the traditional Textus Receptus Greek Text.*¹³

According to this modern philosophy, God's promise of providential preservation of the scriptures failed until Tishendorf, Tragelless, and Westcott and Hort "providentially" discovered the lost truth in the mid-nineteenth century. Consider the dire implications—the text used by the church for 1,500 years and the same one that aided the great revivals was really not the preserved text. Instead, infidels rediscovered it during a time of great unbelief—the time of evolution, liberalism, Freud and Marx. True biblical historians trace the great confusion and discord among believers today back to this period of uncertainty and unbelief. The majority of disunity in the churches is traced right back to these events!!!

Scriptural Support for Rejection of Alexandrian (Egyptian) Texts

The true Byzantine texts according to scripture come from Antioch, Syria.¹⁴ According to historical records, the false texts originated in Alexandria, Egypt. To confuse and obscure the truth, modern version supporters have subdivided the two true text and

¹³ Williams, *From the Mind of God to the Mind of Man*, op.cit., p. 171.

¹⁴ **Acts 13:49** "And the word of the Lord was published throughout all the region" by "the church that was at Antioch" (verse 1).

false text families of manuscripts into four groupings—Byzantine, Alexandrian, Western and Caesarean. However, the last three (Alexandrian, Western and Caesarean) actually originate in one single location—Alexandria, Egypt. There are only two major divisions: The true Byzantine text from Antioch and the false Alexandrian text from Alexandria, Egypt.

From the scripture that follows, one can easily see that the LORD dispels any notion that Egypt should be treated as any other country. This is the very land from which the *Vaticanus* and *Sinaiticus* manuscripts originated. From the magnitude of evidence which follows, one can be certain that God did not send His Levitical scribes to Egypt and bless them there with the task of preserving His holy word found in the Old Testament. Instead, the LORD says He would consume (kill) them all. He wants His people OUT of Egypt and technically, you might say, God wants Egypt out of his people.

Jeremiah 44:26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

His name will not be named by those Israelites dwelling in the land of Egypt. The Egyptians, of course, are Arabs. Most of the Arab countries are determined to eradicate the nation of Israel at any cost. Some might point to Anwar Sadat of Egypt as a leader of an Arab nation willing to consider peace with Israel. Consider this politician.

The first year he became premier of Egypt, he led Egypt into war with Israel! The encyclopedia calls Sadat a pragmatist. That is, since he could not wipe out Israel, he would try to negotiate. *"A pragmatist, Sadat indicated his willingness to consider a negotiated settlement with Israel and shared the 1978 Nobel Peace Prize with Menachim Begin as a result of the Camp David Accords. He was assassinated by Muslim extremists, who were opposed to his peace initiative with Israel."*¹⁵

¹⁵ Encyclopedia.com.

Now consider the background: Sadat signed a peace treaty with Israel in 1979 and was assassinated two years later. He was assassinated because of the peace treaty, and the assassination occurred while he was reviewing a military parade that *marked the eighth anniversary of the crossing of the Suez Canal*. In other words, he won the Nobel Peace Prize but continued to celebrate his country's attack on Israel! Is he a good example of Egypt's acceptance of Israel? He was a politician who did things that were politically expedient. Muslims hate Israel, America and anything non-Muslim. The scripture continues its condemnation of the Jews in Egypt.

Jeremiah 44:27 Behold, I will watch over them for evil, and not for good: and all the men of Judah ***that are in the land of Egypt*** shall be ***consumed*** by the sword and by the famine, until there be an end of them.

These are not isolated incidents. God allows us to find the truth through a search of the scriptures. The LORD wanted His people out of Egypt. He consumed any of them that remained there. The modern critic wants us to believe that God then used this same region to preserve His word through the Roman Catholic *Vaticanus* and *Sinaiticus* manuscripts. God emphatically differentiates between His words and those of the Jewish Egyptians!

Jeremiah 44:28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of ***Egypt*** to sojourn there, ***shall know whose words shall stand, mine, or theirs.***

It sounds as if God insured that the remnant of Judah would be able to differentiate between His words and "theirs." It is unfortunate that man today does not seem to possess the same capacity to discern truth from error. Seminaries are the most vivid example of this problem. Consider the scriptural rundown of the other biblical passages casting a negative light on Egypt:

(First Mention of Egypt—negative) Genesis 12:10-13—*Because of the Egyptians, Abraham is concerned for his life and the safety of his wife. Also note that this concerns the genealogical line of Christ (Matthew 1:1-2).*

Genesis 37:36—*Joseph is sold into Egypt as a slave. Did Egypt bring upon itself the curse of God pronounced against all those who curse Israel (Genesis 12:3)?*

Genesis 50:25-26—The first book of the Bible ends with Joseph's being placed into a coffin in Egypt.

Exodus 1:11—*Israel is persecuted in Egypt (Genesis 12:3).*

Exodus 12:12—God passed through the land and killed all the firstborn of Egypt, judging all of their gods.

Exodus 20:2—*God calls Egypt the "house of bondage."*

Deuteronomy 4:20—*Moses calls Egypt an "iron furnace."*

Deuteronomy 17:16—*The LORD commands His people not to conduct any commercial trade and ends the warning by stating, "Ye shall henceforth return no more that way."*

Jeremiah 42:13-19—*God warns Judah pointedly, "Go ye not into Egypt: know certainly that I have admonished you this day."*

Jeremiah 46:25—God promises punishment on Egypt.

Ezekiel 20:7—God commands Israel not to be associated with Egypt's idolatry.

Hosea 11:1—God called His Son out of Egypt.

Revelation 11:8—God compares Jerusalem in apostasy to Sodom and Egypt.

In spite of the magnitude of scriptural evidence to the contrary, Bible critics continue to hold to the unscriptural position that God used Egypt to preserve His word. The following comments are indicative of their position. According to an article written by Gary Hudson, Bob Ross theorizes the following concerning Egypt:

We should also remember the wonderful Providence of the Lord in regard to Moses, Joseph and the Israelites in Egypt, as well as how the infant Jesus was taken to Egypt as a means of escaping death in Israel during the time of Herod's campaign of infanticide. The Lord is Sovereign in Egypt as well as in Antioch, Jerusalem, and Rome! He works His wonders all over! In fact, if you had to have the "right place" in which the Lord could do His work, it would have to be a "wrong place," as the whole world is defiled by sin.¹⁶

In other words, disregard and defy the warnings of scripture and apply some manmade logic. "The right place would have to be viewed as the wrong place, making it the right place." This sounds completely illogically logical to me! This position ignores God's specific condemnation. Read Jeremiah chapter 44 again. This theory concerning Egypt makes as much sense as attributing all the variations between the *Textus Receptus* and the modern versions to God's people rather than to Satan's henchmen. According to the critics, the modern versions are necessary because God chose Egypt (and Roman Catholicism) to preserve His word, which had been corrupted by well-meaning, overzealous scribes. Sounds like some of the logic displayed in the Garden of Eden or against Job!

God's promise of supernatural preservation has not failed during the last century. Man needs to believe the Book God has provided, rather than trying to correct that which needs no correction. God used Antioch (*Acts 11:26*), not Alexandria, Egypt (*Acts 27:6, 28:11*) to preserve His word. He used the place where we find the first Christians and those who loved Him and His word.

As has been demonstrated, the modern version proponents have determined that Egypt is the land of Bible preservation. No matter the scriptural evidence, these men are determined to defend the indefensible. With all the biblical negativity concerning Egypt, one might expect that God's warning would extend specifically to Alexandria. The Bible is a great book full of truths and special insights.

¹⁶ Gary Hudson "KING JAMES ONLYISM" and the "Egyptian Corruption" Argument.

Alexandria (or Alexandrians) is mentioned only four times in the word of God.

Alexandria, Egypt

All four references to Alexandria take place in the book of Acts. Interestingly, this is the time when Christianity was emerging from Jerusalem. The word of God was spreading like wildfire. The first occurrence of *Alexandria* shows up in Acts chapter 6 as Stephen, a man full of the Holy Ghost,¹⁷ is preaching Christ to the Jews.

Acts 6:9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

Nothing in the Bible is mentioned without God's purpose and plan. This first mention of Alexandria reveals men (Alexandrians) who are disputing with a God-called preacher. Their disputing quickly turns violent. The book of Acts provides the graphic details: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth" (*Acts 7:54*). This first mention of Alexandria involves disputing against the truth and murder of the messenger. These Alexandrians rejected the truth and killed a man for proclaiming it.

The second mention of *Alexandria* deals specifically with Bible teaching and error. Acts chapter 24 introduces a man named Apollos who was "mighty in the scriptures" but not familiar with the significance of Christ's death, burial and resurrection—knowing only the baptism of John.

Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

This second man characterizes the fervent proponent of the Alexandrian manuscripts. He is an articulate Bible student and teacher,

¹⁷ Full of the Holy Ghost: *Acts 6:5, Acts 7:55*.

one who is mighty in the scripture, typical of those associated with his hometown of Alexandria. They emphasized scholarship over substance, academics over true spirituality.

Similar to Apollos in Acts chapter 18, the modern version proponent desperately needs someone to expound “*unto him the way of God more perfectly*” (**Acts 18:26**). They need an Aquilla and Priscilla so that they will not only be eloquent and mighty in the scriptures, but also able to teach concerning the grace of God and the deity of Jesus Christ. Both of these truths are vehemently attacked in the Alexandrian manuscripts originating from Apollos’ native land.

*Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, **helped them much which had believed through grace:** 28 For he mightily convinced the Jews, and that publicly, **shewing by the scriptures that Jesus was Christ.***

The narrative continues by pinpointing the two areas of Apollos’ weakness. Aquilla and Priscilla expounded the grace of God and the deity of Jesus Christ to him. These are two of the main weaknesses of the Alexandrian texts. The manuscripts teach a works salvation and a progressive salvation, and they destroy the doctrine of eternal security. They also teach that Jesus Christ was a created being, a sinner and not God.¹⁸ Unlike the man Apollos, these corrupt manuscripts cannot be recovered from their error; they must simply be shunned.

The next two mentions of *Alexandria* deal with two vessels carrying the penmen of the true scripture to Rome. Once again, the Bible student should not fail to recognize the importance of the correlation of this historical account with manuscript evidence. Paul and Luke (the penmen of scripture being carried to Rome) parallel the corrupting influence Rome has had upon the manuscripts. The pictures and types of Acts chapters 27 and 28 are dealt with in greater detail in the next chapter.

¹⁸ See *One Book Stands Alone* detailed analysis (available at www.kjb1611.com)

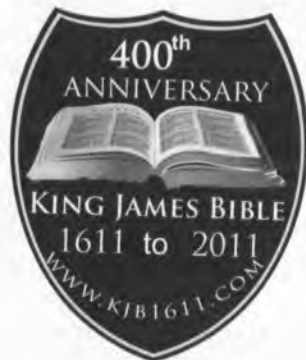
*Acts 27:6 And there the centurion found a **ship of Alexandria** sailing into Italy; and he put us therein.*

*Acts 28:11 And after three months we departed in a **ship of Alexandria**, which had wintered in the isle, whose sign was Castor and Pollux.*

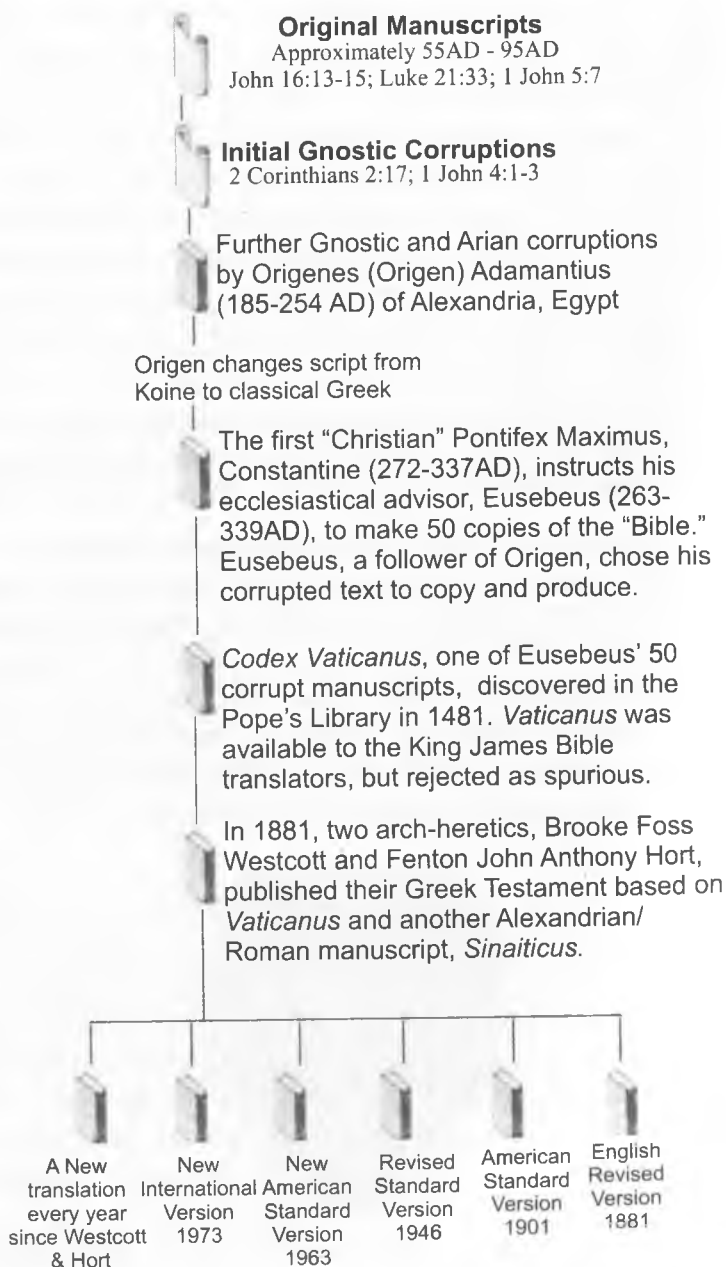
From these few passages concerning Alexandria, it should be obvious that God provided these pictures and types for a reason. They represent the type of scholarship prevalent in most seminaries, a philosophy of learning which opposes and perverts scripture. This same fact holds true for the manuscripts originating in that locale. God always exalts His word; worldly scholarship exalts human philosophies and traditions.

*Colossians 2:8 Beware lest any man spoil you through **philosophy** and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

Historically, Alexandria is the place where Judaism and Christianity merged together to form Grecian Platonism. Alexandrian scholarship will keep the lost, lost and will weaken the faith of the saved. Human wisdom, scholarship and allegorical interpretations replaced the words of the Bible. Alexandria, Egypt is the birthplace of textual criticism, the very foundation for all modern versions. God incorporated these facts, along with their pictures and types, as a warning for all future generations.



EARLY CORRUPTION OF THE TRUE TEXT





Roadmap to Rome The First 20 Steps

Forty-five Steps to Spiritual Apostasy as Foretold in Acts chapters 27 and 28¹

Most Christians believe that the Bible contains a wealth of spiritual and practical information. The Bible certainly contains many beautiful pictures within its pages. Yet, very few seem to fully comprehend the depth of its riches and the extent of the attacks upon its truths. The final chapters of the book of Acts are no exception. These two chapters contain one of the most extraordinary pictures of Bible history and foresight into the future ever uncovered. Man, lacking divine intervention, could never have designed this historical narrative, illustrating the two lines of Greek texts (the Antiochian and the Alexandrian text types).

For almost two millennia, Bible believers have considered Antioch to be the birthplace and propagation point of the true text. In contrast, the false texts were launched from Alexandria, Egypt.

¹ Original work from 6/4/2002. Posted online at www.learnthebible.org/forty-steps-to-spiritual-apostasy.html

Like many other places within scripture, Acts chapters 27 and 28 provide a clear spiritual application concerning these matters.

This observation is not meant to imply that Antioch is somehow untainted by sin. The Bible says that the “*whole world lieth in wickedness*” (1 John 5:19), but if you had to choose between the Vatican and your local Bible believing church, which would YOU believe had a greater likelihood of preserving Bible manuscripts? If you had a choice between the known infidels of Alexandria and true Christianity, whom would you trust? What if the choice was between the hotbed of Islam (Egypt) and the area where believers were first called Christians? The Bible says that the “*disciples were called Christians first in Antioch*” (Acts 11:26). With these thoughts in mind, take a moment to consider the biblical evidence associated with Egypt and Antioch, followed by the similitude found in the last two chapters of the book of Acts.

Historical Background

EVERY modern translation has been greatly influenced by the work of two 19th century Greek intellectuals from England. B.F. Westcott and F.J.A. Hort both hated the *Textus Receptus* Greek Text (the foundation for the King James Bible). Consequently, they created their own Greek text. Their text was based primarily on a text type known as the Alexandrian text, so named because of its origin in Alexandria, Egypt. The Codex *Vaticanus* (discovered in the Pope’s library in 1481) and *Sinaiticus* (discovered in a trash can at St. Catherine’s monastery on Mt. Sinai in 1859) were the two texts with the greatest influence upon the Alexandrian text type.

It is important to understand that the attacks on the word of God found in these manuscripts originated in one location—Alexandria, Egypt. Such pagan Greek “scholars” as Origen and Clement of Alexandria had the greatest influence upon these texts. In AD 313, the Roman Emperor Constantine ordered fifty copies of the “word of God” from Eusebius, the Bishop of Caesarea. Eusebius, who was a devout student of Origen’s work, chose to send him manuscripts

filled with Alexandrian corruption, rather than sending him the true word of God found in the Syrian text from Antioch, Syria. The corrupt Alexandrian text (also called the “Egyptian”) found its way into the Vatican manuscript, then ultimately into the Westcott and Hort Greek Text some 1,500 years later. It has now formed the basis for the new bible versions found in most bookstores.

This background information on Antioch and Egypt serves as a backdrop for the incredible pictures found in the last two chapters of Acts. These two chapters remarkably reveal a great illustration of the two lines of Greek texts—the true text from Antioch and the false text from Alexandria, Egypt. Like many other places within the word of God, a clear spiritual application exists in Acts chapters 27 and 28.

Background

Crete is a part of Greece (likened to the Greek manuscripts)

Alexandria, Egypt—point of origin for the corrupt *Sinaiticus* and *Vaticanus*

Overview

Acts chapters 27 and 28 cover Paul’s trip to Rome. No part of the word of God exists without reason and purpose. Sit back, relax and allow the Holy Spirit to teach you something practical about the history of the Bible within the pictures and types found within its pages.

Paul had warned, *ye should have hearkened unto me, and not have loosed from Crete (Acts 27:21) heading toward Rome (Acts 28:14)*. The first thing that the Bible student must understand is that the final destination of the modern versions is *Rome (Acts 28:16)*. The ships bringing the modern version users to Rome are easily identifiable. Two out of the three ships were *ship(s) of Alexandria (Acts 27:6, 28:11)*. Rome has been endearingly termed by those who support its teachings as the location of the “mother church.” History teaches that it is the mother of all the protestant religions and denominations.

Revelation chapter 17 clearly identifies this present and future world religion. The "*great whore...arrayed in purple and scarlet...full of names of blasphemy...having a golden cup in her hand...* known as *MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH*" (**Revelation 17:1-5**). This mystery Babylon is a world-renowned religious city referred to as a *great city* (**Revelation 17:18**). Consequently, Rome's designation as the "city of seven hills" clearly points to her as the city said to be located on *seven mountains* (**Revelation 17:9**). The Bible combined with the historical record show that she is drunken with the "*blood of the saints, and with the blood of the martyrs of Jesus*" (**Revelation 17:6**). Only those with a partiality for the religion of Rome misconstrue the object of this reference.

First, consider some historical facts: Over a century earlier, the infidels who controlled much of the dissemination of information convinced the so-called scholars to leave the *Textus Receptus*. This Alexandrian influence would eventually overwhelm and dominate the seminaries and the other institutions of higher learning. Once infiltration of the educational establishments was complete, the pulpits too began their journey toward Rome. For the Protestants it has become a logical journey back to their mother church. For the Baptists foolish enough to fall for her deceptive lies, the trip will have same disastrous conclusion.

Each group is fooled by the soft south wind as God stirs up a tempestuous wind as a warning.

The 45 Steps to Spiritual Apostasy

I. Our story does not begin by mentioning Rome but innocently makes mention of Italy. Thus, the ultimate direction and destination of the modern versions is initially disguised.

Acts 27:1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

Most people are completely unaware as to the origin of the manuscripts underlying their favorite modern version. Not only

are they ignorant of its source but also of its direction and ultimate destination. The changes support heretical teachings and unsound doctrines.

II. Those traveling to Rome had to change ships twice to get Paul to Rome. They began their journey by entering a ship of *Adramyttium* in verse 2. *Adramyttium* is a city on the coast of Mysia in Asia Minor. Twice the travelers are then placed into a *ship of Alexandria* in 27:6 and 28:11, a similitude for the Alexandrian text types.

First ship: Acts 27:2 *And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.*

Second ship: Acts 27:6 *And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.*

Third ship: Acts 28:11 *And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.*

Take note that two of the ships are referred to as ships of *Alexandria*. The *Vaticanus*² and *Sinaiticus*³ are the two primary Alexandrian manuscripts derived from the corruption of an Antiochian manuscript. These manuscripts disagree with each other in thousands of places,⁴ so the translators and modern version producers must continue “switching ships” to form an eclectic text of their own making.

² Also designated as “B.”

³ Also designated as “Aleph.”

⁴ It is estimated that *Vaticanus* and *Sinaiticus* differ between themselves about 7,000 times with 3,036 documented variances in the four gospels alone (Matthew=656, Mark=567, Luke=791 and John 1,022). These two false witnesses parallel the attack upon the living Word of God: “*For many bare false witness against him, but their witness agreed not together*” (**Mark 14:56**). Burgon wrote that these texts “*exhibit the most shamefully mutilated texts...the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of Truth. —which are discoverable in any known copies of the Word of God.*” (*Revision Revised*, p. 15-16).

III. Though heading for Rome, there is still some *liberty*.

*Acts 27:3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him **liberty** to go unto his friends to refresh himself.*

Usually this perceived liberty is short-lived and always temporary. The satanic goal is total bondage under the Roman Catholic system. Gradualism certainly serves its purpose well! The loss of liberties in a gradual fashion lulls people into a false sense of security. Allotting a sufficient period of time to the change will cause people to accept as normal the piecemeal social engineering.

IV. *The winds were contrary* pictures the Holy Spirit's desire to influence the outcome away from these Alexandrian bibles.

*Acts 27:4 And when we had launched from thence, we sailed under Cyprus, because **the winds were contrary**.*

The wind caused them to sail slowly (i.e. the changes had to occur gradually over time rather than wholesale change to the text). The passage continues by referring to the *wind not suffering us*, illustrating the Holy Spirit's⁵ desire to steer the Christian away from these Alexandrian bibles.

*Acts 27:7 And when we had **sailed slowly** many days, and scarce were come over against Cnidus, **the wind not suffering us**, we sailed under Crete, over against Salmone;*

Genesis chapter 3 introduces Satan's *modus operandi* of subtlety working toward his goal; he is slow and patient. This lack of speed while traveling toward Rome slowed the progress of their reaching Satan's intended destination.

The Bible pictures the whole history of bible version corruption and the Holy Spirit's intervention. The conclusions are quite simple: if these newly discovered and corrupt Alexandrian manuscripts are in fact the word of God, then all of the great revivals were a farce.

⁵ *John 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

Moreover, all Bible believing churches have been following the wrong text.

Another point to keep in mind during this journey is the fact that the worst and most corrupt changes to the New Testament took place within one hundred years of their origin.

V. The Roman centurion had to *find* a ship of Alexandria. In history, the *Codex Vaticanus* has been *found twice*—once when it was logged into the Vatican library in 1475 and again in 1845 when Tischendorf rediscovered it in the pope's library.

Acts 27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

The year prior to finding the *Vaticanus*, Tischendorf also found the *Codex Sinaiticus* in a trash can in a monastery at the foot of Mt. Sinai. What contributed to the remarkably long life span of these texts? Neglect, disuse and abandonment contributed to the longevity of these two manuscripts. A Bible falls apart because of use; the same holds true of the manuscripts used and supported by the churches over the last 2,000 years. A manuscript's acceptance by the Church will insure its short lifespan.

The reader is once again reminded (recall Italy in verse 1) and warned of this voyage's ultimate destination—Italy and, eventually, Rome. The phrase "*all roads lead to Rome*" started out as a harmless saying, most likely referring to the roads around Rome. It has come to mean that no matter what you do, no matter how you try to get around it, all of us will sooner or later end up bowing the knee to the Roman pontiff.

VI. Quickly, the Bible revisers departed *the fair havens* of the King James Bible through the deceptive influences of the Westcott and Hort Greek text.

Acts 27:8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

The Convocation of Canterbury authorized the production of the *English Revised Version of 1881* in England. Their guidelines

stated quite explicitly that minimal changes were to be made to the *Authorized Version*. The outcome, however, was much more extensive than they had desired or authorized.

VII. Once the *fair havens* are left behind, *much time* is spent making the changes. With thousands of native languages in need of the scripture, why is there so *much time*, money and effort wasted on producing these ever newer ENGLISH versions?

Acts 27:9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

The reader must understand that choosing your favorite version is not simply a matter of trying to find something easier to read; the underlying manuscripts incorporate dangerous and sometimes heretical changes into the text. Bible publishers, whether intentionally or innocently, are changing the truth of God into a lie (**Romans 1:25**). God warns of the danger of messing with His word: "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:**" (**Revelation 22:18**).

VIII. Paul admonishes, warns and prophesies of the impending disaster. The modern version voyage has caused much hurt and damage to property and people alike.

Acts 27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

The modern versions have corrupted the very foundations of the Christian faith. Due to the lack of true personal conviction that comes as a result of these modern bibles, many lives have been destroyed. It takes a spiritual man like the Apostle Paul to recognize the oncoming danger and sound forth the alarm. The innocent reader is the one who is ultimately *hurt* most and spiritually *damaged* by these counterfeit bibles.

IX. The people rejected the preacher's message and warnings. They *believed the master and the owner of the ship, more than* the preacher. The Alexandrian bibles have "masters" and owners named Thomas Nelson Publishers, Zondervan, Holman, and now most prominently, Rupert Murdoch. No matter who owns the rights to each of these modern versions, there is always one common thread. Each of these owners of the modern version copyrights is more concerned with financial gain than with the safety of those influenced or destroyed by their lies.

Acts 27:11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

Those more learned than Paul in the art of sailing chose to ignore the one who wrote more books of the Bible than any other man. The ship merchants believed the lie because of the recognized and respected authority associated with the lie. Most people will believe the PhD's (the educated) over those who are spiritually "limited" to being Spirit led. Alexandrian bibles are owned (copyrighted ©) by someone, whereas, the KJB is not copyrightable. These *owners* are in the business of making money, not in the business of publishing or spreading the truth. For instance, consider Rupert Murdoch, the copyright owner of the NIV, NASV, NKJV, etc.⁶

In 1988, Harper & Row purchased Zondervan, the publisher of many of the modern bible versions. Rupert Murdoch gained the printing rights to the NIV when he became the owner of Harper Collins (previously Harper & Row).

Murdoch's other holdings include Fox T.V., 20th Century Fox, T. V. Guide, and Bart Simpson. A Chicago Tribune writer called Rupert Murdoch "The Prince of Darkness."⁷ Murdoch (through The News Corporation) publishes the British newspaper, the *Sun*, notorious for its nude pin-ups. In addition to all these facts, the satanic bible is published through Avon Publishers, another of his holdings.

⁶ See appendix II for a listing of Rupert Murdoch's holdings (page 781).

⁷ Mike Royko, *Chicago Tribune*, "On Work, Newt Isn't Going by the Book," March 21, 1995.

X. The *fair havens* are *not* going to be very *commodious* for the Bible critic once the Bible publishers have spent a considerable amount of time, effort and money making the changes to the Bible. *Commodious* means to be “convenient and comfortable.” The modern version user is forced by the Bible publishers to move even further away from the truth in order to stay with the majority (“the more part”) who are like-minded.

Acts 27:12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

The majority has never been on the side of truth and right and never will be (*Matthew 7:13*). The *more part* will always desire the supposed “easier reading” (and seemingly *commodious*) bibles. The million-dollar advertising campaigns will continue to convince susceptible audiences that the modern versions are no different from the King James Bible, just easier to read. Holding to one “ancient” version over all others is not *commodious* to keeping the peace and frequently fetches the label of being fanatical.

XI. The Alexandrian ships *sailed close by Crete*. Likewise, the counterfeit bibles must sail close to the genuine article in order to establish credibility. Even as verses are omitted, the modern versions still retain the numbering system of the King James Bible. Therefore, about 93% of the corrupt text follows the true text of the Greek (Crete).

Acts 27:13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

The *south wind blew softly* similar to the effeminate sounding “preachers” who fail to incorporate any real substance into their messages. Their fluff-over-substance, combined with their soft voices, soothes the individual who chooses to have nothing more

than his ears tickled. The Bible has foretold the current scenario: *"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears"* (2 Timothy 4:3).

These swank "preachers" look good, sound good and usually have a quotable sound bite for which their listeners can brag. Unfortunately, after a protracted diet of this type of sermonizing, the congregation craves soothing rather than convicting preaching. They want the words to sooth their itching ears. Conversely, they disdain any preacher who might be led of God to raise his voice while making a point during his preaching. God forbid should his message contain any hell, fire and brimstone. They continued to follow the *south wind*, though the Bible says that God's direction is from the north. *"For promotion cometh neither from the east, nor from the west, nor from the south. 7 But God is the judge: he putteth down one, and setteth up another"* (Psalm 75:6).

Some of those who sit on these Bible revision committees may have sincere motives. However, when they misjudge the winds (Satan versus the Holy Spirit), *supposing that they have obtained their purpose*, they move even further from the will of God. We are warned not to grieve or quench the indwelling Holy Spirit. At the beginning of the story, the winds are noticeably uncooperative but now, after sailing against the will of God for a protracted period, the winds become deceptively agreeable. The Spirit has now been quenched after being grieved for so long. True Bible conviction is lost, maybe even forever!

XII. When things begin to appear like they are going to continue smoothly, God sends one last rush of wind as a final admonition. No matter the spiritual obstacles and God-sent warnings, their course toward Rome must overcome the *tempestuous wind* (the Holy Spirit).

Acts 27:14 But not long after there arose against it a tempestuous wind, called Euroclydon.

Even after God allowed the south wind to blow softly for a short period of time, He causes the wind to carry one last warning. God is merciful and gracious and long-suffering. He wills for all men to be saved and to know the truth: *"For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth"* (1 Timothy 2:3-4). God will blow one last gust against those heading in the wrong direction! This turmoil remains until the Spirit is once again grieved and quenched.

XIII. Much like any person fighting against Almighty God, sooner or later *"the ship was caught."*

Acts 27:15 And when the ship was caught, and could not bear up into the wind, we let her drive.

The modern versions contain thousands of changes, many of which are insignificant. However, some of the changes are calculated and far-reaching. For instance, references to sodomites and their behaviors are taken out of the modern versions. This is understandable when you consider who was involved in the decision making process for the changes.

Dr. Virginia Mollenkott, a stylistic consultant for the NIV, publicly came out of the closet after her work was finished with the NIV. Dr. Kenneth Barker, Executive Director of the NIV Translation Center, minimized her involvement in the production of the NIV. No matter, a deceptive ship will be caught! The chairman of the NIV's Old Testament committee, Dr. Marten Woudstra, was reportedly a lifelong bachelor and homosexual. As the OT chairman, it is quite hard to claim that his involvement was minimal.

The new bible projects take on a life of their own (*we let her drive*). Some of the men involved in the modern versions have had good intentions and motives. However, as the project progressed, the liberals and profit-motivated individuals took control. As they begin to see the handwriting on the wall, many of those with principals wisely disengage. For instance, Westcott and Hort hijacked the

Revision Committee, and most of the participants fled from the committee.

Remember that those in the ship may have *let her drive*, but this is no excuse for those who know the truth and allow error to triumph. The Lord had this to say about His betrayal. "*The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born*" (**Mark 14:21**).

XIV. The original intent to simply update the language becomes much more extensive (*we had much work to come by the boat*).

Acts 27:16 *And running under a certain island which is called Clauda, we had much work to come by the boat:*

The expressed desire of those that authorized the 1881 revision was to update a few "archaic" words and correct some "errors." It was never intended by the well-intentioned members of the committee to produce a whole new revision. No matter the original intent, the barriers were taken down and the floodgates opened wide. Accordingly, every new version must work harder than its predecessors to usurp the position of superiority of the Old Black Book.

XV. In an attempt to aid these Alexandrian bibles, *they used helps* whether it is producing a study bible, commentary or lexicon.

Acts 27:17 *Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.*

Though oblivious, they *were driven* by a force beyond their control. No doubt, for Satan is the driving force behind these modern versions. No matter how intelligent the revisers think they are, Satan still pulls the strings and works them like puppets. Their focus then turns away from the raging waters and becomes focused on their unstable foundation—the *quicksands*. They are much like the foolish man who built his house upon the sand (**Matthew 7:26**).

In order to keep their boat afloat, the Alexandrian bibles need expensive advertising campaigns. *Synonyms*, the helps needed to qualify for a derivative copyright, are becoming scarcer as each new version hits the market. The dog-eared and worn pages of their thesaurus stand in stark contrast to the pristine conditions of their unread bibles. Along with other useless gadgets, the shelved bibles that once helped them collect their filthy lucre from unsuspecting buyers now collect the dust from disuse.

XVI. Too many Christians have very little experience in figuring out how to interpret the will of God for their lives. Modern versions make that task all the more difficult. Because the bible revisers are *exceedingly tossed with a tempest*, they try to correct their error by making the ship lighter. As time ticks on and newer versions are produced, more and more doctrines are diminished and deleted.

Acts 27:18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; 19 And the third day we cast out with our own hands the tackling of the ship.

To get to Rome, they *cast out* parts of the ship including the tackling. This is not surprising since the modern versions omit many verses and thousands of words. For instance, the NIV deletes over 64,000 words, including whole verses. Unfortunately, it is the readers who are most damaged by these revisions. They are the ones who fall prey to every conceivable wind of doctrine blowing their way. We are warned: *"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"* (*Ephesians 4:14*).

They cast out the tackling of the ship. *Tackling* has to do with the ropes and pulleys arranged to gain a mechanical advantage for hoisting and pulling. Those using the modern versions are at a great spiritual disadvantage, though they may have a sense of being spiritually keen. Look for these verses in an NIV or most other Alexandrian bibles: *Matthew 17:21, Matthew 23:14, Mark 7:16, Mark 9:44, Mark 9:46, Mark 11:26, Mark 15:28, Luke 17:36.*

Luke 23:17, John 5:4, Acts 15:34, Acts 24:7, Acts 28:29, Romans 16:24, and 1 John 5:7. Either these verses are completely removed or they are called into question through footnotes.

XVII. The storm that these weary travelers brought upon themselves left them with no *sun* (of righteousness) for *many days*. The Alexandrian bibles omit the Son of God many times, so that new version readers don't see him for days at a time. They are in hopeless despair.

Acts 27:20 *And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.*

The book of Malachi refers to the Sun of righteousness (or the Son of God). *"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall"* (**Malachi 4:2**).

Their hope of salvation is dashed upon the muddy waters of confusion. The verse says that because of the darkness and the tempest, *all hope that we should be saved was then taken away*. Chapter four of **One Book Stands Alone** reveals how the Alexandrian bibles omit and change the salvation verses, frequently taking away the hope of salvation from many of the verses that have contained hope for 2,000 years.

- **Luke 9:55-56.** Christ Came to Save the Lost . . . or Did He?
- **Matthew 18:11** For the Son of man is come to save that which was lost. (verse deleted)
- **John 6:47** Jesus Christ—the Object of our Belief—"on me" missing

Mark 10:24 *Salvation made difficult?*

- **Ephesians 1:13** everyone included in Christ or only those who trust in Him?
- **Acts 8:37** baptism before salvation (verse deleted)

- *Colossians 1:14* redemption “through his blood”
- *1 Corinthians 1:18* are you “being saved”?
- *2 Corinthians 5:21* are you “becoming the righteousness of God”?
- *Acts 15:19* those “turning to God” should do good works?
- *2 Timothy 2:12* Will Christ “disown” His children?
- *1 John 4:2* do we simply “acknowledge” or must we “confess”?

These modern version publishers certainly remove the tackling as these verses are changed and some are even deleted. The same one who wants to dethrone the Son of Righteousness has led these publishers of perversion to strip the ship piece-by-piece, instrument-by-instrument and doctrine-by-doctrine.

XVIII. There have always been a few voices proclaiming God’s truth. However, in these last days, more and more men and women *after long abstinence* are standing up and proclaiming it. Praise the Lord for those willing to take a stand for truth no matter the scorn from the brethren and lost alike.

Acts 27:21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

Crete is in Greece. The bible revisers should have *hearkened* (listened) to the scriptural injunctions against changing the word of God, but they *loosed from Crete* anyway and sailed with the ships from Alexandria, heading towards Rome. Paul is the chief spokesman during this Church Age, and blessings come from considering his epistles first. Having first done that, the remainder of the Bible seems to come together quite nicely.

XIX. Although barely seaworthy with holes everywhere, the Alexandrian texts continue to be artificially propped up by current

scholarship. One day, God is going to sink the ships of Alexandria and all of its modern versions. For now, He allows them to sail through the rough seas, picking up unsuspecting passengers and taking them to a destination from which few return.

Acts 27:22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

The Christian is told to be sober and vigilant because our adversary the Devil (*1 Peter 5:8*) is looking to devour every unsuspecting or reckless individual. The wrong ship may not cause you to lose your eternal soul, but the loss of rewards is a pretty penny to pay to have it your way. The works of those caught in the snare will resemble the body of the ship cast upon the rocks of the sea. What type of reward are you accruing? Those who fail to amass gold, silver and precious stones for the Judgment Seat of Christ are accumulating wood, hay and stubble.

XX. All those who sail with the Bible believer (Paul) are supernaturally protected, no matter the trials and tribulations.

Acts 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

It is the Apostle Paul chosen by God to expound the revelation of many of the Bible's mysteries. His Church Age epistles expound the doctrines of salvation by grace, the righteousness of Jesus Christ, the sainthood of the believer and many other truths. He says to us, "*Consider what I say; and the Lord give thee understanding in all things*" (*2 Timothy 2:7*).

It takes a thorough understanding of the epistles of the Apostle Paul to grasp the truths directed toward the Church. He also tells us to study the Bible and then explains how, but finding these commands in the modern versions is impossible (*2 Timothy 2:15*). The modern versions unfortunately delete the command to study and the explanation of how to study from this verse.

The next chapter will begin where this one left off with the 21st step in the forty-five steps to spiritual apostasy. People either

recognize this journey for what it is or they choose to remain ignorant wearing the proverbial blinders. Either way, this is the direction of the world brought on through the plethora of modern bible versions and the great deceiver. Buckle up for the ride or determine that you will find out enough truth to get off the ship.



"I would recommend you either believe God up to the hilt, or else not to believe at all. Believe this book of God, every letter of it, or else reject it. There is no logical standing place between the two. Be satisfied with nothing less than a faith that swims in the deeps of divine revelation; a faith that paddles about the edge of the water is poor faith at best. It is little better than a dry-land faith, and is not good for much."

Charles Haddon Spurgeon



Roadmap to Rome The Final Journey (Step 21 to 45)

Forty-five Steps to Spiritual Apostasy as Foretold in Acts chapters 27 and 281

XXI. Those that choose to sail with the Bible believer (Paul) will end up separated and sometimes isolated from others. Yet, the Bible says that we are to be happy if we suffer for righteousness' sake (*1 Peter 3:14*). Paul and his followers were cast upon an island.

Acts 27:26 Howbeit we must be cast upon a certain island.

Paul and Silas were *cast* into prison (*Acts 16:23*). So were Joseph, John the Baptist, Peter and John. They did not look upon their circumstances as the results of divine judgment or having been forsaken. Instead, the Bible says that Paul and Silas sang praises to God. The glorious results were borne out in the Philippian jailer. He saw and heard what they had and realized his desperate need to be saved. Even in the worst of human circumstances, God is glorified when men depend fully upon Him.

XXII. They *were driven up and down*. This illustrates how the modern version reader must read his particular version. He cannot

¹ Original work from 6/4/2002. Posted online at www.learnthebible.org/forty-steps-to-spiritual-apostasy.html

simply read the scripture; he is *driven up and down* the page to read the footnotes. Most of these footnotes are inserted to cast doubt upon the truth of scripture while attempting to substantiate a deviation from the true word of God.

Acts 27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

Frequently, these modern versions are footnoted at the bottom of the page with such comments as the “oldest and best manuscripts” omit this word, etc. Thus, Satan’s goal is accomplished by bringing doubt upon another segment of the word of God.

The Bible says that it was about midnight when they drew near to safety. This brings us back to the story of Paul and Silas as the Bible records the time at which the Philippian jailer drew near to Christ: “*And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them*” (*Acts 16:25*). Paul and Silas had been beaten and cast in chains into the prison. The earthquake gave them opportunity to escape, but they chose to stay and minister to their captor. The jailer saw the abiding peace, joy and assurance from knowing the truth and having a relationship with the Saviour. The modern versions may offer morsels of truth to their readers but can never tell the entire story.

XXIII. The modern versions eliminate many scriptural teachings. For instance, *fasting* is removed in most of the verses in the NIV and is completely deleted from other modern versions. Here we have men who *wished for the day* rather than scripturally praying for it.

Acts 27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

Most people just want to get through another day, hoping for the sun to somehow rise brighter on the next. The familiar *TGIF*, which so casually takes the Lord’s name in vain, is indicative of a society that starts their Monday’s having nothing to better to look forward

to than the end of the workweek. People are wishing their lives away because without God and His word there is little hope to keep them pressing forward and looking up.

They also *cast four anchors out*. Remarkably, the modern versions have four anchors, too. The four anchors of the Alexandrian manuscripts are Constantine, Origen, Westcott and Hort. Constantine commissioned the creation of *Vaticanus* and *Sinaiticus*; Origen created them; and Westcott and Hort employed them using Satan's strategies. These last two men created their own Greek New Testament, swearing those on the Revision Committee to secrecy until their corrupt work had already done its dastardly deed. These four men are the four anchors responsible for the continued division and disunity within the body of Christ.

XXIV. God finally has their attention. The "shipmen" are now listening to God's primary spokesman to the Church Age. Paul warns the terrified shipmen to stay with him in order to withstand the coming onslaught. Any person who rejects the teachings of the word of God stands in danger of being blinded without remedy or recourse.

*Acts 27:30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, 31 Paul said to the centurion and to the soldiers, **Except these abide in the ship, ye cannot be saved.***

The Bible counsels Christians to flee various sins, but never instructs them to flee from the truth. Paul admonishes these men to abide in order to be saved (physically). Jesus admonishes His followers, already clean through His word, to *abide* in Him.

*John 15:3 Now ye are clean through the word which I have spoken unto you. 4 **Abide in me**, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye **abide in me**. 5 I am the vine, ye are the branches: He that **abideth in me**, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

Much like Paul's admonition to these shipmen, Christ told His followers to abide in Him. Those clean through the word are to abide in Christ. In fact, those attempting to flee from "*the wrath to come*" have nowhere to hide (**Matthew 3:7, 1 Thessalonians 1:10**).

XXV. After two weeks without food, Paul advises the men to eat. Being on those ships of Alexandria will kill you one way or another—by physical drowning or by spiritual starvation.

*Acts 27:33 And while the day was coming on, Paul besought them all to **take meat**, saying, This day is the fourteenth day that ye have tarried and continued fasting, **having taken nothing**.*

The modern bible versions offer very little spiritual sustenance. The modern version church is spiritually anemic. Its members are weak and frail and delicate during these especially turbulent times. They have no basis upon which to strengthen their faith since the modern versions contradict the word of God and themselves.

XXVI. Paul warned them that they should not have loosed from Crete. Only by listening to God's spokesmen can the child of God get fed with the spiritual meat of the word of God (**1 Corinthians 3:2, Hebrews 5:12-14**).

*Acts 27:34 Wherefore I pray you to **take some meat**: for this is for your health: for there shall not an hair fall from the head of any of you.*

Church members attending churches using only the modern versions are spiritually malnourished. They are dying spiritually because they do not have the spiritual meat necessary for sustenance. They may have the outward appearance of a true deep spirituality, but inside there is little to no depth.

XXVII. Prior to the fourteen days of turmoil, Paul tells his fellow travelers to *be of good cheer* because he believed God and knew that God's promises would not fail. "*Wherefore, sirs, **be of good cheer**: for I believe God, that it shall be even as it was told me*" (**Acts 27:25**). The men finally take heed to Paul's advice to cheer up,

and they are all rewarded with the some meat (that only comes from God's word).

Acts 27:36 *Then were they all of good cheer, and they also took some meat.*

This change in demeanor is indicative of the "*comfort of the scriptures*" to which Paul referred in **Romans 15:4**. The Alexandrian texts and their modern version counterparts all contain grievous errors, but the prophecies and promises contained in the true word of God all come to pass. Knowing God and knowing that you can fully trust in Him produces *good cheer*. Mature Christians can handle the *meat* of the word of God; whereas, babes in Christ must stick to the milk (**1 Corinthians 3:2**).

XXVIII. The men have already lightened the ship, but Satan's attack is much more comprehensive. Now, they must cast out the most valuable commodity—their precious cargo. Those dabbling with, or entrenched in, the lies of these modern versions do not make the rules and set the parameters. They will be forced to give up many more truths than they ever anticipated.

Acts 27:38 *And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.*

Although the damage from the Alexandrian manuscripts has been quite extensive, the destruction continues. Consider the implications as they *cast out the wheat*.

- Wheat is the main component of bread, which is a picture of the word of God (**Jeremiah 23:28**).
- Jesus is *the living bread* (**John 6:51**) and *the bread of life* (**John 6:48**). As some of the most important verses proclaiming His deity have been attacked, undermined and destroyed by the modern versions, the *wheat* has been *cast out*.
- The newer revisions progressively *cast out* the necessities as entire doctrines are now being deleted.

- Consider the parable of the wheat versus the tares: the new versions cast the wheat (the saved) into the sea (wheat—*Matthew 3:12*).

XXIX. Satan's ultimate objective is to rid the world of the King James Bible's influence by eventually eliminating the truths taught therein. Once he has accomplished his dastardly deed, he can change God's word at will without concern for those who might compare his counterfeits to the truth. When Alexandrian bibles meet the KJB, they run *aground*.

*Acts 27:41 And falling into a place where two seas met, they ran the ship **aground**; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.*

If it were not for the KJB, there would be no standard for the average man to compare the modern version changes. Paul admonishes, "*Therefore, my beloved brethren, be ye stedfast, **unmoveable**, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord*" (*1 Corinthians 15:58*). These modern version proponents cannot understand how a King James Bible believer can remain steadfast and unmovable against "*all the fiery darts of the wicked*" (*Ephesians 6:16*).

This verse refers to *a place where two seas met*. When the *Vaticanus* and *Sinaiticus* meet, they do not agree with each other over 3,000 times in the gospel books alone. This is also true of their modern version by-products. When two copyrighted bible versions meet with the King James Bible, their ships run aground and break into pieces.

XXX. Shortly following God's great mercy and deliverance of those on the ship, the soldiers view their prisoners as mere enemies. They seek to kill them.

*Acts 27:42 And the soldiers' counsel was to **kill the prisoners**, lest any of them should swim out, and escape.*

Rome has sought to persecute and put to death those responsible for bringing the English Bible into the hearts and lives of God's children. They will work arm-in-arm with those they perceive as the enemy until such time as the wind stops and their power base is restored. Then this institution will turn on those it deems the enemy of its religion and seek to destroy them.

XXXI. New version users are offered little hope because they do not have "*the comfort of the scriptures*" (**Romans 15:4**). As a result of the ship being broken into pieces, the men *cast themselves first into the sea*. Their willingness to bail from these sinking ships finally rests on their recognition of the extent of the damage.

*Acts 27:43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should **cast themselves first into the sea**, and get to land: 44 And the rest, some on boards, and **some on broken pieces of the ship**. And so it came to pass, that they escaped all safe to land.*

The men escaped *on broken pieces of the ship*. Some new version users are saved from the full impact of the modern versions by the bits and pieces of the KJB that remain intact in their new modern bibles. Thank God for the pieces of the truth left in the modern versions, but one day even these will be eliminated.

Satan's ultimate objective is to remove even the broken pieces so that man has nothing to keep him afloat. Fortunately, for now, the bits and pieces of truth remaining help some truth seekers escape from the pollution caused by the corrupt bibles.

XXXII. The *vipers* will always attack those who cling to the Bible believing position. Their unmerciful attacks upon His word and upon His servants will sway the world. Their conclusions are based on sight and not on the truth of the matter.

*Acts 28:3 And when Paul had gathered a bundle of sticks, and laid them on the fire, **there came a viper out of the heat, and fastened on his hand**. 4 And when the barbarians saw the*

*venomous beast hang on his hand, they said **among themselves**, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.*

Modern version proponents attribute Satan's attack against those who stand for a sole authority as the judgment of God (much like the dispersions cast Job's way). They each agree *among themselves* (similar to association with their alma maters) to reject God's message based on the personality or the shortcomings of the messenger. If the messenger has personal failings, he must be wrong and his message cannot originate with God. This assumes that they themselves are above and without sin, which they are not.

Rather than restoring any brother overtaken in a fault (*Galatians 6:1*), they become experts at character assassination. They look for any chink in the armor. This is not to imply that the Bible believer should not examine himself to ensure that he is not just reaping what he has sown rather than suffering for doing right (*1 Peter 2:19-20, 3:14, 17*). These unsavory tactics are also used against King James (the man) and the King James' translators.

XXXIII. The bite from the Bible critic may cause some discomfort, but there is no lasting harm to the believer who valiantly stands for the truth. The Apostle Paul simply shook the viper off into the fire and *felt no harm*. Sometimes the best advice is given when we tell a Christian who has been unmercifully attacked to simply "shake it off" and not dwell on the matter.

Acts 28:5 And he shook off the beast into the fire, and felt no harm.

Paul *felt no harm* though the viper sunk his fangs into Paul's flesh. History records the story of thousands of men and women who have sacrificed their earthly goods and even their very lives so that God's word could be published.

History tells of men like John Rogers. When he came to understand the gospel, he repented of his Catholic beliefs, and it cost him his life. Rogers was a gifted linguist and helped translate

the New Testament into English. He valiantly resisted Bloody Mary, the Catholic Queen of England. For this, she condemned him to die. History records the details of the event on February 4, 1555.² Rather than being dragged to the stake, he unflinchingly walked to the stake to be burned for the faith. His wife and eleven children, one still a baby, watched him go to Glory. He *felt no harm*. The enemies of the true faith described the scene as a bridegroom going to meet his bride at the wedding altar. The French ambassador at London, Count Noailles, wrote that, "*Even his children assisted at it, comforting him in such a manner that it seemed as if he had been led to a wedding.*"³

XXXIV. The Devil has many avenues in which to trip Christians. Those who come to see the truth through the efforts of others must be on guard for many real and imagined pitfalls. If Satan can't destroy believers through disappointment and heartache, he will attempt to use tribute and honor. The reaction of the heathen to Paul miraculously surviving the viper bite is a case in point.

Acts 28:6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Beware! Too many times, the believer's heartfelt appreciation attributes an almost god-like status to the man who aided him in coming to his newfound Bible believing position. We don't need any more gods in Christianity, and every "pedestal-pusher" should immediately remove that man-made object while simultaneously discouraging others from placing him atop it. Guilty parties fall on both sides—the one accepting the worship and the one doing the lifting up.

² John Foxe, *Book of Martyrs or A History of the Lives, Sufferings, and Triumphant Deaths, of the Primitive as well as Protestant Martyrs: from the Commencement of Christianity, to the Latest Periods of Pagan and Popish Persecution* (Hartford: Edwin Hunt, 1845) p. 289-290.

³ Joseph Lemuel Chester, *John Rogers: the Compiler of the First Authorized English Bible* (Longman and Roberts, 1861), p. 202.

In the preface to the King James Bible, the translators exhibited the right type of attitude: *"there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, ...learned, not to learn."* This is the type of attitude that each of us needs—humble and obedient servants of an Almighty God.

XXXV. God's servant being used to provide supernatural protection and provision is now evident to all. Only the true word of God has healing properties. Others wisely want to get in on the blessings. You must be willing to come to God and be healed.

Acts 28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed:

Only the power of God can heal your life, your marriage or your walk with Christ. *"And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them"* (Luke 5:17). The modern versions do not have the power of the true word of God.

XXXVI. The word of God promises that the Lord will provide for all of our necessities. *"But my God shall supply all your need according to his riches in glory by Christ Jesus"* (Philippians 4:19). God is not limited to believers providing for the needs of His children. He can and will use heathen people groups (the lost) to provide.

Acts 28:10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Concerning this matter of honor, it is acceptable to honor someone that labors for the Lord. However, the fine line crossed

from *honoring* a servant to *worshipping* him has destroyed many a good man. "*Let the elders that rule well be counted worthy of **double honour**, especially they who labour in the word and doctrine*" (1 Timothy 5:17). Personal motives should always be brought into question and thoroughly examined since most men are not immune to pride's power as a destructive force.

XXXVII. This is the second ship of Alexandria. All the ships of Alexandria will eventually head back "home" to Rome.

*Acts 28:14 Where we found brethren, and were desired to tarry with them seven days: and **so we went toward Rome**.*

If the first ship is *Vaticanus*, the second ship is most surely *Sinaiticus*. No matter the name, they all contain the doctrines and teachings that influence an individual with Roman Catholic dogmas.

XXXVIII. Every more contemporary version has increasingly changed truths always further than their predecessors. They will move *as far as* they can away from the truth; however, the true Bible believer will go *as far as* he can to find and keep the truth.

*Acts 28:15 And from thence, when the brethren heard of us, they came to meet us **as far as** Appiiforum, and The three taverns: whom when Paul saw, he thanked God, and took courage.*

The desire to gain new copyrights will cause future modern versions to continually push the envelope further and further away from the truth. But they will only travel *as far as* they have to and *as far as* they can until society becomes reconditioned for more changes. Satan knows that there are still enough Christians willing to go *as far as* it sacrificially takes in order to sound the warning against these modern versions.

Ultimately, one of man's greatest tools against the onslaught of these modern bible perversions has been the memorization of the King James Bible. The government or man in general can burn my Bible, but they cannot steal the word of God from my heart.

XXXIX. Finally, Luke writes, *we came to Rome*. Rome is the ultimate destination of a religious man (***Revelation 17:1-2***) and the outcome realized by riding the waves of the modern corrupt bibles.

Acts 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

XL. Though many accusations have been hurled against the King James Bible, no one has ever been able to blemish its immaculate character. It does not matter whether they attack the text or the character of those associated with the Bible; God's word remains impervious to man's shenanigans. No matter, the modern-day pseudo-scholar has chosen to deliver the truth *into the hands of the Romans*.

Acts 28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, when they had examined me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

When *examined* without predetermined bias, one finds no fault with the KJB. However, since the so-called scholars have rejected the truth, *appeal* must be made to a higher authority, leaving the outcome to God. With so many books printed attacking the King James Bible, the believer must *appeal* to God for strength and wisdom.

XLI. Listening to the seminaries and Bible colleges supporting the Alexandrian manuscripts, you will hear much evil spoken against those standing up for the King James Bible, proclaiming it to be the word of God. History repeats itself. The critic of the 1st century hurled

the same accusations for as concerning this sect (Christianity), we know that every where it is spoken against.

Acts 28:22 *But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.*

Too many have forgotten the scriptural maxim: “For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing” (1 Peter 3:17). However, much damage has taken place because Bible believers lacked wisdom, grace, patience and humility when presenting the truth to others.

Christians do not need to be concerned with what is popular or politically correct because that, too, will change with the passage of time. God’s word is the single most important authority. New terminology, being created all the time, unjustly attacks the Bible believer.

XLII. It is very important to realize and accept that every group holding forth the truth will have its believers and its critics. It is easy to get discouraged when one’s expectations are not met, but the Apostle Paul and even the Lord Jesus Christ never had a 100% conversion rate.

Acts 28:24 *And some believed the things which were spoken, and some believed not.*

After hearing the absolute truth from the incarnate Word, many of Christ’s “disciples went back, and walked no more with Him” (John 6:66). The purpose of the Bible believer must never be to convert everyone to his position. We must be more like the Apostle Paul who wrote, “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to **exhort and to convince the gainsayers**” (Titus 1:9). We are to exhort and convince the gainsayers using sound doctrine, but always “speaking the truth in love” (Ephesians 4:15).

XLIII. Here is a final caution for the Bible critic. Be careful that you do not end up like the Jews when presented with the truth. They had dull ears and closed eyes.

*Acts 28:27 For the heart of this people is waxed gross, and **their ears are dull of hearing, and their eyes have they closed**; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*

The Bible says that one of the signs of the last days will be people who are “Ever learning, and never able to come to the knowledge of the truth” (2 Timothy 3:7). The majority of those wrapped up in the scholarly system of bible criticism do not want to hear or see the truth. Bible believers attempting to present the truth to others must keep this in mind. People are tired of hearing this issue, but we must be ever vigilant in our presentation, always keeping in mind that most people have their eyes closed and their ears stopped.

XLIV. It is not too late, but time is winding down. The Lord will receive you if you come to Him, but it is always on His terms.

*Acts 28:30 And Paul dwelt two whole years in his own hired house, and **received all that came in unto him,***

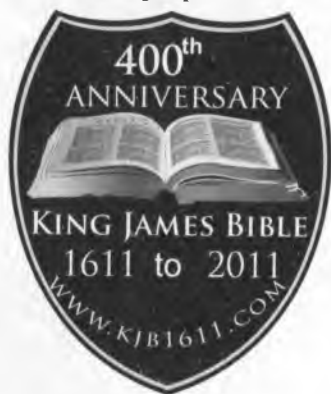
Absolute truth is non-negotiable. The Lord will not meet us halfway. It is either His way or our way. His way is right. Our way is wrong. The choice is yours.

XLV. Put aside that modern version and get yourself a copy of the true word of God. No one can forbid you from preaching from it no matter how much Satan may hurl at you.

*Acts 28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, **no man forbidding him.***

Nobody can stop someone from learning the truth. But if you plug your ears and close your eyes, you will not hear or see anything that might make you spiritually uncomfortable. Comfort comes from being satisfied in your present condition; conviction comes from Almighty God.

CONCLUSION: Paul warned: *ye should have hearkened unto me, and not have loosed from Crete (Acts 27:21)* because *all hope that we should be saved was then taken away (Acts 27:20)*. These truths also apply to the modern versions. All of the *ship(s) of Alexandria* are heading *toward Rome (Acts 28:14)* and destroying the faith of the believers in their wake. The seminaries never should have left the truth of the *Textus Receptus* text and allowed the Alexandrian texts to infiltrate the schools and pulpits.



Jews preserved it (the text) as no other manuscript has ever been preserved. With their massora they kept tabs on every letter, syllable, word and paragraph. They had special classes of men within their culture whose sole duty was to preserve and transmit these documents with practically perfect fidelity—scribes, lawyers, massorettes.

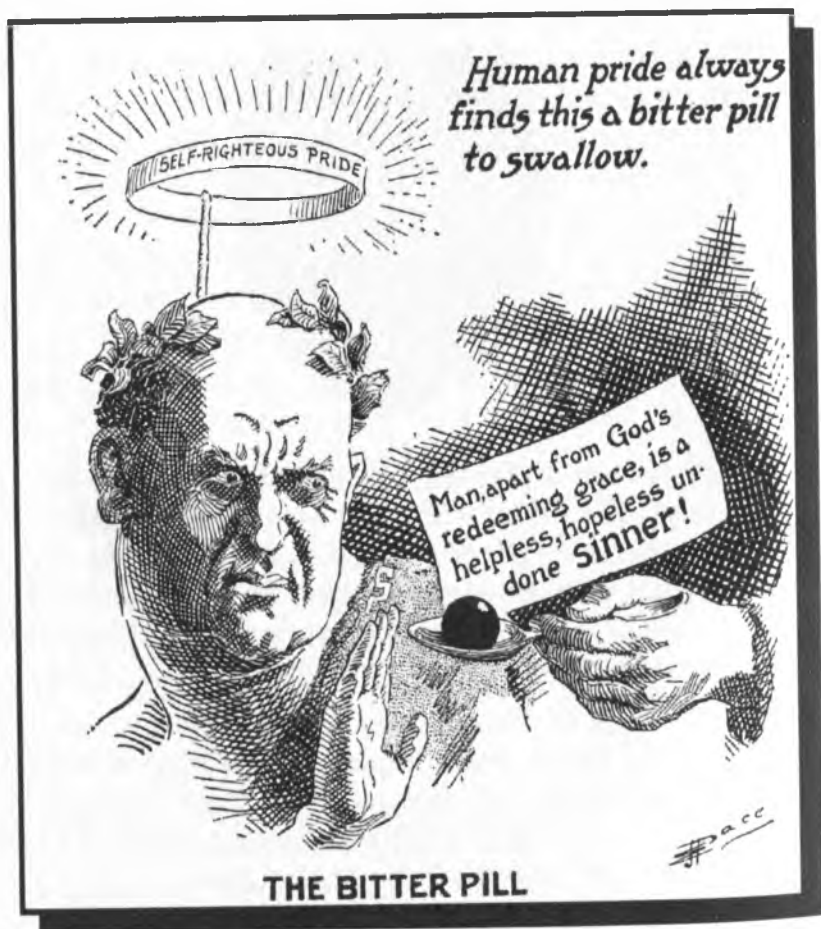
A thousand times over, the death knell of the Bible has been sounded, the funeral procession formed, the inscription cut on the tombstone, and committal read. But somehow the corpse never stays put.

No other book has been so chopped, knifed, sifted, scrutinized, and vilified. What book on philosophy or religion or psychology or belles lettres of classical or modern times has been subject to such a mass attack as the Bible? With such venom and skepticism? With such

thoroughness and erudition? Upon every chapter, line and tenet?

The Bible is still loved by millions, read by millions, and studied by millions.

Bernard Ramm





Chronological History

Introduction¹

The scriptures teach that the Lord Jesus Christ is the ultimate judge of mankind. As such, He expects man to obey and live by His word. The Bible contains numerous warnings and admonitions clearly revealing His written word to be the basis for the final judgment. Nevertheless, conflicting voices and uncertain sounds seem determined to undermine the Bible's authority and usefulness. As the world draws closer to the time of Christ's return, world conditions are prophesied to degenerate even further.

Opinion polls have long swayed political affairs, but now these same methods seem also to console and comfort the Church. The opinions of the majority have replaced the ultimate supremacy of honoring God no matter the winds of public opinion. Instead of denying the world's false teachings, believers have become conditioned to finding safety in numbers. Consider the fact, however, that the true followers of Christ and seekers of truth, humanly speaking, will never comprise the majority. In fact, the

¹ The dates contained herein are sometimes approximations or dates generally accepted to be accurate. A precise date should not be construed as absolute certainty in every case.

reality concerning both salvation and service is quite the opposite. Christ's true followers will always make up the minority.

Luke 13:23 *Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:*

Through sheer numbers, the majority will always control the world system though they consistently reject truth. For this reason, the believer must be ever vigilant not to be lulled into the trap of *status quo* Christianity. The saying, "*a lie told often enough becomes accepted as the truth*" bears further consideration, especially concerning the historical record. When lies remain unchallenged, falsehoods are sure to prevail. Thus, unscriptural and extra-biblical activities must always be eradicated from the churches before their mere familiarity gives credence to their supposed legitimacy.

Apostles vs. Apostates

During the earliest days of the New Testament Church, two distinct and opposing groups emerged almost simultaneously. This 1st century schism can best be identified as the *apostles* versus the *apostates*. In his earliest epistles, the Apostle Paul, echoing the sentiments of Matthew's gospel, speaks of the "many" who were already busy corrupting the word of God during its initial delivery into the world.

2 Corinthians 2:17 *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.*

In AD 60, God led Paul to forewarn the New Testament Church concerning the corruption of God's word that was then occurring. Similar to the serpent's actions in the Garden of Eden, Satan wasted

no time during this new beginning to beguile those willing to ponder the same question posed to Eve: “Hath God said?”

Genesis 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?**

Take note that Satan did not begin his attack by questioning the *existence* of God or even the *character* and *nature* of God. His deceitful quest was launched by questioning the very *words* of God, not their inspiration. His attack focused squarely on the preservation of God’s words—“**Yea, hath God said?**”

Sadly, the institutions of higher learning fare no better under biblical scrutiny and have become bastions for blasphemy rather than refuges for defenders of the faith. Academia has become quite proficient at questioning God’s word, from subtle insinuations to egregious misinterpretations. Unfortunately, the religious institutions are far more insidious than their secular counterparts. Instead of teaching the word of God, many seminaries instruct their students on how to become judges and “correctors” of that word.

Now that seminaries have taught their students to stand in judgment of the word of God, the extent of the error seems almost limitless. One of the most crafty tools used to this end during the last century has been the inclusion of textual footnotes found in the modern versions. These are frequently used to mask challenges spawned by the *father of lies* identified in John chapter 8: “... *When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it*” (John 8:44).

The “Oldest are Best”

Footnotes are a mode often used by modern Bible publishers to justify a variant reading from the time-honored, everlasting text. The most often repeated phrase to justify a change by the modern Bible publishers is to say that the modification is consistent with “the oldest and best manuscripts.” These “oldest and best” manuscripts are

consistent concerning one matter: they all read differently than the King James Bible text. The astute Bible student should immediately hoist a red flag and consider the origin of this deceptive practice.

Since textual corruption began even before the Apostle Paul penned Second Corinthians, the alert Bible student should immediately see the fallacy in this “oldest (is) best” argument. Unfortunately, pliable minds who respect those more learned than themselves allow their Greek and Hebrew professors to become their ultimate authority. This situation is not by God’s design! God designed His holy word to be the final and absolute authority in all matters of faith and practice.

Reference Pages

The Bible indicates that textual corruption is even older than both the Old and New Testament *Originals*. Imagine that! The corruption has greater antiquity than the so-called *Originals* worshipped by the Bible critics! The serpent in the Garden corrupted God’s word before Moses penned *Genesis 3:1*. In the New Testament, Paul warned of the textual corruption taking place before he even completed his epistles. Fortunately, truth is the greatest eye-opener. Since age is certainly *not* the determining factor for authenticity, the truth-seeker is then faced with the daunting task of learning how best to identify counterfeit manuscripts.

God’s Remnant

It should be understood that the God who gave us truth surely wants us to find and know the truth. However, this simple fact creates quite a conundrum. Two diametrically opposing viewpoints, both with resolute followers, claim to be right; clearly, however, two opposing positions cannot simultaneously be correct. Since only one position can be right, how do those in error come to know the truth?

The two greatest hindrances to finding and knowing the truth are the sins of pride and faithlessness. This is why Peter admonishes believers to be “...clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Peter 5:5). The main reason

why so many Bible critics remain blind and completely incapable of seeing the truth is the simple fact that God resists a prideful approach to His word. He simply will not bless any endeavor when the individual involved lacks faith, especially as it concerns His pure word.

2 Corinthians 1:24 ...for by faith ye stand.

Hebrews 11:6 But without faith it is impossible to please him...

Romans 14:23 ...for whatsoever is not of faith is sin.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

This is a deadly combination! Along with a prideful attitude regarding their academic accomplishments, most Bible critics also have no faith in God's ability to preserve His word throughout every generation. In fact, His promise to preserve has no practical relevance if it does not extend to translations since so few can master or even read the original languages. If a translation cannot be equated to the word of God, then no one except those familiar with Hebrew and Greek can have any assurance of salvation, hope of eternal life or practical guidance in the Christian walk.

Because of the escalating influence of the modern version publishers, groups of believers remaining doctrinally pure seem few and far between. For this reason, this segment of the book is devoted to identifying the true line of scripture while simultaneously exposing the false line. Examining history from various angles helps the student to pinpoint the true line as well as to identify a number of different false lines that sometimes impacted history.

Chronicling the false teachings and false doctrines in their entirety could fill countless volumes. This fact should not be construed as a lack of faithfulness on God's part since He has always preserved a remnant steadfastly true to His unchanging standard. Consequently, anyone desiring to know the truth can trace throughout history

the true line of the Church and its manuscripts as they parallel the corrupted religions and satanic falsehoods.

Majority Rule

The history of the English Bible, much like the history of the Christian faith, reveals a remarkable battleground. One might imagine that adherents to the truth would always outnumber and trump those given to falsehoods. History reveals quite the opposite to be the case. Human majorities have never retained the truth or remained true to their Creator. Unfortunately, some of God's children have unintentionally chosen to side with God's arch nemesis thinking that sheer numbers or human admiration reflected God's endorsement.

The *god of this world* found in Second Corinthians chapter 4 is the same being traced back to Matthew chapter 4. Interestingly, in the book of Matthew, Satan purports to offer all of the kingdoms of the world to the Lord Jesus Christ if He would but bow down and worship him. Two thousand years later, the *god of this world* has not stopped lying, trying to deceive or making offers outside of his realm of authority. His techniques have merely adapted to his contemporary audience.

From century to century, two streams of history flow through time—one true and one false. Although frequently concealed through the passage of time, each line has many signs pointing to its respective source. The corrupt line consistently uses religion and the force of government to compel others to submit to its belief system. The Inquisition by Rome and the Sharia court system in Islamic countries are prime examples of religions in the majority using the arm of government to suppress their opposition. God's true church never uses the carnal arm of government to suppress opposition or force compliance.

Archenemy of God and Man

God's archenemy, Satan, promotes those who worship falsely. He derives great pleasure from persecuting the true followers of Christ. Using his associates, he has insured that the historical record

has been generally slanted in his direction. He encourages those he sanctions to use the force of government to propagate and preserve his viewpoint and beliefs. All opposing viewpoints are censored. Attempts by the minority to chronicle their course are quickly expunged from the record. Again, both Rome and Islamic regimes are prime examples of religious-political organizations who use the force of government to enforce their religious dogmas. Both have used their immense power and influence to control the dissemination of information by suppressing opposing viewpoints.

On the other hand, biblical Christianity wholly opposes any type of state church or enforcement of religion. Thus, the true followers of Jesus Christ are never the established church or the controlling governmental body. Christianity is a matter of the heart and always must be. Forced conversion to true Christianity is absolutely impossible, whereas religion can be and is frequently forced upon the people. Though state religions have always existed, they are completely unbiblical. Though individuals and nations have been forced into religions, not one soul has ever been unwillingly compelled to become a Christian.

Unbelievers versus the Christians

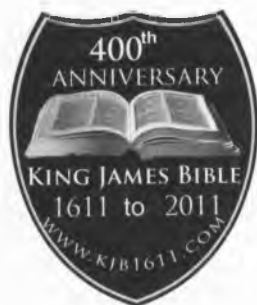
These powerful organizations, undermining all dissent, are the same groups who pin their challengers with what they consider to be derogatory names. This is the pattern found in the Bible beginning with the disciples who followed the teachings of Christ. Unbelievers in Antioch pinned the term *Christian* (the English term) upon the followers of Christ. Interestingly, this name has remained constant after two millennia because of the written record of the event in the word of God.

The rewriting of history always makes unraveling the historical record a daunting task. One thing that should be evident to the astute reader is that the Bible believers and the Bible critics form two opposing streams of belief. Among other differences, these two streams of thought are also responsible for two distinctly separate lines of manuscripts. Although Satan constructed every imaginable

obstacle, God still left a witness of truth. The agents of destruction tried to hide their shameful past, but God's recorders of history have always found a way to keep a record. Some deceivers may have distorted the records of history, but God did not allow them to squelch every remnant of truth.

Before considering the time line, it must be noted that Jerusalem was conquered in 63 BC when Pompey assumed control of the city on behalf of the Roman Empire. One might wonder, then, why the New Testament was written in Greek. It is true that Israel was under Roman rule during Apostolic times, but for the previous 300 years it had been under the cultural dominion of Greece. Therefore, Greek was the everyday language utilized throughout the entire Mediterranean region, acceptable even in Rome itself.

This two-millennial historical synopsis traces some of the major events and players leading up to and surrounding the English Bible of 1611, along with the corrupt line.



"So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society. I have for many years made it a practice to read through the Bible once every year."

John Quincy Adams, sixth President



Chronological History

1ST to 6TH Century

First Century

Christ is born and the time later becomes known as A.D.—*Anno Domini* which is Latin for “in the year of our Lord.”

43.

Disciples first called Christians by their tormentors, accusers and detractors in Antioch.¹

60.

The term Christian becomes an affectionate term for the true followers of Christ.²

62.

Through the preaching and testimony of the Apostle Paul, King Agrippa is almost persuaded to become a “Christian.”³

70.

The Romans destroy the Second Temple in Jerusalem.

¹ Acts 11:26

² 1 Peter 4:16

³ Acts 26:28

73.

The Romans complete the siege at Masada—the final Jewish stronghold isolated at the top of a rock plateau at the edge of the Judean desert and the Dead Sea valley.

100.

By the end of the 1st century all 66 books of the Bible are completed. Each true New Testament local church functions as an independent democracy consisting of professed believers only. Each church emphasizes personal conversion of the individual through faith in Christ's finished work on the cross, followed by baptism (immersion) of the converted believer. Christianity spreads through zealous preaching and personal evangelism. The scriptures are copied and shared amongst the churches and translation into various languages begins.

Second Century

The Montanists, who emerge during the 2nd century, are scattered throughout Asia, Africa and Europe and proclaim the gospel principles: conversion, faith and spirituality *first*; baptism and church membership *next*. They baptize only those who give evidence of salvation, immersing all who come to be believers from any other organization which followed unbiblical principles. Tertullian was the most well known of this ancient group. Papyrus 46 (^{P46}), Papyrus 45 (^{P45}) and Papyrus 47 (^{P47}) constitute the Chester Baityt papri from the 2nd century. These were discovered between 1933 and 1937 and are another of the earliest documents of the *Received Text* that confirm that early manuscripts contained the text of the King James Bible.

125.

The Syriac Peshitta (Peshitto) Version, almost universally agreed to be one of the oldest New Testament versions, earns the title "Queen of the Versions." It agrees closely with the *Traditional Text* of the majority of Greek New Testament manuscripts. For this reason, modern scholarship attempts to re-date the version to the 4th century to match their theories that the changes made by modern

versions are based on the oldest and best readings. The Peshitta, along with many of the early writers, proves the antiquity of the Traditional Text and exposes the insidious nature of those who try to rewrite history to match their malicious intent.

157.

Italic Bibles appear—commonly known as the Old Latin Bible. This Bible retains apostolic purity and establishes the early line of what later comes to be known as the *Received Text*. The *Received Text* (also referred to as the *Textus Receptus*) is simply defined as the text handed down and used throughout history by the true church. Many historians believe that the Waldenses have their rise during this century. The true line of texts and the true believers flow together throughout history.

190.

The Montanists in Asia, similar to the Bible believers before them, are severely persecuted for opposing the extra-biblical teachings by many organizations claiming the name of Christ and calling themselves churches.

198.

Clement of Alexandria (Titus Flavius Clemons—AD150-AD225) serves as head of the Catechetical School of Alexandria. Like Origen (his prized pupil) Clement of Alexandria, too, was well versed in pagan literature. He unites Greek philosophical traditions with “Christian doctrine” and values knowledge for those who attain the deeper teachings of his philosophies. He is venerated as a saint in the 17th century by Roman Catholicism but later denounced by Pope Clement VIII because his teachings were deemed to be erroneous by the Roman hierarchy.

Third Century

Novations who emerge during the 3rd century continue the basic biblical teachings of the Montanists. They are severely persecuted, hunted down, tortured and killed as Anabaptists. Pedobaptism (the baptism of infants) is uniformly rejected by the true believers as it is introduced around AD252.

200.

Contents of Papyrus 66 (P⁶⁶) include portions of John chapters 1 to 17. This manuscript preserves the work of three individuals: the original professional scribe, a thoroughgoing corrector and a minor corrector. It is considered the earliest Proto-Alexandrian type of text.

200-225.

Contents of Papyrus 75 (P⁷⁵) include portions of Luke and John. It is also considered a Proto-Alexandrian type of text.

212.

Origen of Alexandria (185-254) succeeds Clement of Alexandria as head of the Catechetical School of Alexandria. Along with making himself a eunuch due to a literal interpretation of *Matthew 19:12*, his teachings of the pre-existence of souls and the ultimate salvation of ALL beings causes his teachings to be labeled as heretical by the true followers of Christ.

Fourth Century

It is estimated that portions of the scriptures are now available in over 500 languages.

313.

The Roman Emperor Constantine issues the *Edict of Milan* after he claims to have seen a sign of a cross in the sky and heard the words, "*By this sign conquer.*" Those claiming to be Christians are no longer to be persecuted. Suddenly, pagans by the droves join "the church" for political reasons. Many pagan practices begin to be incorporated into the fabric of Constantine's theocracy, making "Christendom" biblically unrecognizable to any true believer. This early corruption will become progressively entrenched as a system of religion further develops.

325.

Constantine convenes the *Council of Nicea* which sanctions many of the earliest extra-biblical teachings of Roman Catholicism.

331.

Constantine commissions Eusebius to transcribe 50 copies of the “bible,” which is believed to be the origin of both *Codex Vaticanus* and *Codex Sinaiticus* manuscripts. Some historians are skeptical about whether both of these manuscripts were included in the 50 commissioned by Constantine since they disagree with each other over 3,000 times in the four gospel books alone. These two manuscripts, along with about 43 other manuscripts, make up the *minority* or *Critical Text* used as the primary source for the modern bible versions, especially beginning in the late 19th century. The rejection of these antiquated texts by Bible preachers contributes to their longevity and continued existence. There are over 6,000 differences between the *Critical Text* and the *Textus Receptus*.

373.

Codex Alexandrinus manuscript produced in Alexandria, Egypt will play a significant part in developing the textual criticism of the Bible during the late 1800’s. This corrupt text includes many of the apocryphal books mixed into the Canon of scripture. Most of the doctrinal corruption found in the *Critical Texts* stems from one city—Alexandria, Egypt. This would include Clement of Alexandria, Origen of Alexandria, *Codex Vaticanus*, *Codex Sinaiticus*, *Codex Alexandrinus* and the other Proto-Alexandrian type of texts. Two of the other Alexandrian texts have already been mentioned—P⁶⁶ and P⁷⁵. These *Critical Texts* (numbering only 45) are few in number when compared with the more than 5,000 manuscripts comprising the *Received Text* of the King James Bible.

387.

Augustine (AD354-AD430) converts to Roman Catholicism. He is responsible for the introduction of the doctrine of original sin and the institution of the practice of infant baptism to allegedly rid the newborn of his inherited sin.

394.

Roman Catholicism begins celebrating Mass on a daily basis.

Fifth Century

The Waldensians continue the basic teachings of the Novatians and Montanists, which include the belief in separate and independent churches. They baptize into their communion only those who give evidence of a change of heart and life, refusing all union and communion with religious organizations around them and baptizing all who convert to Christ from those societies. It is believed that the Waldensians settled in the Alps of France and Italy as early as the second century. • The priests of Roman Catholicism begin to wear garments different from those of their parishioners and the crucifix (depicting Christ hanging upon the cross) is first used in the church.

405.

Jerome publishes his corrupt Latin Vulgate translation of the Bible.

431.

The Council of Ephesus refers to Mary as the “Mother of God” and begins the unscriptural elevation and exaltation of Mary.

Sixth Century

Donatists (as early as the fourth century) continue the basic teachings of the Waldensians, Novatians and Montanists. These churches battle in obscurity and suffer for standing valiant for the truth. They teach that a church is independently formed and consists of willing, active, converted believers who profess, obey and associate themselves together in a church compact through their own free-will; neither passively while infants, nor by constraint when adults. • Gregory I sanctions the Latin language to be used in prayer and worship and decrees that prayers can be directed toward Mary, dead “saints” and angels.

529.

Justinian, Byzantine Emperor, condemns to death anyone practicing “Anabaptism” which is Rome’s accusation of Christians who baptize Catholics converted to Christ (*Acts 19:2-5*). This group’s detractors have labeled them by many names throughout

the centuries, starting with the terms *Christians* in the 1st century and *Montanists* in the 2nd century.

593.

Gregory I sanctions the unscriptural teaching of purgatory.



Reknowned Atheist, Christopher Hitchens, respected the King James Bible more than many of the current King James Bible' critics:

"Though I am sometimes reluctant to admit it, there really is something 'timeless' in the Tyndale/King James synthesis. ...For generations, it provided a common stock of references and allusions, rivaled only by Shakespeare in this respect....It resounded in the minds and memories of literate people, as well as of those who acquired it only by listening."

Offering one comparison, Hitchens cited a passage in the New Testament book of Philippians, which he read at his father's funeral:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (King James Version)

The same passage in the Contemporary English Version states: "Finally, my friends, keep your minds on whatever is true, pure, right, holy, friendly and proper. Don't ever stop thinking about what is truly worthwhile and worthy of praise."

Hitchens called the contemporary version "pancake-flat" and more suited for "a basement meeting of A.A." Hitchens:

"[T]hese words could not hope to penetrate the torpid, resistant

fog in the mind of a 16-year-old boy, as their original had done for me," he said in his commentary.

He also rejected the gender neutral language of substituting "brethren" with "my friends," calling it a "slightly ingratiating obeisance."

"[T]o suggest that Saint Paul, of all people, was gender-neutral is to re-write the history as well as to rinse out the prose," Hitchens noted.⁴

Reference Pages



⁴ *Christian Post*, April 2, 2011, "Atheist Hitchens Praises King James Bible."



Chronological History

7TH to 12TH Century

Seventh Century

Paulicians continue the basic teachings of the Donatists, Waldensians, Novatians and Montanists. The established state religion pursues these believers with a clerical vengeance and banishes, reproaches, anathematizes and kills them. The names invented by their detractors were given to them as terms of reproach. In the case of the Paulicians, it denotes their love for the Pauline epistles. Although the names throughout the centuries change, each group pledges their lives and liberties to keep the church pure. Each considers the word of God their final authority in all matters of faith and practice.

607.

Emperor Phocas (602-610) usurps the throne and is the first to assign the title of pope, or universal bishop, to (Pope) Boniface III after he replaces (Pope) Sabinian in 607.

610.

Mohammed (a descendent of Ishmael) claims to hear the Angel Gabriel tell him that Allâh is the only god, thus establishing the Muslim religion.

619.

Mohammed's first wife, who financed him so that he could spend time meditating, dies. Mohammed had a total of 11 wives in addition to his concubines, consorts and slave-mistresses. His youngest wife, Aisha, was engaged to him at the age of 6 years and became his wife at the age of 9 years. Later, Mohammed's death causes the great division of Islam. *Sunni Muslims* (Sunnites) believe that Aisha's father, Abu Bakr, inherited Mohammed's authority to become the first Caliph. *Shi'a Muslims* (Shi'ites) believe Mohammed's cousin and son-in-law, Ali Ibn Abi Talib (who was married to Mohammed's daughter, Fatima) to have been the rightful Caliph. Sunnites make up 90% of all Muslims and are later represented by Hamas and al-Qaida terrorist groups. The Shi'ites terrorist groups are represented by groups like the Hezbollah in Lebanon.

622.

Mohammed is rejected in Mecca, flees to Medina and transitions from a religious leader to a religious, political and military leader. The weak "MECCAN" verses of the Qur'an which are respectful of Christians and Jews are dictated to his followers while he is still weak before winning his many battles. The strong and aggressive verses, which Muslims believe cancel out the weak verses, now advocate coercion, robbing, killing and enslaving "infidels." This shift gives rise to the Islamic concept of making treaties until you are strong enough to disregard them. Historical examples abound revealing those willing to turn a blind eye for the cause of peace. A good example is Prime Minister Neville Chamberlain's Munich treaty with German Chancellor Hitler prior to WWII. Chamberlain's words, as he waved the agreement before the cheering crowd: *"My good friends, for the second time in our history a British Prime Minister has returned from Germany bringing peace with honour. I believe it is peace for our time."* Appeasement with Islam works as effectively as treaties with Hitler.

629.

Because “the prophet” Mohammed himself is illiterate, he dictates the Qur’ān (transliterated as Quran, Koran or Al-Quran) over two decades. It is the central religious text of Islam. Muslims believe that the Qur’ān, in its original Arabic, is the literal word of God revealed to Mohammed over the twenty-three years preceding his death. Mohammed is now ruler of Mecca in Arabia. Muslims later teach that he is the last and greatest prophet.

632.

At age 63, Mohammed dies from ingesting food poisoned by one of his many wives. His father-in-law Abu Bakr and his successor Umar devise an Islamic system that sustains the religious and political stability started by Mohammed.

633.

Mohammedans (Muslims) seize church buildings in Alexandria, Antioch and Jerusalem and convert them into mosques.

661.

Damascus replaces Medina as the seat of the caliphate. The Shi’ites battle the Sunnites to determine who has ultimate authority over all Muslims.

669.

In the south of Britain, Theodore of Tarsus becomes archbishop of Canterbury and promotes episcopal hierarchy and Roman culture.

Eighth Century

709.

Pope Constantine begins the ritual of kissing the pope’s foot.

786.

Rome authorizes the worship of crosses, images and relics.

Tenth Century

Cathari continue the teachings of the Montanists, Novatians, Waldensians, Donatists and Paulicians. They reject baptism as essential to salvation and do not refer to the Lord's Supper as a sacrament for the same reason. They teach that church buildings, altars, incense, consecration oils, bells, "ecclesiastical dignities," penance, atoning for the dead and the adoration of images are not to be venerated in any way. They reject all visible objects of worship. These groups through the ages are also commonly referred to as the Arnoldists, Paterines and, of course, the Anabaptists.¹

927.

Rome establishes the Catholic College of Cardinals.

995.

Pope John XV begins the canonization of dead "saints."

998.

Roman Catholicism establishes fasting on Fridays and during Lent.

Eleventh Century

Attendance at the Mass in Roman Catholicism, developed gradually as a sacrifice, is now made obligatory.

¹ The name Baptist is not the name of a church or a denomination. The term is used to identify the church's beliefs and doctrinal distinction. Today, it helps distinguish between those who correctly embrace the tenants below and the charismatics, Pentecostals, Evangelicals and the many so-called "Christian" churches.

Here is a catchy acronym for the word Baptist (B_A_P_T_I_S_T):

B — Bible as sole authority (*2 Timothy 3:16, 17*)

A — Autonomy (or independence) of the local church (*Matthew 18:15-17*)

P — Priesthood of all believers (*1 Peter 2:9*); no clergy and laity divisions

T — Two Ordinances: Baptism (*Acts 10:47*); Lord's Supper (*1 Corinthians 11:23-25*)

I — Individual soul liberty (*Romans 14:10-13*)

S — Saved, baptized church membership (*Acts 2:47*)

T — Two offices: Pastor (*Acts 20:28*) and Deacons (*1 Timothy 3:8-13*)

Since Baptist refers to doctrinal distinctions and not to a church, when a congregation of believers ceases to believe, teach and preach Baptist distinctives, it becomes a Baptist church in name only. Those congregations should vote their conscience (or lack thereof) and remove the designation from their sign as many have done. .

1054.

Pope Leo IX, pope of Rome, and Michael Cerularius, patriarch of Constantinople, excommunicate each other. The event is known as the *Great Schism* and results in the founding of the Eastern Orthodox religion (Greek Orthodox). Unsuccessful attempts at reconciliation with Rome take place in 1274 and 1439.

1066.

William the Conqueror invades England.

1079.

Pope Gregory decrees celibacy of the priesthood.

1090.

Peter the Hermit develops the Rosary—the mechanical praying with beads. Roman Catholicism eventually uses a Rosary consisting of fifty-four beads and an additional five. Islamic prayer beads usually consist of ninety-nine beads, corresponding to the ninety-nine names of Allāh. The beads are traditionally used to keep count while saying the prayer known as *Tasbeih of Fatima*, a form of prayer offered as a gift by the Prophet Mohammed to his daughter Fatima. It is recited as follows: thirty-four times “Allahu Akbar” (God is the greatest), thirty-three times “Al-hamdu lilah” (Praise be to God), and thirty-three times “Subhan Allah” (Glory be to God).

1095-1099.

The first of nine major crusades begins and these continue through 1291.

Twelfth Century

The Petrobrussians continue the teachings of the Cathari, Paulicians, Donatists, Waldensians, Novations and Montanists. Some of the great preachers of this time include Peter De Bruis and Arnold of Brescia. Arnold is arrested, condemned, crucified and then burned. His ashes are thrown into the Tiber for his teachings, including that of *soul liberty*. The concept of soul liberty advocates

that the individual has the liberty to choose what his conscience or soul dictates is right and that he is directly responsible to God for his decisions.

1150.

Middle English replaces Old English as the common language of Britain.

1184.

Pope Lucius III at the Council of Verona condemns and anathematizes the Cathari, Paterines, Waldensians and Arnoldists.



Atheist Christopher Hitchens continued his statements (previous chapter) concerning the King James Bible:

Amid numerous Bible translations and customized Scriptures, Hitchens lamented the gradual eclipse of the King James Bible.

*"A culture that does not possess this common store of image and allegory will be a perilously thin one. To seek restlessly to update it or make it 'relevant' is to miss the point, like yearning for a hip-hop Shakespeare," he wrote. "'Man is born unto trouble as the sparks fly upward,' says the Book of Job. Want to try to improve that for Twitter?"*²

In the end, Hitchens' note of praise for the King James Bible was brief and ended with his unwavering belief that "religion is man-made, with inky human fingerprints all over its supposedly inspired and unalterable texts."

² www.christianpost.com/news/atheist-hitchens-praises-king-james-bible-49686/



Chronological History

13TH to 17TH Century

Thirteenth Century

Albigenses continue the teachings of the Petrobrussians, Cathari, Paulicians, Donatists, Waldensians, Novations and Montanists. They believe and teach a converted church membership, believers' baptism only and local church autonomy. They reject papal authority and fall victim to the Inquisition. For twenty years, "blood flowed like water" in France due to the Crusades against the Albigenses. The Waldenses seek refuge in the high valleys of the Alps. Both groups continue to hold forth the torch of truth and the simplicity of God's word.

1209.

Roman Catholic Crusaders, following orders of Pope Innocent III and motivated by the promise of heavenly bliss should they die in their mission, destroyed the French city of Beziers. The entire population of 30,000 Albigenses were slaughtered, piled together like wood and burned to ashes in one day.

1215.

In the Fourth Lateran Council, Pope Innocent III proclaims the Roman Catholic teaching of transubstantiation and auricular confession of sins to a priest. Further declared: ...*Convicted heretics shall be handed over for due punishment to their secular superiors, or the latter's agents. ...If a temporal Lord neglects to fulfill the demand of the Church that he shall purge his land of the contamination of heresy, he shall be excommunicated by the metropolitan and other bishops of the province. If he fails to make amends within a year, it shall be reported to the Supreme Pontiff, who shall pronounce his vassals absolved from fealty to him and offer his land to Catholics. The latter shall exterminate the heretics, possess the land without dispute and preserve it in the true faith...*

1220.

Pope Honorius III decrees the adoration of the wafer (host).

1228.

Stephen Langton, Archbishop of Canterbury, divides the Bible into chapters.

1231.

Pope Gregory IX issues his Papal Bull *Excommunicamus* and begins the Medieval Inquisition, setting up the first permanent ecclesiastical judges to deal with "heresy" in Toulouse, France. All courts are now answerable directly to the pope. The Inquisition is instituted to combat "heresy," which generally includes any activities not conforming to the established doctrine of Roman Catholicism.

1232.

Pope Gregory IX establishes the Inquisition in Aragon. In the Bull *Declinante jam mundi* of May 26, 1232, Archbishop Esparrago and his followers are instructed to search for and punish heretics in their dioceses.

1237.

At the Council of Lérida, the Inquisition is formally placed under the authority of the Dominicans and the Franciscans.

1251.

Simon Stock, an English monk, invents the Roman Catholic scapular. The scapular is a religious pendant of cloth worn under the clothing and usually adorned with the picture of a Roman Catholic "saint." Certain scapulars sold with various indulgences endowed by the pope or other Catholic authority are worn by devout followers. These pendants are believed to benefit the wearers with earthly protection, divine forgiveness, eternal life and avoidance of purgatory.

1252.

Pope Innocent IV in his Bull *Ad extirpanda* of May 15, 1252, authorizes torture to elicit confessions; this practice is later confirmed by both Pope Alexander IV on November 30, 1259, and Pope Clement IV on November 3, 1265. Penalties prescribed for so-called heresy included imprisonment, excommunication and execution.

1260.

Pope Alexander IV authorizes inquisitors to absolve one another of irregularities in the pursuit of their duties. The inquisitors interpret this as a formal license to continue the examination in the torture chamber itself. Pope Urban IV renews this authorization on August 2, 1262.

1280.

Pope Nicholas III issues papal bull: *...If any, after being seized, wish to repent and do penance, they shall be imprisoned for life. ...All who receive, defend, or aid heretics shall be excommunicated. ...If those who were suspected of heresy cannot prove their innocence, they shall be excommunicated. If they remain under the ban of*

excommunication for a year, they shall be condemned as heretics. They shall have no right of appeal.

Fourteenth Century

Wycliffites and Lollards continue the teachings of the Albigenses, Petrobrussians, Cathari, Paulicians, Donatists, Waldensians, Novations and Montanists. They believe the Bible is the only rule of faith and practice; deny that grace or pardon is communicated in baptism; and reject infant baptism. They believe in the biblical definition of a local church—an assembly of baptized believers. By the middle of the next century, the name Lollards is applied to anyone considered to be a heretic by Rome.

1348.

English replaces Latin as the medium of instruction in schools (except at Oxford and Cambridge Universities).

1360.

Various gospel narratives are translated into Middle English.

1362.

English replaces French as the language of law in England. English is used for the first time in Parliament.

1377.

Pope Gregory XI moves the papacy back to Rome.

1378.

French Cardinals create a schism in Roman Catholicism by electing a rival pope and returning the throne to Avignon, France. Rival popes excommunicate each other. The three popes during the schism of the popes from 1378 to 1417 are as follows: Benedict XIII (1394-1415), Gregory XII (1406-1415), and John XXIII (1410-1417). The Council of Constance solves the problem by electing the third pope.

1380.

Oxford professor John Wycliffe publicly rejects the Roman doctrine of transubstantiation and begins translating *Old Latin Bible* into English. Wycliffe did not translate from the corrupt *Latin Vulgate*, as some claim.

1382.

Oxford expels Wycliffe from his teaching post for “heresy.” He completes the translation of Latin into English with the aid of his students. The following is an excerpt of the Wycliffe Bible taken from Luke 2:7 and 11 using the Anglo-Saxon English and orthography:

& she childe hir first goten sone, & wlappede hym in cloþis & putte hym in a cracche, for þer was not place to hym in þe comun stable...for a saueour is born to day to vs, þat is crist a lord in þe cite of dauid

1384.

Wycliffe’s disciples continue to preach against the clergy and to copy and distribute manuscripts (mostly the gospels) after his death.

1388.

John Purvey, a student of Wycliffe, revises the **Wycliffe Bible**.

Fifteenth Century

1401.

English parliament decrees that heretics are to be burned. This decree is aimed against the followers of Wycliffe, called Lollards. The law states that “*whosoever read the Scriptures in English, should forfeit lands, chattels, goods, and life, and be condemned as heretics, should be hanged for treason against the king, and then burned for heresy against god.*” Christians such as William Sawtree and John Oldcastle die as martyrs for the true faith.

1408.

Arundelian Constitutions enacted by a Convocation of bishops at Oxford forbids unauthorized translation, distribution or public reading of the scripture.

1411.

A bonfire of Wycliffe's writings occurs at Oxford.

1414.

Pope Gregory I issues papal mandates condemning and urging the persecution of certain heretics, whom he called "Montenses and other Anabaptists." He describes them as the advocates of a spiritual church, composed of regenerated persons only, and as "rebaptizers" of those whom they receive from other societies. They are spoken of as a multitude and as the descendants of the Donatists.

1415.

John Hus, the radical Bohemian reformer and advocate of Wycliffe's anti-clerical teachings, is burned at the stake.

1417.

Council of Constance elects Martin V as pope and ends the Roman Catholic schism.

1439.

Council of Florence proclaims the dogma of purgatory and reaffirms the seven sacraments of Roman Catholicism. Rome teaches that it is the sole dispenser of Christ's sacraments and refers to itself as "The universal Sacrament of salvation." Rome also teaches that the sacraments are necessary for salvation as the modes of grace: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony.

1445.

Jewish Rabbi Mordecai Nathan divides the Old Testament into chapters. Three years later, he and Athias divide the Old Testament into verses.

1450.

Middle English yields to Early Modern English as the common language of Britain. Johannes Gutenberg's first printing press is operational. This new method of mass production of literature will eventually anchor the Bible text in a stable and accurately repeatable form.

1453.

Muslims capture Constantinople (Istanbul, Turkey). There occurs a great exodus of Greek scholars to Western Europe, bringing with them Greek manuscripts of the Bible.

1455.

The first printed book, the Gutenberg Bible, contains the Latin Vulgate text.

1475.

Codex Vaticanus (of the Alexandrian text type) is logged into the Vatican library (shelf #1209). Dean John William Burgon (Dean Burgon 1813-1888), staunch defender of Bibliology, considers it one of the most corrupt documents extant, exhibiting a fabricated text. The following quotation is excerpted from the sermon given at Dean Burgon's funeral: "*It was his burning zeal for the Word of God which stirred him to come forward as a champion in a cause which he thought was being betrayed by those who should have been its guardians.*"

1478.

Pope Sixtus authorizes the Spanish Inquisition.

1483.

Tomás de Torquemada is named first Grand Inquisitor of Spain and receives the nickname the "Hammer of heretics." He uses torture extensively to extract confessions. He is one of the chief supporters of the *Alhambra Decree* which causes the complete expulsion of over 100,000 Jews from Spain in 1492, the largest expulsion of Jews

in Europe prior to Hitler's Holocaust. According to the rules of the inquisition, local inquisitors could seize the property of any person accused of heresy. That property would ultimately fall into the hands of the monarchy. An accused person always had the option of buying an expensive pardon from the Vatican.

1485.

Henry Tudor becomes King Henry VII of England.

1488.

A copy of the Hebrew Old Testament is first printed by Jews at Soncino, Italy.

1491.

Greek is first taught at Oxford University in England.

Sixteenth Century

Welsh Baptists continue the teachings of the Wycliffites, Lollards, Albigenses, Petrobrussians, Cathari, Paulicians, Donatists, Waldensians, Novations and Montanists. William Tyndale, one of the best-known Welsh Baptists, translates the first four books of Moses into the Welsh language in 1536.

1506.

The New Cathedral of St. Peter begins in Rome; it is completed 84 years later.

1509.

Henry VIII ascends the throne to become King of England.

1515.

Luther begins lectures on the book of Romans at Wittenberg University.

1516.

Desiderius Erasmus (1466-1536) publishes the first Greek New Testament. This is the first published volume of the *Textus Receptus*.

family New Testament; the phrase is later coined by the Elzevirs in 1633. This family consists of texts from the Byzantine textual line. Erasmus' five editions were published in 1516, 1519, 1522, 1527 and 1535.

1517.

Pope Leo X commissions Johann Tetzel, a Dominican monk, to sell Roman Catholic indulgences to finance the construction of St. Peter's Basilica in Rome. In his sales pitch, Tetzel claims, "*The moment you hear your money drop in the box, the soul of your mother will jump out of purgatory.*" His advertisement was mocked by the common people in these words: "*When the gold in the coffer rings, the soul from purgatory springs!*" Rome claims that the indulgences bestow pardon for sins already committed, as well as on those yet to be committed. These indulgences are granted based on the payment of money into the church treasury to replace the penance of purgatory. • At noon on October 31, Martin Luther nails his *Ninety-five Theses* to the church door at Wittenberg, Germany. Printers soon translate this document from Latin into German, and the Reformation era begins. • Daniel Bomberg prints the first Biblia Rabbinica Bible consisting of the Hebrew text of the Old Testament.

1518.

Zwingli begins the Reformation in Switzerland. Unfortunately, the Reformed (or Protestants) continue to hold to some of the teachings of Roman Catholicism. For this reason, Protestantism never really becomes a truly biblical Christianity since it continues to hold to many of the extra-biblical teachings and beliefs of the "church fathers."

1519.

Erasmus publishes his Second Greek New Testament. • A letter addressed to Erasmus from Bohemia describes the Welsh Baptists in these terms: they did not believe in celibacy; they saluted one another by the name of brother or sister; they hold to no other authority than the scripture—Old and New Testament; those who join with them

must be baptized anew; they teach that prayers to saints are vain as are prayers for the dead and auricular confession and penance. Their detractors frequently refer to them as Anabaptists. • Johann Eck, during the Leipzig Debate, pegs the Lutheran name upon all followers of Luther's doctrine.

1520.

Luther is excommunicated from Roman Catholicism. • Tyndale goes home to Gloucester and begins translating.

1522.

The first edition of Luther's German New Testament is produced in Wittenberg, Germany. • Tyndale goes to London in search of financial help.

1524.

Tyndale leaves England for Hamburg, Germany. He also visits Luther in Wittenberg.

1525.

The first printed English text published in Germany—Tyndale's English New Testament—is based on Erasmus' Greek text. His sentence structure is found in most subsequent English translations. The following is an example of Luke 2:7 and 11 from this text:

And she brought forth her fyrst begotten sonne and wrapped him in swadlynge cloothes and layed him in a manger because ther was no rounge for them within in the ynnere...for vnto you is borne this daye in the cite of David a saveoure which is Christ ye lorde.

Second Biblia Rabbinica, the first with the Hebrew Masoretic notes, edited by Jacob ben Chayyim.

1526.

Copies of Tyndale's New Testament are smuggled into England, but many are confiscated and burned.

1527.

Erasmus publishes his Fourth Greek New Testament.

1528.

Coverdale is compelled to leave England for preaching against the Roman Catholic Mass.

1529.

Tyndale and Coverdale work together at Hamburg. • King Henry commissions Thomas Cranmer to write a treatise justifying his divorce from Catherine.

1530.

Tyndale produces his first translation from Hebrew into English when he publishes the Pentateuch.

1533.

Cranmer is made Archbishop of Canterbury and approves Henry's divorce.

1534.

Tyndale's New Testament and Pentateuch are revised. • The pope excommunicates Henry VIII, severing English churches from Rome. • English Parliament passes the Act of Supremacy, stripping the pope's authority and giving it to Henry VIII. Henry becomes Supreme Head of the Church of England (the Anglican Church) without any intention of reforming it. • Cranmer petitions Henry for creation of an authorized English version. • Luther's first complete German Bible is published. • Geneva becomes an independent Protestant commonwealth.

1535.

Tyndale's last revised New Testament is produced. • Tyndale is betrayed to Roman Catholic authorities, charged with heresy and imprisoned. He continues to translate the historical books of the Old Testament while imprisoned. • Myles Coverdale publishes

Coverdale's Bible in England (the first printed English Bible). • Erasmus publishes his fifth edition of the Greek. • A proclamation is made "Ordering Anabaptists to Depart the Realm."

1536.

Tyndale's New Testament is reprinted in England. • Tyndale is condemned. He commits his manuscript to his friend John Rogers and is burned at the stake on October 6th. • The King calls a Convocation to outline the tenets of the faith of the Church of England. Article two condemns the teachings of the Anabaptists as "detestable heresies."

1537.

Matthew's Bible is published by John Rogers in Germany, using Tyndale's translation of the New Testament, Pentateuch and historical books of the Old Testament. • Matthew's and Coverdale's Bibles are licensed for unhindered sale in England • Pierre Robert Olivétan, a Waldensian pastor of the Waldensian Valleys, is the first to translate the scriptures into French, producing the Olivétan Bible.

1538.

Coverdale is in Paris editing the Great Bible.

1539.

Coverdale returns to England. • The Great Bible (dedicated to Henry VIII) is published and authorized in England. • Taverner's Bible (a revision of Matthew's Bible) is published. • King Henry VIII enacts a law that all books by Anabaptists should be brought to the attention of the king's majesty so that those responsible can be punished.

1540.

The second edition of Great Bible is produced with preface by Cranmer and is called Cranmer's Bible.

1542.

Pope Paul III establishes the Roman Inquisition.

1543.

The English Parliament bans Tyndale's version and all public reading of the Bible by "laymen."

1546.

The Council of Trent decrees that the Latin Vulgate (with Apocryphal books) is the authoritative version of scripture. Apocryphal books consist of: Tobit, Judith, 1 and 2 Maccabees, The Wisdom of Solomon, Ecclesiasticus (Sirach) and Baruch. This Council also declares tradition to be equal in authority to the Bible. • Henry VIII bans the Coverdale version. • Robert Estienne produces the Stephens Greek New Testament (also called Stephanus). Four editions are published in 1546, 1549, 1550 and 1551.

1547.

Henry VIII dies. • Edward VI ascends to the throne of England to become king. • Parliament repeals the anti-Protestant Act of Six Articles and removes restrictions on printing and reading of English versions. Cranmer begins the Protestant reformation of the Church of England. • Coverdale and Rogers return to England.

1549.

The English Book of Common Prayer is compiled by Cranmer. • Stephens' Second Greek New Testament is published.

1550.

Stephens' Third Greek New Testament, also called the "Royal edition," is published.

1551.

The final edition of Matthew's Bible is produced. • Coverdale is appointed bishop of Exeter. • Stephens' Fourth Greek New Testament is published.

1553.

The final edition of the Coverdale Bible is produced. • "Bloody" Mary Tudor becomes Queen of England. Her title is derived from

her quest to return England to Roman Catholicism. She burned many of the reformers at the stake for the “crime” of being Protestant. Her first execution victim was John Rogers, followed by the execution of the former Archbishop of Canterbury, Thomas Cranmer. Rogers was instrumental in the production of the Matthews Bible; Cranmer was heavily involved in the publication of the Great Bible. “Bloody” Mary was the reason that many believers fled to Geneva, Switzerland to eventually finish, publish and print the Geneva Bible.

1554.

Mary reverses the reforms of Edward and enforces Romanism in England. She reenacts the penal statutes against the Lollards • John Knox leaves England for Geneva.

1555.

John Rogers, companion of Tyndale and Coverdale, is burned at the stake. • Cranmer is burned at the stake. • Coverdale and other leading Protestants flee England for Geneva. • Robert Estienne¹ (also known as Robert Stephanus² or Robert Stephen(s)³) divides the New Testament into chapters.

1556.

Beza’s Latin New Testament is published.

1557.

William Whittingham’s English New Testament is published in Geneva, Switzerland. This is the first English translation to use verses and to include italics for supplied words. English exiles in Geneva begin work on English Old Testament.

1558.

Upon the death of “Bloody” Mary, Elizabeth becomes Queen of England. She was the daughter of King Henry VIII and Anne Boleyn. Her mother was executed when she was 3 years old, and her father married four additional times.

¹ French name.

² Latin name.

³ English name.

1559.

Elizabeth repudiates Romanism. The Act of Supremacy makes her head of the Church of England. Romanist bishops are expelled. Coverdale and other leading Protestants return to England. Matthew Parker is made Archbishop of Canterbury.

1560.

Whittingham, along with exiles from England, publish the Geneva Bible with revised New Testament in Geneva, Switzerland. Between 1560 and 1644, 140 editions of this work are published. • The Scottish Reformation instigates Scotland's formal break with the Papacy, repudiating the pope's authority. The Reformation Parliament forbids the celebration of Mass and approves a Protestant Confession of Faith. John Knox of Scotland is a major player in the founding of the Presbyterians by continuing the teachings of John Calvin.

1561.

Mary Stuart, now a confirmed Catholic, returns to Scotland from France to reign as queen of Scotland (which was by this time predominantly Protestant).

1563.

Archbishop Parker and eight of his bishops begin work on the "Bishops' Bible."

1565.

Beza's first Greek New Testament is produced. It is the first of nine Greek editions published through 1604, with one published posthumously in 1611.

1566.

The last edition of Tyndale's New Testament is published.

1567.

Mary Stuart, the Catholic Queen Mary of Scots, abdicates the throne of Scotland in favor of her infant son, James. He later

becomes King James I of England. She escapes prison and flees to England, swearing loyalty to her cousin Queen Elizabeth I. Instead of being provided refuge, she is immediately imprisoned.

1568.

Archbishop Parker publishes the Bishops' Bible (dedicated to Elizabeth), and this work is authorized for church use. This edition is not well edited and not very popular. Twenty-two editions are published with the last in 1606.

1569.

The last edition of Cranmer's Great Bible is produced. • The Spanish Valera Bible is published in Spain.

1571.

Every bishop and cathedral in England is ordered to have Bishops' Bible.

1572.

Bishops' Bible is revised and published with the old Great Bible Psalter. • Antwerp Polyglot is published.

1578.

Gregory Martin begins Rheims version of the New Testament. This is the authorized Roman Catholic version, translated from the Latin Vulgate.

1579.

The Geneva Bible is reprinted and authorized in Scotland. Every Scotch household of sufficient means is required by law to buy a copy.

1582.

Rheims New Testament (translated from the Latin) is published by English Roman Catholics living in France. • Beza's Second Greek New Testament is produced.

1587.

Mary Stuart, Queen of Scots (mother of King James I, future king of England) dies. The “Casket Letters” prove her to be part of a conspiracy. The conspiracy was led by a Roman Catholic named Anthony Babington, who wished to overthrow the Protestant Queen Elizabeth I and make Mary queen. Mary Stuart is convicted of treason and beheaded.

1588.

The Spanish Armada sails from Spain with the task of overthrowing Protestant England. At the time, it is the world’s largest naval fleet. A hurricane destroys the Armada on its way to conquer England and Holland in the name of Roman Catholicism. The Armada of 130 ships, 18,000 soldiers and 7,000 sailors were to invade Queen Elizabeth’s England and were to be joined by another 30,000 Spanish soldiers picked up from the Spanish Netherlands.

- Beza’s Third Greek New Testament is published.

1598.

Beza’s Fourth (and final) Greek New Testament is produced.

Seventeenth Century

1602.

The last edition of Bishops’ Bible is published.

1603.

Scottish King James VI inherits the English throne as King James I.

1604.

English bishops and Puritan leaders meet with King James I in the Hampton Court Conference. A revision of Bishops’ Bible is proposed. King James nominates a revision committee of 54 scholars and begins translation of the King James Bible.

1605.

English Roman Catholics led by Robert Catesby attempt to blow up Parliament and assassinate King James I in the "Gunpowder plot," arousing great and lasting public indignation against Rome and Roman Catholicism. During a search of the House of Lords, 36 barrels of gunpowder are discovered the week before the planned attack. The men involved in the plot attempt to escape, but many are captured and executed.

1607.

The Italian Diodati Bible is printed in Italy.

1609.

The Rheims-Douai Bible is the first complete English Roman Catholic Bible. It is translated from the Latin Vulgate and published by English Roman Catholics living in France. Its name is derived from Rheims, France where the New Testament was completed in 1582. This was followed by the Old Testament's completion in Douai in 1609. The 14 apocryphal books are integrated into the 66 books of the Canon of scripture.

1611.

The Authorized Version (dedicated to King James I) is published and authorized in England. The King James translators strive for fidelity to the original-language texts, even adding italics when a word must be supplied to retain the meaning of the text. This Bible becomes the standard bearer for all generations. The Apocrypha, included between the Old and New Testaments, is not officially removed until 1885. During this time the Apocrypha was accepted reading based on its historical value. • Printer's errors occur from the very onset, with two parallel streams of Authorized Version Bibles in 1611. The so-called "great He Bible" is named for the variance in *Ruth 3:15* which reads, "*he* went into the city" instead of "*she* went in the city."

1615.

Because an edition of the King James Bible published in 1613 excluded the Apocrypha, Archbishop Abbot enforces the prohibition of printing of the Bible without the Apocrypha.

1624.

The brothers Bonaventure and Abraham Elzevir of Leiden publish Elzevir's First Greek New Testament. They publish 3 editions in 1624, 1633 and 1641.

1629.

The first Cambridge edition of the King James Bible is published. It corrects earlier printing errors, especially in the italics and punctuation.

1631.

The so-named "Wicked Bible" is printed in London. A printer's error leads to omission of the word *not* from the seventh commandment concerning adultery. The printer's error is discovered prior to printing completion so that the 1631 edition exists with and without the mistake.

1633.

Elzevir's Second Greek New Testament is published. The preface to this edition, written by Daniel Heinsius, includes the Latin phrase "*textum ... receptum*." This is where the term "Textus Receptus" or the Received Text originates. • William Laud (Romanist) is made Archbishop of Canterbury and begins to persecute Puritans. He forbids importation of the Geneva Bible.

1637.

John Clarke, medical doctor and Baptist minister, arrives from England but is soon exiled by the Massachusetts Bay Colony. • The so-named "Religious Bible" is printed with an error in *Jeremiah 4:17*. It reads "religious" rather than "rebellious."

1638.

Clarke founds, or begins, the first Baptist church in America. He signs the *Portsmouth Compact* on March 7, 1638, founding the colony of Rhode Island. The *Portsmouth Compact* is the first document in the history of the world that guarantees complete civil and religious liberty to individuals. Rhode Island soon becomes a haven for those suffering persecution, including many Jews. They called themselves Baptist feeling that the term most aptly described their beliefs and that the name identified them as Bible-believing people.

1650.

Louis Cappel's book advocating critical reconstruction of the Hebrew text is published in Paris by his son Jean after he converts to Roman Catholicism.

1651.

Obadiah Holmes, a citizen of Rhode Island, was beaten with thirty stripes on the streets of Boston for visiting and holding an "unauthorized" church service. His response to his tormentors following his public beating: "You have struck me as with roses." His sentence of thirty lashes was the same sentence as someone found guilty of rape, adultery or counterfeiting.

1655.

The Duke of Savoy commands the Vaudois (Waldenses) to attend Mass or forfeit their property and move to the upper valleys within 20 days. Upon false reports of resistance, the Duke sends his army to attack. The massacre of the Waldenses took place at 4 AM on April 24, 1655 and aroused indignation throughout Europe.

1657.

Brian Walton completes the London Polyglot (six folios) containing Hebrew, Chaldee, Samaritan, Syriac, Arabic, Persian, Ethiopic, Greek and Latin.

1662.

New England Puritans begin to admit unconverted members under the "Half-Way Covenant." This provision allows partial church membership for the children and grandchildren of church members. Second-generation children could be baptized into the church without any conversion experience.

1663.

King Charles II grants Rhode Island their royal charter as a result of the laborers of Dr. John Clarke. The principles of liberty first set forth as a result of the efforts of Dr. Clarke ultimately become the basis of government for every state in the union. Clarke becomes known as "the father of the American Baptist" and has been called "the foremost diplomat of his time."

1675.

John Fell publishes the Elzevir Greek New Testament with critical annotations.

1678.

The first edition of John Bunyan's *Pilgrim's Progress* is published, having been written during his confinement in prison in Bedford, England. Bunyan could have been released at any time had he simply agreed to cease preaching. *Pilgrim's Progress*, written by a man who possessed no formal education beyond the second grade, is regarded as one of the most significant works of English literature. It has been published in over 200 languages. Apart from the Bible, it is the world's best-seller. John Owen, the chaplain to Cromwell who preached in Parliament and in England's greatest cathedrals, replied as follows when asked by the King of England concerning Bunyan: "May it please your Majesty, could I possess the tinker's ability for preaching, I would willingly relinquish all my learning." Charles Spurgeon noted, 'Why, this man is a living Bible!' Prick him anywhere; and you will find that his blood is Bibline, the very essence

of the Bible flows from him. He cannot speak without quoting a text, for his soul is full of the Word of God."

1685.

Roman Catholic King James II succeeds Charles II. King James II converts to Catholicism in 1669, but his abuse of power and favoritism toward Catholics soon angers Parliament.

1688.

Parliament deposes King James II, replacing him with William of Orange. The new king is lauded for delivering the kingdom from popery and arbitrary power.

1689.

John Locke significantly contributes to the *English Bill of Rights* passed by Parliament. This bill makes the king subject to the laws instituted by Parliament. It also states that no Roman Catholic can succeed to the throne of England. Each King had to subscribe to the *Test Act* which included rejecting the concept of transubstantiation. The threat of Romanism is forever ended in England.

1690.

The French priest Richard Simon publishes the first treatise on textual criticism in Paris. Unfortunately, he considers the Bible text simply a piece of literature rather than something supernaturally inspired and divinely preserved. From a biblical standpoint, this unbeliever and heretic became the "father of modern scientific textual criticism."





Chronological History 18TH to 21ST Century

Eighteenth Century

1717.

The so-called “Vinegar Bible” is published in two volumes. The chapter heading of Luke chapter 20 reads *vinegar* instead of *vineyard*, resulting in the heading “The Parable of the Vinegar.” Careless proofreading during printing led to this edition being referred to as “a basket full of printer’s errors.”

1740.

George Whitefield draws large crowds in revival preaching tours throughout the American colonies.

1741.

On July 5, Jonathan Edwards preaches *Sinners in the Hands of an Angry God* as guest speaker in Suffield on the Enfield, Connecticut. This sermon depicts the sinner as a loathsome spider suspended by a slender thread over a pit of seething brimstone.

1742.

The height of "The First Great Awakening" in America occurs.

1743.

Luther's German Bible becomes the first Bible printed in America at Germantown, Pennsylvania. • The "Great Awakening" comes to a close.

1750.

Jonathan Edwards is forcibly removed from the pastorate for withholding communion from those who have never professed Christ as Saviour.

1755.

John Wesley's New Testament revises the King James Bible, incorporating changes from Bengel's Greek New Testament.

1769.

Benjamin Blayney of Oxford publishes the "Oxford Standard Edition" of the King James Bible. Commentators and publishers accept this edition as the standard text because spelling had been standardized and most of the printers' errors had been identified and corrected. Most modern printings follow this edition.

1772.

A significant event leading up to the American Revolution was the burning of the HMS *Gaspee* on June 9th. This first naval assault against the British forces has led some historians to date the Revolution from this event. The *Gaspee* was an armed British schooner charged with enforcing unpopular trade regulations. As it conducted raids, illegal seizures and plundering expeditions, it ran aground in shallow water in Warwick, Rhode Island. In defiance to the British crown, a group led by Abraham Whipple and John Brown torched and blew the ship.

1773.

The Sons of Liberty lead in the Boston Tea Party (December 16th) with the British government cracking down on the colonists with the Intolerable Acts, directly leading to onset of the American Revolutionary War.

1775.

J.S. Semler (the German “father of rationalism”) advocates re-examination of the Biblical Canon in his *Treatise on the Free Investigation of the Canon*. He is notorious for rejecting the deity of Jesus Christ along with the supernatural infallibility of the scripture. He is also the father of the *recension theory* which claims that the *Received Text* is an editorial recension created centuries after the apostles. He teaches that the shorter reading should be accepted and that the corrupters of the text were actually well-meaning men of orthodoxy rather than wicked men. (*Recension* means to edit or revise based on critical analysis.)

1776.

The American Colonies declare independence from Great Britain. The Declaration of Independence is signed. George Washington assigns John Gano, pastor of the Baptist church in New York City, to be Chaplain of the Continental Army. Gano would later administer believer’s baptism to George Washington in the Potomac River. At the end of the Revolutionary War, Washington bestowed upon Gano the Marquis De Lafayette’s sword previously gifted to Washington.

1779.

Isaac Collins, a printer for the state of New Jersey, prints a New Testament King James Bible. Collins omits the dedicatory to King James. This edition becomes famous for its amazing level of textual printing accuracy. He claims to have had his children proofread the entire text through 11 times.

1782.

Robert Aitken, official printer of the journals for the United States Congress, prints the first complete English language Bible in America (the King James Bible without Apocrypha). Until then, all English Bibles have been imported from England.

1783.

George Washington writes a letter to Robert Aitken, commending his publication of the Bible on American soil.

1787.

The new constitution creating a representative government is sent to the separate states for ratification. Although it did not establish a national or state religion, Baptists did not give their full support to the new constitution because it also did not include a written guarantee of liberty of conscience. Imprisonment and beatings of Baptists for preaching was still an open wound on the minds of the Baptist contingency. Ratification took nine states, and Virginia and Rhode Island were refusing to ratify the document in its present structure.

1789.

Influential Baptist preacher John Leland and James Madison meet in Virginia concerning the upcoming election to the Constitutional Ratification Convention. With Madison's promise that a definite declaration of liberty and rights would be added to the new constitution, Leland and the Baptists support Madison who is then elected to the Virginia Constitutional Ratification Convention. Two years later, Madison's Bill of Rights is ratified by country.

1790.

In May, Rhode Island becomes the last of the states to ratify the U.S. Constitution. • Matthew Carey, a journalist from Ireland, publishes a Roman Catholic Douay-Rheims version. This is the first non-King James Bible in English ever published in America. Due to

the lack of demand, no more than 500 copies of the Matthew Carey Bible are ever produced.

1791.

Madison's Bill of Rights guaranteeing liberty of conscience was ratified and added to the U.S. Constitution.

Nineteenth Century

1801.

The so-called "Idle Shepherd Bible" is published in England, deriving its name from the reading in Zechariah 11:17: *"Woe to the idle (instead of idol) shepherd that leaveth the flock."*

1802.

The Second Great Awakening revival is underway in America.

1805.

Johann Jakob Griesbach publishes his final Greek New Testament using the corrupted Alexandrian type text.

1806.

The so-called "Discharge Bible" is published. In this edition, 1 Timothy 5:21 reads, *"I discharge (instead of charge) thee before God."* • The so-called "Standing Fishes Bible" is published in which Ezekiel 47:10 reads *"...and it shall come to pass that the fishes (instead of fishers) shall stand upon it..."*

1807.

The so-called "Ears To Ear Bible" is published by Oxford Press. Matthew 13:43 reads, *"Who hath ears to ear (instead of hear), let him hear."* The same edition contains a more serious mistake in Hebrews 9:14: *"How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from good (instead of dead) works to serve the living God?"*

1814.

Richard Laurence (the English Archbishop) publishes defense of the traditional Greek text against Griesbach. He remarks that his research results are “diametrically opposite” that of Griesbach.

1815.

Frederick Nolan publishes a defense of the traditional Greek text against Griesbach.

1826.

American Baptist Alexander Campbell (future founder of the Church of Christ) uses the 1805 critical Greek text of Griesbach to publish the first translation of the New Testament in America entitled “*Sacred Writings*” and later, “*Living Oracles*.” It is a revision of an 1818 translation done by several British translators.

1828.

Noah Webster publishes his *American Dictionary of the English Language* using scripture to define most of the words. It is still extensively used by Bible students desiring to define words found in the King James Bible.

1830.

Scholz’s Greek New Testament is published. • The Second Great Awakening revival reaches a high point in America. • Alexander Campbell breaks with American Baptists to found the independent “Restoration Movement” in America, later to become known as the *Church of Christ*. Among other heresies, this movement teaches baptismal regeneration. • Joseph Smith publishes *The Book of Mormon* in New York. Eventually, the Mormons consider the *Book of Mormon*, the *Book of Abraham*, the *Doctrine and Covenants* and the *Pearl of Great Price* to be inspired.

1831.

Karl Lachmann publishes the first thoroughly revised critical Greek New Testament. It is considered a landmark in textual

criticism, attempting to produce the Alexandrian “text of the 4th century.” His edition is the FIRST to be completely free from the influence of the *Textus Receptus* and therefore does not represent the original text.

1841.

Lobegott Friedrich Constantin (von) Tischendorf (1815-1874) produces his first Greek New Testament generally following the *Received Text*. After he discovers Codex Sinaiticus, he radically changes his Greek text in his 8th edition to match this corruption.

1842.

Lachmann’s Second Greek New Testament is produced. •The *Baptist Bible* is published following the corrupted line of texts.

1844.

William Miller, founder of the Adventist movement, predicts this as the year of Christ’s return. Like all others before and after him, he too is wrong • Joseph Smith publishes his Translation of the Bible (also called the “Inspired version of the Bible” by the Mormons). Tischendorf discovers *Codex Sinaiticus* in a monastery at the foot of Mt. Sinai. Its longevity is attributed to neglect, disuse and abandonment by true believers.

1845.

Baptists split over the mission’s controversy in America. The Southern Baptist Convention is formed in Augusta, Georgia. •Tischendorf rediscovers the *Codex Vaticanus* in the Vatican. Its longevity of life is attributed to neglect, disuse and abandonment by true believers.

1846.

Nearly a million Irish Catholics immigrate to American cities due to the potato famine in Ireland.

1848.

Karl Marx publishes his *Communist Manifesto* in England. Revolutions break out in several nations of Europe.

1849.

Tischendorf publishes his Second Greek New Testament, in which he retracts some of the most precarious readings of the first printing. • Alford's annotated Greek New Testament is produced using the *Critical Text* (4 volumes: 1849, 1877, 1865, 1878).

1850.

Ellen G. White begins to publicize her "visions" fundamental to the birth of Seventh-Day Adventism.

1853.

Brooke Foss Westcott and Fenton John Anthony Hort set out to write an "eclectic" Greek text focused mainly on two of the most corrupt Alexandrian texts (*Codex Vaticanus* and *Codex Sinaiticus*). This has become known as the W-H (Westcott & Hort) Greek text.

1854.

Pope Pius IX proclaims the Dogma of the Immaculate Conception of Mary in his constitution *Ineffabilis Deus*. This element of Catholic Mariology teaches that Mary was filled with sanctifying grace at birth (which Rome teaches normally takes place for all others at baptism). According to the teaching, her soul was excluded from "original sin."

1855.

Charles H. Spurgeon preaches to thousands in public halls of London.

1856.

Tischendorf publishes his Third Greek New Testament.

1859.

Vercellone's edition of *Codex Vaticanus* is produced. • Darwin publishes *The Origin of Species*, contributing to the creation versus evolution debate.

1861.

Frederick Henry Ambrose (F.H.A.) Scrivener (1813-1891) publishes *Plain Introduction to Textual Criticism* (revised posthumously, 1894).

1862.

Tischendorf publishes the Greek text of *Codex Sinaiticus*. • Young's *Literal Translation of the Bible* is published.

1863.

President Lincoln proclaims Thanksgiving Day a holiday.

1864.

Baptists release the *American Bible Union* revision following the corrupted text. •The phrase "In God We Trust" is first placed on United States coins.

1865.

Tischendorf publishes the Greek text of *Codex Sinaiticus*.

1866.

The Trans-Atlantic telegraph cable connects England and America.

1867.

Tischendorf publishes the Greek text of *Codex Vaticanus*.

1868.

Vercellone's facsimile edition of *Codex Vaticanus* is produced. •Henry Alford (1810-1871), dean of Canterbury, publishes *New Testament for English Readers*. This New Testament contains the AV with marginal "corrections."

1869.

Tischendorf's Eighth Greek New Testament includes *Codex Sinaiticus*, which he found in a monastery trash can at the foot of

Mt. Sinai. This becomes his fourth major revision. He gives decisive weight and a marked preference to the "oldest manuscripts" which he considers to be *Codex Vaticanus* and *Codex Sinaiticus*. The united testimony of these two manuscripts dominates the eighth edition.

1870.

English Parliament asks bishops of the Church of England to form a committee for the revision of the King James Bible. A revision committee is formed, and work begins on the English Revised Version. • Roman Catholicism's Vatican Council sets forth the dogma of Infallibility of the pope.

1871.

Charles Darwin publishes the *Descent of Man*. He writes that man descended from pre-existing form and not from an Almighty Creator. He writes that all species of life descended over time from a common ancestry.

1875.

Mary Baker Eddy's *Science and Health* publicizes principles of the First Church of Christ Science. The cult is organized the following year. It considers the *Science and Health with Key to the Scriptures* to be inspired.

1876.

Charles Taze Russell (of the Jehovah's Witnesses) begins publication of *Zion's Watchtower*.

1878.

The *Encyclopaedia Britannica*, ninth edition is dubbed the "scholars edition" and includes essays on the Bible.

1879.

Agnostic Robert Ingersoll (1833-1899) attacks the Bible in popular lecture tours and publishes his *Some Mistakes of Moses*. Page 15 indicates he is answering those who pretend "to hold the keys of heaven and hell."

1881.

The English Revised Version of the New Testament is published, using the yet unpublished and covert critical Greek New Testament of Westcott and Hort (Brooke Foss Westcott & John Anthony Hort).

1882.

Charles Darwin is buried in Westminster Abbey with full Christian rites.

1883.

Dean Burgon leads a strong conservative attack on the English Revised Version (RV) and against all critical Greek texts. The RV is eventually rejected by the British churches once they are familiar with its content.

1885.

The English Revised Version of the Old Testament is published.
•Phineas F. Bresee founds the Church of the Nazarene after emerging from the holiness movement.

1888.

British Baptist Union censures Charles Spurgeon for his campaign against liberal Baptists.

1893.

The ecumenical and inter-faith “World’s Parliament of Religions” is held in Chicago.

1898.

Eberhard Nestle revises the Westcott and Hort Greek text and produces the *Nestle’s Greek New Testament*.

Twentieth Century

1901.

The American Standard Version is published in America.

1903.

The first edition of *Weymouth's New Testament* (modern English version) is published.

1904.

Twentieth Century New Testament (modern English version) is produced.

1905.

A landmark movement promoted by J.R. Graves forms into the American Baptist Association (ABA).

1906.

The Azusa Street "Revival" in Los Angeles inaugurates the modern Pentecostal movement. The practice of "speaking in tongues" begins to spread.

1907.

Walter Rauschenbusch's "*Christianity and the Social Crisis*" articulates the "Social Gospel." After turning away from the inerrancy of the Bible at Rochester Theological Seminary, he opens himself to the most egregious errors. Rauschenbusch writes: "*Because the Kingdom of God has been dropped as the primary and comprehensive aim of Christianity, and personal salvation has been substituted for it, therefore men seek to save their own souls and are selfishly indifferent to the evangelization of the world.*"

1908.

Delegates from 33 denominations meet in Philadelphia to establish the Federal Council of Churches to promote the Social Gospel.

1909.

The first edition of the Scofield Reference Study Bible (true to the King James text) is produced.

1913.

Von Soden's Greek New Testament is published. • The Moffat New Testament (popular paraphrase) is produced.

1914.

The Assemblies of God in the United States is founded with the Pentecostal distinctive of "baptism of the Holy Spirit with evidence of speaking in tongues."

1915.

The *Rosicrucian Order* is founded in New York.

1922.

Harry Emerson Fosdick preaches against the Second Coming of Christ, biblical inerrancy and the Virgin Birth.

1925.

Major newspapers ridicule conservative opposition to theory of evolution in coverage of Scopes "Monkey" Trial in Dayton, Tennessee. • The Moffatt New Translation is produced.. • Hitler publishes *Mein Kampf* (meaning "My Struggle") which was written the previous year while he was imprisoned in Landsberg prison.

1928.

The Moffat Bible is published with Old Testament.

1932.

The General Association of Regular Baptist Churches (GARBC) is formed by those leaving the Northern Baptist Convention.

1935.

The Moffat Bible is revised.

1937.

Charles Fuller begins weekly nationwide radio broadcasts of "Old Fashioned Gospel Hour."

1946.

The Revised Standard Version of the New Testament is published with great fanfare.

1947.

The Dead Sea Scrolls (dated 150 BC to AD 75) are discovered in 11 caves in Qumran (through 1956). Most are written in Hebrew, with some in Aramaic. • Those leaving the Northern Baptist Convention found the Conservative Baptist Association. • Neo-evangelicals found Fuller Theological Seminary in Pasadena.

1948.

The World Council of Churches is constituted in Amsterdam.

1949.

The Bible in English version is published.

1950.

The National Council of Churches is constituted in Cleveland. • The Jehovah's Witnesses' *New World Translation of the Christian Greek Scriptures* is published following the Greek texts of Westcott and Hort, Eberhard Nestles, and Jesuit priests Augustinus Merk (1948) and Jose' Mari'a Bover (1943). • Pope Pius XII proclaims the assumption or bodily ascension of Mary into heaven shortly following her death.

1952.

The National Council of Churches publishes the Revised Standard Version of the Old Testament. • Norman Vincent Peale publishes his *The Power of Positive Thinking*. • L. Ron Hubbard founds Scientology, teaching that souls have reincarnated and lived on other planets before coming to earth.

1955.

United Bible Societies is constituted by a union of Bible societies of England, Scotland, America, Germany and the Netherlands.

A committee is appointed to produce a Greek New Testament • Robert Schuller opens a drive-in theater church in Orange County, California.

1956.

Neo-evangelical writers found *Christianity Today*. • The Kleist-Lilly New Testament is produced.

1958.

The Phillips New Testament (paraphrase) is produced.

1959.

The Revised Standard Version New Testament is slightly revised.

1960.

The Revised Standard Version (RSV) is adopted by most "mainline" congregations.

1961.

The New English Bible New Testament (British) is produced. • Jehovah's Witnesses' publish the *New World Translation* Old and New Testaments (First Revision).

1962.

The New American Standard Version (NASV) of the New Testament is produced.

1965.

The Catholic edition of Revised Standard Version (RSV-CE), also known as the Ignatius Bible, is produced. • The Amplified Bible is published. • Pope Paul VI proclaims Mary the *Mother of the Church*. He also reorganizes the "Supreme Sacred Congregation of the Roman and Universal Inquisition" and names it the "The Congregation for the Doctrine of the Faith." The current Pope Benedict XVI (Cardinal Ratzinger) was Prefect of this Congregation. The Congregation is best known for its authority over Catholic

teachings, including jurisdiction over matters involving lascivious clerical conduct.

1966.

United Bible Societies' first Greek New Testament is produced. • The Jerusalem Bible (Roman Catholic) is published. • American Bible Society publishes the "Good News for Modern Man" New Testament. • The Revised Standard Version (Catholic Edition) is produced. • Anton Szandor LaVey founds the "Church" of Satan in San Francisco and publishes *The Satanic Bible* three years later. He remains its High Priest until his death in 1997.

1967.

The New American Standard Bible Old Testament is produced. • The Living Bible New Testament (paraphrase) is published.

1968.

United Bible Societies (UBS) publishes its Second Greek New Testament.

1969.

The Modern Language Bible is published.

1970.

The New American Bible (Roman Catholic) is produced. • New English Bible Old Testament (British) is produced. • Robert Schuller begins weekly "Hour of Power" television broadcast. • Jehovah's Witnesses publish the *New World Translation* Old and New Testaments (Second Revision).

1971.

The Revised Standard Version (2nd edition) is published. • The New American Standard Version (NASV) is produced. • Kenneth Taylor's *The Living Bible*, Paraphrased is published. • Jehovah's Witnesses publish the *New World Translation* Old and New Testaments (Third Revision).

1972.

Neo-evangelical Fuller Theological Seminary officially renounces the doctrine of biblical inerrancy. • Don Klingensmith's Today's English New Testament is produced.

1973.

The Christian Reformed Church and National Association of Evangelicals select the New York Bible Society to publish New International Version (NIV) New Testament • United States Supreme Court legalizes abortion nationwide. • The Cotton Patch Series Bible is produced.

1975.

United Bible Societies' Third Greek New Testament is produced. • Bill Hybels organizes Willow Creek Community Church in a suburban movie theater near Chicago.

1976.

Robert G. Bratcher, *Good News Bible: The Bible in Today's English Version* is published by the American Bible Society.

1978.

Neo-evangelical scholars publish the New International Version (NIV) Old Testament.

1979.

The New King James Version of the New Testament is produced.

1981.

The AIDS epidemic in the USA officially begins, originally called GRID ("Gay-Related Immune Deficiency").

1982.

Hodges and Farstad "Majority Text" Greek New Testament is produced. • The New King James Version Old Testament is produced. • Reader's Digest Bible special edition of the RSV deletes 55% of the

Old Testament and 25% of the New Testament. • Robert Schuller's *Self-Esteem: The New Reformation* is published.

1983.

The General Synod of the United Church of Christ recommends ordination of sodomites.

1984.

Jehovah's Witnesses publish the *New World Translation* Old and New Testaments (Fourth Revision).

1985.

The New Jerusalem Bible (Roman Catholic) is produced.

1986.

The New Life Version is published.

1987.

Ervin Bishop et al., *The Holy Bible - New Century Version* is published • Pentecostal television preacher Oral Roberts says that God has threatened to kill him if supporters did not send him \$8 million immediately. • Pentecostal television preacher Jim Bakker is disgraced in revelations of vice and fraud. • Pentecostal television preacher Pat Robertson enters the race for the United States Presidency.

1988.

Pentecostal television preacher Jimmy Swaggart is disgraced after revelations of vice.

1989.

New Revised English Bible (British) is produced. • McCord's New Testament Translation of the Everlasting Gospel is produced.

1990.

The New Revised Standard Version (NRSV) is published.

1991.

The Unvarnished New Testament is published.

1993.

The “Re-imaging” conference of female mainline ministers in Minneapolis features worship of pagan fertility goddess.

1994.

Clear Word Bible is produced.

1995.

“Holy laughter” breaks out at Pentecostal Vineyard Christian Fellowship church in Toronto. •The Contemporary English Version is produced.

1996.

The NIV Inclusive Language Edition is published in Great Britain. •The New Living Translation is published.

1998.

The Complete Jewish Bible is produced. • The New International Reader’s Version is produced. • Third Millennium Bible is produced. • New Authorized Version is published. • John Paul II bestows Rupert Murdoch with the highest honor the pope can recognize a “laymen,” the Knight Commander of St. Gregory the Great. His wife was also named Dames of St. Gregory for the millions of dollars donated to Roman Catholicism. Cardinal Mahoney of Los Angeles is their knighthood sponsor. The knighthood is bestowed “to acknowledge an individual’s particular meritorious service” to Roman Catholicism.

1999.

The American King James Version is published. • The Common Edition New Testament is produced. • Rupert Murdoch donates \$10 million to help build Los Angeles Catholic cathedral.

Twenty-first Century

2000.

The English Jubilee 2000 Bible is published. • King James 2000 Version is published.

2001.

The Holman Christian Standard Bible New Testament is published. • The English Standard Version is produced. • September 11—Muslims destroy World Trade Center towers in New York.

2002.

Today's New International Version New Testament is produced. • Eugene H. Peterson publishes *The Message*.

2004.

Holman Christian Standard Bible Old Testament is published. • New Living Translation is published. • *Good As New: A Radical Retelling of the Scriptures* is published.

2005.

A Conservative Version is produced. • Today's New International Version is published.

2006.

Catholic-raised Democrat Keith Ellison becomes the first Muslim elected to United States Congress, representing Minnesota's Fifth District.

2008.

Barack Hussein Obama becomes the first President whose grandfather, father and step-father were all Muslim. • The Voice New Testament is produced.

2007.

The Inclusive Bible is published. • The LOLCat Bible is published. • The Apostles' Bible is produced.

2008.

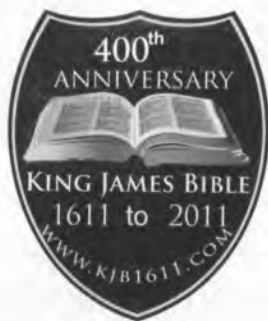
The Orthodox Study Bible (adds the LXX to the NKJV) is produced. • The Comprehensive New Testament is published.

2009.

The Catholic Public Domain Version is published.

2011.

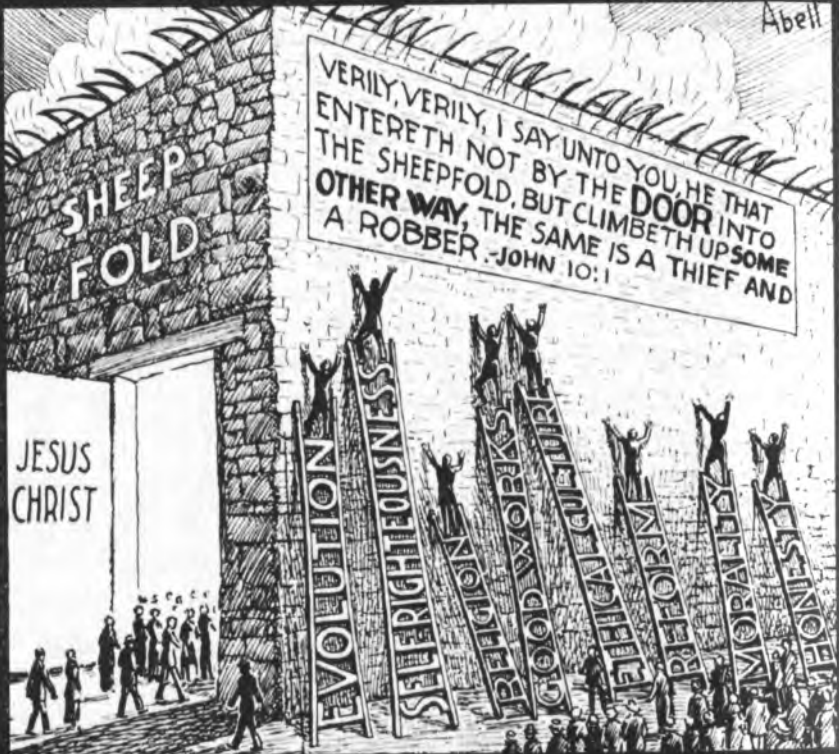
Rupert Murdoch hits the news for the “phone hacking scandal” where his journalists hacked into phone accounts of hundreds of people to produce stories. The list includes murdered school girls, families of London terror victims and possibly even the families of 9/11 victims. Rupert Murdoch is the Chairman and CEO of News Corporation which owns HarperCollins. HarperCollins owns both Avon Publishers and Zondervan Publishing. Avon publishes *The Satanic Bible* by Anton Lavey. Zondervan publishes over 2/3 of the total modern bibles sold on the market today. Zondervan owns the copyright for the NIV, NASV, NRSV, TNIV, Amplified, etc. Murdoch through his vast publishing empire is also one of the world’s leading producers of pornography and a member in good standing of Rick Warren’s Saddleback Church. Zondervan published Warren’s runaway best seller—*The Purpose Driven Life*. Murdoch was among the first patrons to support Warren’s PEACE plan by contributing \$2 million.



Much of our difficulty as seeking Christians stems from our unwillingness to take God as He is and adjust our lives accordingly. We insist upon trying to modify Him and bring Him nearer to our own image.

A.W. Tozer

Only One Door



But Still They Try to get in Some Other Way

"The Bible is not an end in itself, but a means to bring men to an intimate and satisfying knowledge of God, that they may enter into Him, that they may delight in His Presence, may taste and know the inner sweetness of the very God Himself in the core and center of their hearts."

A. W. Tozer



Revival of Faith

A Personal Testimony I

Mrs. Janet Teem

Testimony (pt. 1)

During 2003, God launched a spiritual journey in my life that I now recognize more clearly. Around that time, I began to become aware of a terrible deception taking place in many churches. In retrospect, I realize that God has now led me to share these experiences for the benefit of others and strongly believe this is the work to which He has called me.

Psalm 90:16 Let thy work appear unto thy servants, and thy glory unto their children. 17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

God showed me His willingness and His desire to release His people—those who are saved—from the snare in which so many find themselves entangled. God's great mercy in my own life has borne in me a deep passion to communicate His word and share my story with others.

Like millions of people before me, I was earnestly searching for the truth. Ironically, the *truth* literally found *me*. I prayed; I read; I studied my Bible and listened as others attempted to explain how to

pursue the truth. I so desperately wanted to know the truth. The one thing that I did *not* do was to refuse to examine the evidence or quit searching because the road was too difficult. I know that my escape from Satan's snare was a direct result of God's gift of repentance to the acknowledging of the truth.

2 Timothy 2:25 *In meekness instructing those that oppose themselves; if God peradventure will give them **repentance to the acknowledging of the truth**; 26 And that they may **recover themselves out of the snare of the devil**, who are taken captive by him at his will.*

We know that God is merciful, but He is also very holy. Because He is holy, Christians must strive to live according to His rules, wishes and demands. In order for God to liberate Christians out of the snare of the Devil, He demands that they do things His way. This is the truth that He showed me. Christians must be faithful to Him and His work alone, not placing their trust in any human instrument but in Almighty God only. This is the essence of my testimony.

Satanic Deception

Here are what I came to know as Satan's three primary lies concerning God's word:

Lie #1: The average person is able to better understand the modern versions.

Lie #2: The various versions of the Bible all basically mean the same thing and differ only with regard to wording.

Lie #3: You have the right to choose for yourself which Bible you like and wish to follow.

Countless churches have swallowed these lies hook, line and sinker while failing to consider that the modern versions embody the spirit of Antichrist and deception. God tells us in **2 Thessalonians 2:4** that the Antichrist opposes all that is called God and exalts himself above God's word. Every time the editors of new versions change or remove a verse, they oppose the true word of God and promote themselves above God's word, similar to the Antichrist.

The Right to Choose

Many times the changes made in the modern versions seem designed to keep the lost forever lost. I came to understand that this battle is a battle for souls. The Devil's first tactic was to try to convince me that I was overreacting and was all alone in this battle. The reason for this is that any hope for an effective church in the Last Days is lost unless Christians realize that perilous times are here.

2 Timothy 3:1 *This know also, that in the last days perilous times shall come.*

The next couple of verses in this same chapter of Second Timothy clearly describe the condition of the world and segments of the Body of Christ. Christians in churches overtaken by these modern versions fall into two groups: those *deceiving* and those *being deceived*. The Bible says that some last-day Christians will have a form of godliness but will lack any power. According to the word of God, we are to turn away from those who deny God's power.

2 Timothy 3:5 *Having a form of godliness, but denying the power thereof: from such turn away.*

A saved person does not have the "right" to choose between truth and error any more than a pregnant woman has the "right" to choose between the life and death for her unborn child. A saved person simply has no "right" to be unfaithful to God's word by replacing it with a counterfeit. Yet, the three aforementioned lies have been repeated so fervently and so frequently that they are ingrained in the minds and hearts of God's people.

The division between the saved who know the truth and the spiritual babes who remain naïve seems to be an ever widening gulf. "Division" takes place within the Body of Christ as faithful Christians strive to help the deceived to seek and see the truth. It is God's word that saves the lost and changes the sinner's heart, mind, soul and body. Until salvation, the lost are spiritually blinded; after salvation, they then become babes in Christ until they are fed, cleansed, guided and taught by the word.

God's Authority on Earth

Now, allow me to share my story of how, when and where God graciously acknowledged my fervent prayers and cries; how He affirmed to me that He had answered my prayers and was with me; and how He ultimately confirmed that *my* cause was really *His* cause all along.

Most of the events recorded herein occurred after I had attended a Southern Baptist Church for about nine years. During the second service at this particular church, I asked the pastor why so many preachers were no longer preaching about Hell. He said it was because the people no longer wanted to hear such things. Unfortunately, even when he would mention Hell in some of his sermons, he described it as an eternal separation from God. Occasionally, he would provide a bit more detail, but his description never really seemed to impact the hearers concerning the awful reality of that Christ-rejecting place. I later discovered that this was simply a symptom of a much deeper problem involving the rejection of God's authority here on earth.

Years later, the pastor began allowing the modern versions into the church without mentioning it to the congregation. After the modern versions were allowed to be used publicly, the church began to disintegrate and eventually crumbled to pieces. At that time, I knew very little about the modern versions other than I did not want anything to do with them. When the Sunday school classes began using the modern versions in their literature, I dropped out of Sunday school in order to avoid having to hear them read. They simply did not have authority, power or influence.

Although many of the members were leaving the church, my husband and I decided we should stay to see if we could help the church to continue. Soon after our decision to stay, the majority of the remaining church members voted the pastor out of his office. We had supported him and voted to keep him as our pastor. At that time, we were ignorant of the extent of the destruction that the modern versions were causing our church, and churches throughout America and around the world.

The Tower of Babel

The church remained without a pastor for almost a year. When our new pastor arrived he said that he believed that the Lord had sent him for a particular purpose. Although he did not particularly want to be there it was simply his duty to obey and to follow the Lord's leading, not to question God's wisdom and will. He said this because he was aware of the church's new position concerning the modern versions, and that he knew it was contrary to what he believed concerning God's word—the King James Bible.

I began attending Sunday school again to help support the church, though I was disturbed by the Southern Baptist Sunday School Quarterly's incorporation of the modern versions. When the modern versions were read publicly, while I read my King James Bible, it seemed as though there were two different radio stations playing simultaneously. It was a scene I imagined was similar to the confusion of languages at the Tower of Babel.

Try this out for yourself. Have someone read aloud the modern version passages below while you read silently and try to follow along in the corresponding King James Bible passage, and see if the exercise does not produce confusion.

(NIV) Matthew 18:10 See that you do not look down on one of these little ones. 11 For I tell you that their angels in heaven always see the face of my Father in heaven.

(KJB) Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost.

Consider another example from Second Timothy chapter 2 where the Bible shows us that God will deny us a reign with Him if we choose to forego the suffering that comes from standing valiantly for the truth. Have someone read a modern version to you while you "follow along" in the King James Bible.

(NIV) 2 Timothy 2:12 if we endure, we will also reign with him. If we disown him, he will also disown us; 13 if we are faithless, he will remain faithful, for he cannot disown himself.

(KJB) 2 Timothy 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: 13 If we believe not, yet he abideth faithful: he cannot deny himself.

Can you imagine the confusion that results from a possible 150 different modern versions in the laps of a large Sunday school class? I knew that the Bible said that God is not the author of confusion, but the Devil is the author of such. There was no doubt who was behind all of the confusion—Satan!

1 Corinthians 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

Testimony (pt. 1)

After our new pastor had been at the church for about a month, I met with him in his office following an evening service. I asked him about the modern versions. This is when he first mentioned that he, too, did not like the modern versions. He planned to order the “KJV only” Sunday school quarterly on the next Sunday school literature order. At this time, God was just beginning to show me the depths of deception caused by the modern versions. Deception has a forked tongue—it causes one to believe what is false and to reject that which is true.

Once I looked at the evidence in the quarterly, the Lord really began to convict me greatly. Once the KJV only Sunday school material arrived, those who were reading the scripture aloud in the Sunday school class never said a word about the change. It was almost as though they were oblivious to the switch.

The Sword of the Spirit

As I studied, God’s indwelling Spirit opened the scriptures to me. God gave me repentance to the acknowledging of His truth and showed me the deception of the counterfeit bibles. Oh, how I desperately wanted to know the truth. The Bible describes many

churches today as “ever learning” yet never arriving at the knowledge of the truth.

2 Timothy 3:7 *Ever learning, and never able to come to the knowledge of the truth.* **8** *Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.* **9** *But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.*

The passage continues by saying that their folly will become evident for all men to see. With the Lord’s help, I was recovered from that snare. It took a total trust in God and His word, as well as perseverance and strength from Him. I had to learn to stand and fight for the faith found in the King James Bible no matter the opposition. God rooted me and grounded me on His solid rock as I read, heard and kept God’s truths. It is the only way to have God’s blessings and the entire protective “whole armor of God.” A person without the King James Bible certainly will not have the only offensive weapon—the *sword of the Spirit*—with which to fight spiritual battles. Without this weapon provided by God, Christians do not stand a chance against the world, the flesh or the Devil.

1 John 2:16 *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

I can now say in retrospect after all these years that the world no longer looks the same to me. I have not liked the world for a long time, but now I feel like a pilgrim here on earth—part of a “peculiar people.” But that’s alright!

Counterfeit Bibles

Counterfeits are designed to imitate and replace the real thing. The counterfeit bibles simply do not have the power to help the church to overcome the onslaught being thrown its way. The Devil knows that the easiest way to spot a counterfeit is by comparing it with the real thing. It is futile simply to study the counterfeits

because, like a chameleon, the counterfeit can change its features to disguise its true nature. The Devil knows this, and that is why so much effort is devoted to destroying faith in the King James Bible. With no absolute standard, the counterfeits are free to deceive. The only way to fight error is to be armed with the truth.

The battle over the Bible rages on much like the battle that allowed evolution to be taught in our public school system. Christians sat back and simply let the error take over until now it is so deeply entrenched that it would take a fireball from heaven to revoke the change. The minority determined what the majority would hear and learn and be taught. When God's people fail to sound the alarm and fight the battle, error will usually triumph over truth. Unfortunately, those being deceived sometimes cannot see the obvious. Maybe that is what the Bible means when it talks about the deceitfulness of sin hardening a person's heart.

Hebrews 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Unfortunately, those who watch the televangelists and prominent religious leaders in the media are frequently piping the same error and heresies right into their homes. As I learned more about the extent of the deception, I fell into a deep despair for all those who remained in the dark...all those whom I desperately wanted to help. I grew more determined once God showed me the evidence in the Southern Baptist Sunday School Quarterly. I could remain quiet no longer.

Soon after the new quarterly was ordered, my husband and I met with the pastor in his office. He told us that it would take about two months before the King James Bible quarterlies would arrive. As he talked with us, he too seemed rather distressed over the situation. Eight years prior to coming to our church, he had built a church from the ground up within the Southern Baptist Convention and had kept that church using exclusively the King James Bible until the very end of his tenure there. He told us of a sermon he preached

entitled, "Why We Believe and Use the KJV." This sermon had been delivered just prior to the first service in their new church building. About the same time, he had gone to visit a man early one morning and told us that he had pleaded with this man, with tears streaming down his face, not to make him use the new versions in the church.

After seven years pastoring that congregation, something happened within the church that caused him to leave. He often told us that his adopted "Papaw" would tell him over and over again that "There's only one Bible in English." He knew this to be the King James Bible. During the meeting with us, he admitted that he did not know what to do or even what to preach to this church. Exasperated, he asked us to tell him what to preach! I looked at my husband, and he did not utter a word. So I said, "Well, the church is so unlearned in this that they are like sheep wandering in the wilderness." I really think the pastor was calling out to the Lord when he said that to us. As for me, I have never told a preacher what to preach and I was not about to start down that path. During the early days of the battle, my husband was more reserved and I was the passionate one. Yet, I always tried to obey the scriptural injunction found in *1 Peter 3:1-7* concerning the wife's subjection to her own husband.

Our Children's Futures

It was soon after we met together with the pastor in his office that I remember calling him in distress over the modern versions. The previous day, as I reviewed the current Sunday school class material, I noticed that the modern versions had omitted, "*through his blood*" in *Colossians 1:14*. As our conversation on the phone progressed, I was crying as he listened to me pour out my heart. I said, "My Mother and Dad ingrained in me to honor God's word and fear His judgment." They ingrained this into my life not by word alone but by living it themselves.

The times when my distress was so unbearable, I would call my pastor and we would talk. He so desperately wanted the modern versions out of that church, too, but the leadership of the church seemed determined to keep them.

Many of my early conversations with the pastor concerned our children's future. I told him we were losing the next generation of children. The modern versions have no light to guide us, and you have to be in the light before you can shine the light for others to see. Sometimes the world's treatment of our Saviour distresses us, but He tells us for whom we should sorrow.

Luke 23:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

Testimony (pt. 1)

Interesting things began to happen. At that time, we had Children's Church for 5 to 10 minutes each Sunday morning. One of the men would have all the children grouped together in the front of the church. He always prepared a topic for them to consider. The Sunday following my mentioning the light to my pastor, the topic was, "How to be a light for the Lord. We are the light in this world, and we are to shine that light." The man leading the children at the front had a big flashlight in his hand and began to shine it all around.

Occurrences such as this seemed to be happening with increasing frequency during my search for the truth. As God is my witness, I never talked with the man about what he was going to teach to the children, and I was amazed and almost fearful to try to make sense of it all. Only the pastor knew what we had discussed. To me it seemed as though God was trying to encourage me for the struggles and ongoing battles and especially those in my future.

The Battle is the Lord's

A week later, I mentioned to the pastor that those most important to me didn't seem to "care about these issues." I pleaded with the pastor to show me how to get others to care about the modern version issue. It was almost like church was a mere social event rather than a life-changing experience. The word of God is supposed to be like a burning flame. Yet, for many people the Bible has become nothing more than what the preacher needs to study to provide a sermon on Sundays. These *word of men* bibles are corrupting every facet of the present-day church.

The following Sunday something interesting happened again as the children were brought before the church. The leader said that they were there to “learn about caring and how we are supposed to care for one another.” He told the congregation to stand up, shake hands and hug one another while telling the other person, “I care about you.” I was astonished! Two weeks in a row something like this took place; it was almost as if God were singling me out to show me His support for the cause. He was showing me that it was His battle and not mine alone.

Similar events to these took place almost every other week. Another time my pastor called me into his office and told me that his son had forgotten to tell him that I called earlier in the week. He asked what it was about. I proceeded to tell him that I felt that time was running out as I knew that the Lord could return any time. During that conversation the pastor pointed out that I seemed to worry too much, and that morning his sermon was on Philippians 4:1-9. We are to be careful for nothing but to pray to God about everything. God would give us peace that passes all understanding if we would simply pray to Him and turn our cares over to Him.

God’s Power and Presence

I was determined to stand true to God’s word and stand valiant for His truth. At one point, I was asked if I was going to go on some sort of a crusade. I told the pastor about this, and he told me that the church was planning to put on a county-wide Children’s Crusade. During this event, seven children were saved and several of them followed the Lord in believer’s baptism.

My husband became one of my greatest supporters in this endeavor. He even encouraged me to write and publish this testimony to show others the things that helped us come to an understanding of God’s truths. As the events progressed, the Lord would place a matter on my heart regarding the modern version issue and I would share it with my pastor. The Lord would then work through my pastor to bless my heart and confirm His divine direction in the matter.

Through all of these experiences, I never claimed to be anything but a saved sinner to whom God had shown His mercy. I never confided in anyone the events explained herein. My pastor once asked me about it, and I replied that the Lord had opened my eyes and was revealing to me things happening in most of the churches in America. It is hard to convey the magnitude of God's power and presence to those who have never experienced it. I knew that God was with us, helping us, and I continually praised Him for that. I learned so many important truths about God and the word of His power.

*Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by **the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

God showed me that He hears us when we pray. I cried out to Him for two years to show me what was wrong with the churches and what I should do. At the time, I did not know that I was not yet ready for the answer He would reveal. God required my whole heart and my faithfulness to Him and Him alone before He would open wide my eyes to the modern version issue.

*Joel 2:12 Therefore also now, saith the LORD, **turn ye even to me with all your heart**, and with fasting, and with weeping, and with mourning: **13 And rend your heart**, and not your garments, and **turn unto the LORD your God**: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

When the Lord did show me the destructive nature of these modern versions, I prayed and fasted for three weeks. The Lord put me in a fast. I believe that is God's way of breaking the strongholds that the modern versions have on the Church. God's people must fast and pray. I simply wanted to know the truth and was determined not to quit seeking. I would pray and pray and ask the Lord how to go about opening the eyes of those who were ensnared by the Devil's deceptive ways.

Bearing the Burden

These perverted bibles have caused the faith of the Gospel of Jesus Christ to be much less attainable to millions of people. Christians are to be fighting to keep the faith, but the modern versions are destroying the very faith that saves. It did not happen all at once, but the most modern of these versions have so diluted the truth that in some cases it is unattainable. These publishing houses also are causing many people to depart from the faith or to simply stop growing in the faith by changing the truth of God into a lie.

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

More than ever in history, we are worshipping and serving the creature more than the Creator. I knew that to simply tell others the truth on my heart without providing solid, credible supporting evidence would be ineffective. I prayed for direction until I was weary. One night, during the third week, I awoke from crying in my sleep. The next morning, I knew I had to write my testimony about how God opened my eyes to the truth. I finally told my brother-in-law that I believed that the Lord would send me a book to use since I was unable to write one of my own. Within two weeks, God provided ***One Book Stands Alone***.

Looking back, I can see how God led step-by-step all the way, never giving me more than I could bear at any one time. When I first saw the destructive nature of the modern versions, it seemed overwhelming, but now I know that the Lord sustained me through it all. A preacher friend of my brother-in-law parked his car at my brother-in-law's house while he traveled out of town. On the front seat of his car was a copy of the book that forever changed my life. My brother-in-law, who is a great defender of the faith, shared the book with me. These events coincided with the time period in which I was fervently praying for the Lord to show me what was wrong with the Church.

One Book Stands Alone contained the proof and the information for which I had been so diligently searching. The division and destruction in the churches, in families, and in society as a whole was directly attributable to Christians' no longer using God's true word. During this time, there were dozens of sermons preached that spoke to my heart and encouraged my soul. All of these marvelous events were taking place, and yet I felt so alone in the battle.

Standing Alone

None of the leadership of my church was cooperating with the pastor, and some openly opposed him. These leaders, including the individual in charge of the children's ministry, wanted to continue using the modern versions in the church. He certainly did not appreciate it when I gave him a copy of *One Book Stands Alone*. Unfortunately, my pastor began to meet with increasing resistance. He knew that he would never eradicate the modern version influence from the church. He knew the errors contained in these bibles and was very gracious to me, but I think our conversations began to weary him because we were standing alone in the church.

Our church building was about seven years old and worth over \$1 million at that time. After the split of years earlier, there were only about 80 people left, which added a pressure upon the pastor to make ends meet financially. He was in a bind because he feared the majority knowing that they could simply vote him out. The pastor preached on Psalm 9 as I was beginning to praise God more and more and tell Him how marvelous He really was to me. I would tell the pastor, "He is with us; He is helping us; He is for our cause." I began to understand that God required my whole heart to bring me out of the trap into which so many Christians fall.

Once I asked my pastor why these producers of the modern versions would change the word of God. He told me that it was all about the money. I asked him why men like Charles Stanley failed to warn the people. He told me that he, too, used the modern versions and would not risk taking a stand or renouncing the ungodly nature of these modern versions. If these men had so much to lose by

standing for the truth, *I asked why God could not use somebody with everything to gain and nothing to lose to warn the people.* I knew it would never be the Southern Baptist Convention, especially after they wrote their own bible—the *Holman Christian Standard bible (HCSB)*.

Close to the Truth

Error seemed to be gaining so much momentum. The Southern Baptist Association first introduced the modern versions into their churches through their literature. This is how they trained the people to accept the modern versions. They first sent them in using the blue song books in the pews. This was followed by incorporating the modern versions into the women's missions magazine and other small literature. Now, their publishing houses became directly associated with corrupting God's word by producing a version of their own. Their leaders handled the word of God deceitfully, and the people moved further into the darkness.

2 Corinthians 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

The Southern Baptist Convention promotes their version above the living word of God and seemed to have reached a point of no return. It is interesting to consider how the HCSB is marketed. Prominent Southern Baptist church leaders have said, "Now, we have a version we can control!" The HCSB slogan is "nothing could be closer to the truth." It would seem, according to these statements, God has lost His ability to give us His truth and impotently provides us something that is only *close to the truth*. This must be why the HCSB refuses to refer to the "word of God" and simply refers to it as the "message of truth." Interestingly, only one third of the translators of the HCSB were even Baptist. It seems that many of them were also on the ESV (English Standard Version) team.

The next Sunday, the pastor preached *Mark 8:34-38* about denying oneself, taking up your cross to follow Christ and losing

your life for Christ's sake. On another occasion, I told him there were still some people who wanted to hear the truth. The next Sunday, he preached the gospel, and a young woman who was a wife and mother was saved. He later baptized her. Surely, she wanted to still hear the truth.

Of interest is the fact that, in all of these conversations with my pastor, we never discussed his preaching, yet God seemed to be speaking to me directly through his preaching and through my own personal Bible reading and study. As I revealed my broken heart over what Christians have allowed to happen to the word of God, he would sometimes look back at me with this odd look on his face. All the while I was hoping the pastor would be used of the Lord to turn the church toward God and His word and away from the modern versions.

Testimony (pt. 1)



"The Bible is an armory of heavy weapons, a laboratory of infallible medicines, a mine of exhaustless wealth. It is a guidebook for every road, a chart for every sea, a medicine for every malady, and a balm for every wound. Rob us of our Bible and our sky has lost its sun."

Thomas Guthrie



Falling on Deaf Ears

A Personal Testimony II

Mrs. Janet Teem

Testimony (pt. 2)

I remember that the pastor visited our home only on a few occasions, but one time stands out. We began to talk, and I again told him that we were losing the children. I told him that if they do not come to know God's word at a young age, they are going to believe the lie of the Devil concerning the modern versions. He agreed with me, and I only hoped that he would act upon what he knew to be the truth. I went on to tell him that I was trying to write a book about my life growing up on a small farm. I said I would write my story and include my testimony so that people could see how God brought me out of the deception. I wanted others to know the importance of standing for the truth, no matter the opposition.

Then I told him that those who know the truth must be keeping it a secret because something so important should be repeatedly shouted from the housetops for everyone to hear. Once again, I made an appeal to my pastor for the children. He said he was burdened for the children too and told me again of a children's book that he had written. Later, this pastor took the job of working with the children in the Baptist Children's Homes. He is still with them and continues to witness to them. Many of the Bible Believers in the Southern

Baptist Convention are leaving the unfriendly pulpits behind to work in ministries outside of pastoring.

The pastor preached Psalm 90 the following Sunday and asked the people to read along with him. About halfway through the sermon about how God commands His children to return to Him, it dawned on me what was happening. I'm sure I had read Psalm 90 in times past but could not have quoted a single word from it at that time. I believe that God wanted the church to hear what He is saying to each of us in Psalm 90. I did not know enough about the Bible to understand all that the Lord was telling us. I do know these things were written as an example for us in to consider. I believe God was telling us to number our days and apply our hearts unto wisdom.

The pastor had always used a King James Bible, even though he had graduated from a modern version college. I remember him preaching two or three messages about David. He told about Saul and how he "eyed" David though he knew that God was with David. He preached *1 Corinthians 1:11-31* on *division* soon after I told him that the modern versions had caused the church to become *divided*. How can people be in unity if they fail even to abide by the same guide book?

Falling on Deaf Ears

He did try hard to turn the church around. After he let the church leaders know that he stood for God's word, the King James Bible, they ceased cooperating with him.

One day he preached to us saying, "*You're all babes in Christ. I didn't say that. The Lord does.*" On another occasion, he said to the people, "*I preached my heart out, and I don't believe you are hearing a word that I am saying.*" Regarding being a babe in Christ, he said "*I'm going to drag you kicking and screaming away from your bottle.*" Unfortunately, the people did not heed the preaching of God's word and chose not to grow in the Lord.

The Devil knows that he can never again regain control of the saved soul, but if he keeps Christians oblivious to God's truths, then

he has won that much of the battle. Finally, the pastor gave up on the modern version issue. He told me that he would only discuss it with those who came to him asking him about it. He did break his own rule one time before leaving the church when he taught for five evenings on the modern version issue. He did a good job, but it did not seem to impact the people.

I know that the Lord was with us and helping us; and it was His will for the church to return to Him again. Shamefully, they did not. Today, they are even deeper into the fables of men, teaching the traditions of men, and find themselves further away from God.

2 Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.

A Changed Heart

The word of God is being handled deceitfully by corrupting the very scriptures that would otherwise be capable of opening eyes to the truth. God finally showed me I had to forgive and release my resentment toward those who had allowed the Church to be undermined. My battle was never really against flesh and blood (people) but against principalities and powers and wickedness in high places.

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

As my focus began to change, so did my heart. With this change of heart also came a deeper appreciation for God's word. Ephesians chapter six gives us a description of the well-equipped Christian with many kinds of defensive armaments. The Devil knows he can win by keeping Christians forever on the defensive. He accomplishes this feat by stealing the believer's only offensive weapon for survival, *the sword of the Spirit*.

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

God is willing to forgive all who are willing to turn from the error of their ways and look to Jesus, the Author and Finisher of our faith. God waits with open arms for those who will ask His forgiveness, turn to Him, seek His truth and His will, and set aside the thoughts of men for His truth. As this world waxes worse and worse, our chance of reaching those caught in the deception diminishes with each passing day.

2 Timothy 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

Testimony (pt. 2)

The foundations of country, Church and the family are being destroyed by the Destroyer. The bible perversions creep into any church if the leadership and the congregation are not alert and vigilant to keep them out. Instead of keeping them out, many in church leadership positions are welcoming them with open arms. At times, I began to wonder if I simply cared too much, but I cannot even imagine asking God to change my heart and stop me from yearning for His truth.

We must all care for the saved and lost alike. As God's word is further perverted by these modern versions, the lost have less and less chance of being saved. Babies in Christ are not hearing the full counsel of God, and many no longer even care about the souls of their lost loved ones.

The Problem with Society

I have desperately wanted people to see what God mercifully showed to me. I know the actions it took before the Lord lifted me out of that snare. I had to study my Bible, first asking God to give me understanding of His word. I came to believe that God was testing His people to see if they really feared Him, loved Him, and would fight for and obey Him.

Many Christians complain about the horrible situation in Washington, D.C. but fail to realize that our government leadership in America reflects the level of unfaithfulness in the Church.

Hollywood mocks the Lord Jesus Christ and does great damage to our society, especially to our young people whose characters are still being molded. Much like Hollywood, churches today are catering to the flesh: offering false teachers with false “Christian” music, along with the false bibles. Everything is set up for the counterfeit church to be established after the Rapture of the true Church. For a church to be genuine, that church must have the Lord Jesus Christ and His word as its very foundation. However, in many churches, both leaders and congregation alike have their ears turned away from the truth.

2 Timothy 4:4 *And they shall turn away their ears from the truth, and shall be turned unto fables.*

Likewise, their eyes are averted from that same truth. The current situation clearly reveals why God’s judgment and wrath will be poured out one day upon this world. The Lord says that there will be a famine in the land of hearing of the word of God.

Amos 8:11 *Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word s of the LORD:*

I believe we are now witnessing that famine to a great extent today. Most of the modern day churches have deserted the faith and received the fruits of that desertion—apostasy from the faith!

The Lord’s Presence, Power and Protection

During the trials of this time, I learned to praise God for His lovingkindness and for His truth. I came to find out that God magnifies His word above all His name. He does this to remind us that His word is more important than anything else in this world.

Psalms 138:2 *I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*

I believe God contrasts His word with His name because a person’s name is only as good as his word. If a man does not keep his word, his good name is destroyed. The Bible says, “A good name is

rather to be chosen than great riches, and loving favour rather than silver and gold" (Proverbs 22:1). If God cannot keep His word, then His name is tainted. Yet, those who stand firm for His word are being systematically silenced by those who do not see or do not care what is happening. Sometimes these antagonists have innocent motives, but the damage and the outcome are still the same. After many years of battle, I discovered it was imperative that I separate myself from these challengers of truth.

2 Corinthians 6:17 *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*

Testimony (pt. 2)

It is amazing how the Holy Spirit is quenched in so many churches with regard to speaking the truth. I had no liberty to tell anyone that I believed the modern versions were counterfeit. While talking to people about this issue, I many times felt as if I were attempting to get a blind person to see, an impossible task. No matter, I knew the Lord's *presence*, His *power* and His *protection* were always there. Nevertheless, ultimately, we found out that we were no longer welcome in our church.

Sunday School Confrontation

As I begged God to show me the truth, I believe he sent *One Book Stands Alone* my way. This book was simple to read; the truth was so evident and so clear. I knew that since it had helped me, it could help others also. I began sharing this book and its truths with others, especially those who were preaching and teaching on our local radio station. One of the preachers who received the book was broadcast every Sunday morning as we readied ourselves for church. We always listened to him as we dressed. During his broadcast, he mentioned that he had received Dr. Stauffer's book from us. He said, *"It is the best, most comprehensive book on the subject I've ever read."* He continued, *"The book upholds the word of God, the King James Bible and tells us about the modern versions."* One thing that I remember from that sermon was the statement that *"you can't break the word of God; the word of God will break you."*

That same day, as I arrived for Sunday school, I met my greatest opposition to my mission of spreading the truth. As we walked into our Sunday school classroom, a good friend of mine said to the class, *"Isn't it great how Janet is warning the people about the modern versions?"* Obviously, she had heard the preacher on the radio. I thanked her and said that I believed that the word of God was under attack by the modern versions. Our new preacher of five weeks, who attended this class said, *"No, it's not!"* I responded to him concerning one of the changes regarding the blood in Colossians.

He replied that the modern versions mean the same thing as the King James Bible. He said he had two or three modern versions and did not see anything wrong with them. The class listened to the whole conversation in stunned silence. We ended the conversation abruptly, but talked on the phone in private the next day. Later that day during the morning service, the pastor preached, *"Blessed are the poor in spirit: for theirs is the kingdom of heaven."* Then, the pastor and two of the deacons from that class piously went forward and knelt at the altar. I remember sitting in the pew, feeling numb and with my spirit broken as they looked so righteous before all the people.

During our phone conversation the following day, the pastor's mind remained unchanged even after we talked for a considerable time. He made mention that we did not have to defend the word of God because it was settled in heaven. *"For ever, O LORD, thy word is settled in heaven" (Psalm 119:89).* I told him that I agreed, except that the modern versions are nowhere near heaven. I told him that the Bible is being stolen from us word-by-word, verse-by-verse, and that we are supposed to guard the word of God and keep it.

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.*

He told me that he had once held my same beliefs on this subject, but that he had later observed many large, growing churches which use the new versions. I told him that he was looking on the

outward appearance while God was looking at the heart (*1 Samuel 16:7*). This whole issue concerning the word of God is a matter of the heart. Consider that Islam has over one billion followers, but this tremendous following does not make the tenets of this religion right. He told me that he could never build a church on my beliefs concerning the modern versions. I told him that was fine and that I would get out of his way.

The Scriptures are Changing

Testimony (pt. 2)

The Wednesday before all of this took place we had given this new pastor a copy of *One Book Stands Alone*. I am not certain that he ever read it; however, in our phone conversation, he did tell me that he was going to be preaching from the KJV only. I then told him that I loved him and his wife and that we would find an independent Baptist church to attend. As I listened to this pastor, I read between the lines. I believe he was telling me that if I would just sit down and keep quiet, and not look at or mention the new versions, then everything would be just fine. My husband and I knew it was time for us to leave, and we did so quietly.

I now have the liberty to serve the Lord in my new church. All of this modern version mania reminds me of a *Larry King Live* interview when he interviewed a homosexual priest and a lesbian "preacher." Many listeners were calling in with questions. One man called in quoting *Romans 1:26-27* from the King James Bible, where the Bible talks about men and women doing things that are against nature and against God. The woman preacher responded to the man on the phone by saying, "*My Bible doesn't say that.*" Then the homosexual priest summed it up, "*Well, the scriptures are changing.*" It is not surprising to me that homosexuals do not have a problem with the changes made in the modern versions condoning their lifestyles. The changes that are being made have helped "legitimize" this lifestyle in the eyes of the world and, sadly, in the eyes of the Church as well.

An Uncertain Sound

We can expect such error to be propagated through the modern media. However, the church should be a sanctuary for the saved—a

place where God's word is unhindered and unaltered, believed and obeyed. God did not and does not authorize such changes. The people are *not* looking for the evidence or investigating the facts. They are blindly accepting their leader's position regarding the truth. First, Christians turned from the truth of God; they then changed God's truth into a lie; and now they simply believe the very lie that they themselves have created. These modern versions no longer condemn the very things that God condemns, and they condone many things that God never has and never will condone. Like Pilate of old, the leaders are now asking, "*What is truth?*" And the crowds today are yelling the same as those in the first century, "*Give us Barabbas,*" even though they had Truth incarnate staring them square in the face.

Today, they choose to accept a counterfeit in place of God's word. I believe that the modern versions and the false religions have many similarities. The modern bibles have taken God's truths and admixed them with lies. This is the most deceptive of practices which most cults incorporate into their teachings. The thing that makes the modern versions so much more dangerous than most cults is that people are oblivious to the damage taking place within the Church itself. They believe that this could never happen in the Church, and their guard is down.

The Southern Baptist Convention Quarterlies are piping an uncertain sound into the church. There is no doubt that the hearts' motive of the publishers is the love of money. These new bibles must be marketed; they must be profitable. The publishers must create a desire and a demand for any new product. The bible versions are no different. All the modern versions try to create a market for themselves by comparing themselves with the King James Bible. If they compared themselves amongst themselves, they would bite and devour one another, a very unwise move which Satan will never allow. Every version must attack "the King" or they will be divided against each other.

Mark 3:24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against

itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

Judge Righteously

These truths are so simple and yet so profound. Frequently, however, efforts to bring to light the problems associated with use of these modern versions are met with claims of judgment. Yet, the Bible tells us to judge such matters.

John 7:24 Judge not according to the appearance, but judge righteous judgment.

Testimony (pt. 2)

The only way to help someone to discover the truth is by helping them to avoid the deception or remove themselves from it. Unfortunately, once the Southern Baptists wrote their own version, all liberty to say anything against the modern versions had to be squelched. If there was a problem with the NIV, NASV, Living Bible or the other 150 different modern versions, then one could conclude that problems exist within the Southern Baptist version, too.

I eventually purchased many cases of *One Book Stands Alone* and distributed a copy to every Baptist pastor in my county. For many months, I prayed every day for the people of my county. I asked God to convict the heart of everyone that received a copy of this book exposing the errors of the modern versions while exalting God's word. I asked God to open up their hearts so they could see the truth and prayed that they would do the right thing. Some did, praise God!

I truly believe that those who rejected that book, knowing its contents, did so because they wished to remain blind. The cost was too great for them to take a stand for the truth. Unfortunately, those in the pews have gone past the stage of enduring sound doctrine, surrounding themselves with "teachers" telling them only what they wish to hear.

2 Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

The Holy Bible

Here is but one more example. My teenage great-nephew gave a copy of ***One Book Stands Alone*** to his new pastor at the first church mentioned in my testimony. The pastor skimmed through the book and wrote him a letter. In the letter, he wrote, *"I think that the choosing of a version and a translation is a very individual thing. Each person is different and deserves the right to choose which Bible is better for them."* He continues in the letter, *"I think what you'll find is that if you use your favorite version of the Bible, along with a commentary, you'll get a very good idea of what God's inspired word for you is. Please keep in mind that everyone is human, and as such, they make mistakes."* He then ended his note with several criticisms of the King James being translated in 1611. My great-nephew shared the letter with me. Oh, what blindness!

Men like this have no absolute standard of truth. This scenario is very much like Jesus' summation of the blind leading the blind. Some people foolishly claim that God's word, the King James Bible, is outdated. They forget that God wrote of future events thousands of years prior to their occurrence. Language is not an issue with God. Truth is! If each person is to simply choose the version he prefers, can we trust our sinful nature to make a choice against our flesh? Consider the fact that those featured on the Larry King show already mentioned "chose" a version that condoned their sinful lifestyle. Did God lead them to simply choose? Here are the steps that helped me to see and recover from this dreadful error:

I obeyed God with each command. I took one step at a time over a year's time. I was not even strong enough to stand on my own until after that year of preparation.

Step 1: Read your King James Bible while considering the evidence against the modern versions. Examine the comparisons between the King James Bible and the modern versions. Study with your heart actively involved and memorize as many of the truths as you possibly can. Pray, never cease to pray throughout the whole process.

Step 2: Ask God to give you further understanding of his word, along with wisdom to know what to do as He opens your eyes to the depths of the deception. Stay encouraged and confess to God your inadequacies and failings!

Step 3: Study—never stop studying His word. As you begin to see the truth, always give Him the glory and the honor for the truths that He has graciously shown you.

Step 4: Begin to warn others of the deception of the modern versions. Fight the good fight and keep the faith. Ask for strength continuously from God. Stand, even if it means standing alone at the beginning. Resist the Devil because he will try to convince you to stop in order to keep the peace and get along.

We need to stand for the truth no matter the cost, no matter the ridicule. I pray that you will make the right choice and know that God's word can only be found in the pages of one Bible, and that is why it is called Holy.



“There are four things that we ought to do with the Word of God—admit it as the Word of God, commit it to our hearts and minds, submit to it, and transmit it to the world.”

William Wilberforce



The Genesis Story I The Chinese Connection

Language has been man's primary means of communication throughout human history. Likewise, God has primarily chosen to use language to communicate with His creation. We receive communication through God's written word and we respond back to Him by way of prayer. We, however, are limited in our abilities:

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

When it comes to communicating with our God, if we don't know what to say or how to say it, God Himself intercedes. It should not be surprising, then, when we consider the inestimable power of God and the finite limits of man, that we find God to be infinitely wiser and abler than ourselves in making use of language—any language—in every age and across every dialect. If God can break

through spiritual barrenness, years of hard-heartedness, layers of filth and defilement to speak to the soul of a lost sinner, what manmade barrier could possibly hinder Him?

Consider the Chinese, a people rich in culture and heritage, whose written language dates back many thousands of years. As those on the field there will confirm, there are both cultural and physical barriers to reaching these people for Christ, ***but with God all things are possible (Matthew 19:26)***. These next three chapters delve into some long forgotten historical truths that have both shocked and truly blessed all those who have taken the time to consider their implications.

The story about to unfold before your eyes has been dubbed the “***Genesis Road***” to the cross of Jesus Christ. It proves that the Chinese ancestors knew of the earliest Bible stories and used these truths to influence and form their ancient language. The biblical messages found within the Chinese language have been hidden for far too long.

As is the case with every other country and people-group, the word of God holds the key to the revelation of truths contained in the Chinese language. The Chinese characters (pictographs) not only look peculiar, but tuck away an irrefutable witness, hidden for thousands of years. The language itself witnesses to God’s miraculous communication with man. What is revealed within the Chinese characters also testifies to God’s desire to preserve His word and to communicate His truths to mankind. The Bible says:

Psalm 40:5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

The Chinese Language and their Culture

In the Chinese culture, things discovered or “known by” the Chinese ancestors are analogous to the Christian’s view of the truths contained within the Bible. An inherent respect for the teaching

and beliefs of the Chinese ancestors has been ingrained into their psyches for thousands of years. Conversely, Christianity is widely considered a “Western Religion” and is closely identified with the United States, a relatively “young” society. These two facts often lead the Chinese people to dismiss Christianity altogether. So, it is important to emphasize that Christianity and the word of God did not originate with the United States or Europe or anywhere else in the West. The old adage of “*What came first: the chicken or the egg?*” may seem trite but consider how this simple saying applies to the subject at hand.

The Chinese language dates back 3,500 to 4,000¹ years ago.² This means that the Chinese characters in this study most likely originated when God first created the various language groups upon the earth, shortly after the tower of Babel (2247BC). History reveals that the book of Genesis was penned by Moses around 1500BC. **This would place the origin of the ancient Chinese syntax prior to Moses’ penning the book of Genesis!**

Following the confusion of tongues at Babel (one hundred years after the flood), there is no indication of any interaction between the two cultures of Chinese and Hebrew. Moses did not learn Chinese in order to turn the Genesis record into Hebrew, and the Chinese did not read the Hebrew account of Genesis to formulate their

¹ The Encyclopedia Britannica suggests that the Chinese language “...began to develop in the early 2nd millennium BC. The earliest known inscriptions ... date from the Shang (or Yin) dynasty (18th – 12th century BC), but by then it was already a highly developed system, essentially similar to its present form.” www.britannica.com/EBchecked/topic/691537/Chinese-writing

² The appearance of earliest writings during the Shang dynasty already exhibited signs of a very complex system. The earliest form of Chinese writing is called the oracle bone script, used from 1500 to 1000 BC. In the etymological dictionary entitled *Shuo Wen Jie Zi* (说文解字), *Notes on Language and Characters*, usually abbreviated as *Shuowen* compiled by Xu Shen (许慎) in the Eastern Han Dynasty (121 AD), there were 9,353 characters. The Chinese symbols ceased to represent the objects they illustrated but instead came to represent the words of the objects. In other words, the symbols acquired linguistic values and became logograms.

Chinese characters (especially since the Chinese language preceded the Hebrew Canon). Be sure not to miss these truths: the Chinese characters containing God's communications to men are as old as (or, most likely, older than) the book of Genesis penned by Moses. How can this be? This too may sound trite but nothing is too difficult for God!

Moses wrote about several events without having personally witnessed them. Obviously, Moses was not present during the days of creation, nor could he have been present before or during Noah's flood. Yet, God used Moses to record these events. God's word, His ways and His works are truly miraculous. All of the early stories had to be verbally communicated from generation to generation before being supernaturally revealed to Moses for him to record them for all future generations.

Although God's word was verbally communicated, keeping it intact during the first few centuries following Adam's creation was not as difficult as it might seem. This could account for the extended life spans during man's formative years. The old sages could verbally "spread the word" directly to a dozen generations.³ In fact, Adam and Methuselah covered the entire 1,656 year span from man's creation (4004BC) to the flood (2348BC). Therefore, Noah and his sons had a direct witness from Methuselah, who spent 243 years with the first man before Adam died. When Noah and his sons left the ark, they intimately knew the stories passed down to them from Adam to Methuselah to Noah and his sons. Noah's first act upon exiting the ark was to sacrifice burnt offerings upon an altar he built unto the LORD (*Genesis 8:20*). This testifies that everyone

³ Adam lived to 930 years old; Seth lived to 920; Enos lived to 905; Cainan lived to 910; Mahalaleel lived to 895; Jared lived to 962; Methuselah lived to 969; Lamech (Noah's father) lived to 777. Lamech died five years before the flood and Methuselah died in the same year as the flood (2348BC). This means that Methuselah spent 243 years with Adam before Adam died; therefore, these two men covered the entire span of man's history from creation to the flood (4004BC to 2348BC). The confusion of languages at the Tower of Babel took place 100 years after Noah and his three sons exited the Ark.

knew God and was familiar with the blood sacrifice necessary to restore fellowship between God and His creation. Remember, God created the language groups only one hundred years following the waters receding from the Flood.

The Etymology of Words

The scientific study of etymology attempts to determine the origin and history of words as they have developed and changed over time. Many colleges and universities include etymology in their curricula. These studies most often focus on medical or legal terminology with their diverse root words, along with other specialized fields that use technical terminology. The study of Latin and Greek in American universities focuses on learning the origin and meaning of many English words.































Etymology:

the scientific study of the origins, history, and changing meanings of words (Longman Dictionary of American English)

Etymological studies should be expanded to include other fields of study too. This is especially true of Chinese words because their origins reveal great truths that would otherwise remain hidden. Etymological studies remove guesswork and prove assumptions. The etymological study reveals a people's ancient history, culture and customs. Many times, these words present a picture of the group's earliest belief system, their behavior and thought patterns. Chinese, this most ancient of all languages uses words in picture form (ideographic pictures) to communicate its secrets and makes the etymological study much easier.

Because English is a relatively young language compared to Chinese, the study of Latin and Greek assists in the discovery of the etymology of the English vocabulary. However, Chinese etymological study involves studying the formation of a character in

its original written form. Even simple words like *sun*, *moon* and *ox* are quite revealing. Try to imagine the mindset of the ancient Chinese fathers as we explore the origins of a few characters. Consider their wisdom in preserving historical truths for future generations.

Sun	Moon	Fire	Water	Lamb	Horse
					
					
					
					
					

Scrolling down each column represents how the characters have transformed from their earliest forms to their present configuration.

This chart reveals the development of the symbols from their earliest forms to the present day.

Most languages use letters to form words and vocabularies; however, many of the Chinese characters depict a certain event or object. This study reveals the Chinese language's rich historical and archeological value. Many of the earliest characters are written differently today, but similarities to the original objects remain easily recognizable and the significance of the pictographs, or characters, is easily discerned.

The story about how these pictures or ideas developed is quite interesting. Does it make sense that the Chinese ancestors randomly designed these characters rather than having some type of purpose or plan? No legitimate scientist or historian would claim that the Chinese ancestors haphazardly developed their language. Even a cursory understanding of the Chinese mindset leads to the conclusion of a systematic development rather than a haphazard one. Like all

other languages, the Chinese written language expressed the mind, ideas and thoughts of what the Chinese felt, saw and believed during their formative years. To assert otherwise is to believe fiction over fact.

The study will reveal historical and biblical facts contained in the ancient Chinese language. The Chinese written characters, in fact, contain Bible stories recorded around 3,500 years ago. Amazingly, the ancient Chinese language and the ancient writings of the Bible tell the same story.

The Discovery of Genesis

I must make it clear that the hidden mysteries covered in this writing were not my personal discovery. I was introduced to them by a friend who has served in China for over 20 years.⁴ He learned them from Mr. C. H. Kang, a Chinese pastor living in Singapore. While in Singapore, Mr. Kang was burdened to find a scientific method for reaching the Chinese students attending the Singapore colleges. He grew weary of their expressions of unbelief because they believed the Bible to be unscientific. As Mr. Kang diligently prayed and meticulously researched, the Lord opened his eyes to the ancient stories contained within the Chinese characters. Years later, Professor Ethel R. Nelson assembled his discoveries into a book entitled, *The Discovery of Genesis*.⁵

As mentioned earlier, because Western society is so young in comparison to what the Chinese know about their own ancient heritage, the people of China are indoctrinated to believe that Christianity is simply a much younger "Western religion." The Chinese believe that Confucius and Taoism pre-date Christ. For this reason, they see no reason to accept a God that they believe to be younger than their own religions. China incorrectly considers Christianity unique to the West and incompatible with their

⁴ Eddie Mills wrote the initial draft of this material to enable him to work with the Chinese.

⁵ C.H. Kang and Ethel R. Nelson, *The Discovery of Genesis*, (St. Louis: Concordia Publishing House, 1979).

beliefs and ancient culture. They fail to realize that history reveals Christianity to be, in fact, Eastern in origin.

In the West, we use a wide range of approaches to present the Gospel to the lost. This holds true with the Chinese people, as well. The most effective way to show the Gospel to someone ingrained in the Chinese culture is through the use of Chinese characters. It is "God's Simple Plan of Salvation" in Chinese, if you will. After many different attempts, my colleague in China decided to combine a select group of the Chinese characters from Mr. Kang's book to show the Chinese people the truth about God and His Son.

Introduction to the Characters

Although the Chinese language is an ancient language dating back 3,500 to 4,000 years, God never leaves Himself without witness, and these characters contain Bible stories "mysteriously" hidden within them. Many languages of similar antiquity, like the ancient Babylonian script, Egyptian hieroglyphics and India's ancient languages, have all become extinct. Yet, China's written characters remain alive for a God-inspired purpose.

These characters are like a living archeological discovery, older than the Great Wall stretching over 4,000 miles across China. While the Great Wall was built as a barrier to repel invaders, the Chinese characters serve as a bridge to bring the Saviour into China. The Chinese ancestors developed these characters to preserve God's message, passing it on from generation to generation. It is obvious that, thousands of years ago, the Chinese ancestors believed in God and believed His word.

We will break down a few of the Chinese characters, or pictographs, dealing with the Genesis story of the Bible and will study them from a spiritual perspective. As the content of the characters unfolds, consider what the ancient Chinese fathers might have been trying to accomplish through their purposeful designs.

China boasts of many ancient inventions including the compass, gunpowder and paper, but all of these inventions are far less

significant than the unique design of their system of language. This ancient language carries the greatest truths to all of the Chinese people. Similar to a compass which directs people across land and sea, the Chinese language can direct those willing to follow its path straight to Heaven. The first character is the word “holy.”

Holy

The Chinese character (pictogram) for *holy* or *holiness* is quite interesting and a good starting point. God, in His infinite wisdom, used the ancient language of Chinese to preserve a precise testimony and witness of Himself. One of God’s most important attributes is that of *holiness*, or being *holy*. *Holiness* clearly emphasizes a primary character of God, the Bible, and His Spirit.

Holy

聖

Psalm 145:17

The LORD is righteous in all his ways, and holy in all his works.

聖
HOLY

The special relationship that Chinese characters have to the Bible reveals important truths. The Chinese word for *holy* “聖” is made up of three smaller characters. When *holy* is broken down into its component parts, three distinct words characterize the concept in both English and Chinese: *listening*, *mouth* and *king*. Therefore, one can ascertain that *holiness* comes from **listening** to the **mouth** of the **King**. The best way for an Eastern person using Chinese characters to grasp *holiness* is by understanding that it is the act of listening (耳) to a special person’s (a king’s王) mouth (口).

耳
LISTEN

口
MOUTH

王
KING

The Bible refers to the God of the universe as the **King** of heaven (*Daniel 4:27*). It also refers to him as the King of kings, and every Christian knows that we should be **listening** to the words from His **mouth**. The Bible refers to God as “holy” (*Psalm 99:9*), and it says that He is a “holy God” (*Joshua 24:19*). He is also called the “Holy

One" (*Isaiah 43:3*). There should be no doubt that we should listen to the words from His mouth.

Eastern societies, with their monarchies, have a much easier time understanding the position of a king than does a Western culture with its President. However, even America once had a king, when the King of England wielded great power over his subjects. He could sometimes resolve an issue by a mere wave of his hand or with a simple stare or gesture. Understanding the power of a king in relation to his subjects helps a Westerner to better understand Eastern culture and the truths conveyed through these Chinese characters. The Chinese character of *holy* definitely has a much deeper meaning than initially meets the eye.

Spirit

A related concept that comes to mind when examining the word *holy* is that of the *Holy Spirit*. Like the word for *holy* in the Chinese language, the formation of the word *spirit* possesses special significance, too. The Chinese, who are a superstitious people, are enthralled by things pertaining to a *spirit*, or "the *spirits*."

The book of Genesis contains the Bible's first usage of the word *Spirit* in *Genesis 1:2*. At this point, a Chinese student's interest starts to peak as he or she begins to unravel the character formation of the word *spirit*. Quickly, the individual realizes that the ancient forefathers had a rather precise understanding of the *Spirit*.

Spirit



And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. (Genesis 1:2).



SPIRIT

The Chinese character for the word *Spirit* appears quite complex and, in fact, it is. Once again, the word *Spirit* “靈” contains several interesting subparts, employing other words from the Chinese

language. Although it is easy to see the Chinese character's component parts, the Chinese people quite naturally see the word as a whole and are not taught to consider its constituent parts.

The top character of the word *Spirit* symbolizes *one* or *above* (一), which indicates the Spirit's heavenly abode. The next part, *water* or *rain* (雨), corresponds to the portion of the passage in the Bible referring to the waters: "*the face of the deep*" and "*the face of the waters*." The next component is one of the most impressive pieces of the "Spirit" character—the *three mouths* (口口口). Since this ancient language points to an early understanding of the word of God, the three mouths most likely represent the Godhead, consisting of God in three persons: the Father, the Son and the Holy Ghost.

HEAVEN

雨

WATER/
RAIN

口口口

THREE
MOUTHS

The next character under the three mouths represents a *worker of magic* (巫). In turn, the worker of magic consists of three component characters representing a *person* (人) on each side of the word for *worker* (工). Interestingly, the two persons on either side of the Chinese word for "worker" likely represent the Son of God and the Holy Ghost. The worker in the middle would likely represent the Father. The Bible tells us that the Son of God is the Creator, working in unison with the Spirit, as "*the Spirit moved upon the face of the waters*" (*Genesis 1:2*). The Godhead consists of a trinity working in unison during the creation. As such, these parts come together in the Chinese word for *Spirit*.

巫

WORKER
OF MAGIC

人人

TWO
PEOPLE

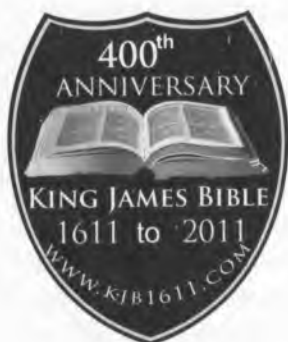
工

WORKER

This Chinese character was uniquely formed with three mouths, clearly revealing that Chinese language architects understood the *Spirit* as revealed in the Bible. They knew Him to be one *Spirit*, existing as part of a triune nature. The mystery of the Godhead (one God in three persons) was clear to the Chinese people more than 3,500 years ago! The Bible says that the things made (like the Chinese language) enable people to understand the Godhead:

Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Obviously, the Chinese language dates further back than the commencement of the English language. In fact, China traces its unbroken roots back to a civilization existing over 4,000 years ago, with the longest continually-used writing system in the world. This fact, (and its many ramifications), offers great encouragement to those who love the truth and love *the God of all truth*. It surely proves once again that God's ways are always above man's ways and always exceed man's intellect, too. As our study continues, be sure not to miss the fact that God uses many forms of language to communicate with His creation.





The Genesis Story II

The Chinese Characters

Without exposure to the stories contained in the word of God, the Chinese character development remains a mystery, and the message remains hidden. As these truths unfold, the characters, when combined with the biblical narratives, captivate the attention of those Chinese presented with these truths.

Create

Create

造

The English word *"create"* means *"to cause to exist."*

造

CREATE

The character *"create"* consists of four component parts. The four smaller words contained in the word *"create"* carry with them an obvious Christian connotation from the story of creation in Genesis. Imagine the ancient Chinese fathers developing this word

to convey a message for all future generations. The architects of the Chinese language revealed what the word **create** meant to them 3,500 years ago, and God wants you to know what the ancestors wanted you to see.



DUST



MOUTH



TALK



WALK

The Chinese character *create* consists of: (土) for dust, earth or soil, (口) for mouth, and (告) for talk, and 走 or walk (or able to walk). The Chinese ancestors knew and believed the creation story so well that they used these four key components to show that God's greatest creation was not the sun, moon, stars, animals or trees, but man, who is made in the image of God. Again, it is important to understand that only those Chinese studying their origins and deeper meanings consider their distinctive parts. The typical Chinese reader instinctively views the character as a whole rather than dissecting it into its component parts. They do not automatically see the four special root characters that formulate the word "create."

The false teaching of evolution teaches that things take place by chance, but the Bible teaches that everything has order, time and place. There existed no assembly line of strokes randomly combining themselves to form other words. Why did the Chinese ancestors choose these four particular root words? Did these words, combined together, hold special significance for them? Does randomness without foresight, rhyme or reason make more sense than their having a purpose and plan? An isolated instance might be insignificant; however, the magnitude of the evidence yet to be presented is overwhelmingly against their random design.

The Chinese language forever memorialized the Bible story in a picture form which is easily recognized by anyone familiar with God's word. As witnessed by their prior inventions, the early Chinese ancestors were a wise people. Their invention of language was unlike any other invention. They carefully assembled the strokes of the Chinese written language to clearly express their thoughts and beliefs. As these ancient ancestors assembled the characters, they carefully pieced together the various parts in order to form one of the most important inventions known to man. They used the simple

parts of the more complex characters to tell the story of Genesis and the message of the Gospel.

As the dissected characters are combined with the Bible stories, the characters take on a life of their own, revealing long hidden Bible truths. Similar to a key to open a locked door, it takes a key (the Bible) to unravel this mystery. Without the key to the mystery, it remains forever closed. The early Chinese ancestors knew the stories handed down to them from their forefathers; however, time and ignorance have hidden these truths from generations that followed.

And the LORD God (上帝) formed man (人) of the dust (土) of the ground, and breathed into his nostrils the breath of life; and man became a living soul (魂) (Genesis 2:7).

In the story of the Garden, we learn that God created man from the dust (土) of the ground, breathed into him the breath of life (using the mouth 口), and now this man could walk. The Chinese ancestors believed this story from the Bible. They knew that man was created by God and that teachings such as the theory of evolution (that contradicts a supernatural creation) were false.

God's greatest creation was man, who the Bible says was created in His own image. Man did not evolve from a monkey or some other "lesser evolved creature." This is why the ancestors used the four smaller character words of *dust*, *mouth*, *talk*, and *walk* to memorialize their beliefs for all future generations to see and know.

The cynic might remain unconvinced about the character's development and meaning, but that is okay. The three characters (*holy*, *spirit* and *create*) match the biblical stories, and there exist many additional examples. Matching one word would be deemed statistically insignificant and possibly even coincidental, but what about five, ten, twenty or more examples?

No matter the magnitude of the evidence, the unrepentant skeptic will remain unconvinced, but the seeker of truth will continue reading with an open heart and mind. As the evidence mounts, even

the skeptic will struggle with his denial of the facts. The Chinese ancestors knew and preserved the truth for all future generations to see. Keep in mind that this is what the Chinese ancestors wrote and believed and not what English-speaking people somehow instigated. The ancestors knew that God created man, but they also knew many other details of the creation account.

The Garden

As we continue studying, we see where God placed the first two people. The Bible reveals that God placed Adam and Eve in the Garden of Eden. This Garden was designed to meet their every need. Why? God always intended to provide the best for man. As we consider the Garden, imagine the care taken in preparing the Garden for this first man and woman.

God always offers and provides the best for His children; the Garden was no exception. The Garden had all manner of trees, flowers and other vegetation. The chirping of birds filled the mornings with their sounds echoing throughout the Garden. It contained trees producing fruits of every kind from which to choose. God also provided a variety of plants to make life pleasant and enjoyable. God prepared this beautiful, scenic paradise for the first man and his lovely wife.

Garden



GARDEN



*And the LORD God 上帝 planted a **garden** eastward in Eden; and there he put the man whom he had formed 造 (**Genesis 2:8**).*

God designed life in the Garden with the first man and his wife to be a happy life with God's creation in perfect fellowship together. Did the ancient Chinese ancestors understand these ancient truths from the Bible, too? The Bible teaches that God (上帝) created (造) the man (Adam) and the woman (Eve) and enclosed them in a beautiful Garden.

This Chinese character study shows that the ancestors knew that there were two people (with mouths), made of the dust of the ground, placed inside the Garden. Again, could this design be mere coincidence? How likely is it that the Chinese ancestors arbitrarily matched the story of creation in the Bible by randomly combining these smaller characters together? The ancient Chinese writings clearly describe to us what the first Garden was like. The Chinese ancestors did not focus on the Garden's beauty or its soil, fruits and vegetables. The design of the character enabled future generations to focus on the two people, made from the soil, with mouths enabling them to speak. Another interesting thought is that the woman was taken from the side of man using one of his ribs (*Genesis 2:21*).

□ simulates the idea of being enclosed, understood to represent protect or enclose. This is the outside rectangular figure encapsulating the other symbols.

土 means earth, soil, dust, or dirt.

口 means mouth (shown more rectangular in the middle of the Garden symbol).

Together they form the character for Garden and it tells us a story of two persons; one from the side of the other.



DUST



MOUTH

Note: 人 These characters on the bottom, when separated, are the same. One is just turned on its side 亻 and connected to the other 亻 which has a tilt. This character is the character for man 人 and another person from the side of the first man 亻. Together they do not form a word, but when separated they represent two people.



PERSON



PERSON

Let's not squander the opportunity to see truths as old as any of the oldest archeological discoveries known to man. Let's not allow the message of the Chinese writers of ancient time to go unnoticed, remaining lost to this generation and the generations yet to follow. Our discoveries thus far have revealed their labors to arrange these smaller characters to preserve a historical narrative associated with both "create" and "garden." A few more examples for those still leaning toward mere coincidence should expunge all doubt.

Happiness

Were both God and man happy in the Garden? The Chinese ancestors envisioned the best description of happiness as the time when God and man were in closest fellowship with each other, alone in the Garden. This is before the Devil showed up and before sin entered into the world through disobedience. These are the reasons why they chose the narrative of the first man alone with God as the best description of happiness.

Happiness

福

HAPPI-
NESS

福

When the Chinese think of *happiness* they are reminded of when God and man enjoyed happiness in the Garden together before the Tempter showed up.

The word for *happiness* has to do with the characters: one, mouth (person), field and show. This Chinese word indicates that God and man were the happiest when there was one man (Adam) in the field (prior to the Tempter showing up). Adam enjoyed fellowship with God in a way like no other man since sin has entered the world.

ONE OR
ABOVE

口

MOUTH

田

FIELD

示

TO
SHOW

Difficulties, troubles and conflicts frequently arise when more than one person gets involved in any endeavor. Things began to change when others (like Eve) entered the Garden. By studying the early formation of the Chinese language, the Chinese fathers seemed to believe that times were the *happiest* when there was only one person (Adam) in the field alone in perfect fellowship with God. This does not imply that Eve was not a good addition to the creation; but after her arrival, temptation and sin entered the world, and the perfect innocence between Adam and God was gone. One can just imagine Adam expressing the wonders of walking with God in the Garden to Methuselah who told Noah and his sons

Forbids

Boundaries are always associated with every liberty. Man had great liberties in the Garden; however, grave responsibilities

accompanied these liberties. Similar to a good parent, God instructed man concerning the forbidden things in the Garden. In order to retain *happiness*, God warned man of the temptation that he would ultimately face in the Garden as others were about to show up. The word “*forbids*” reveals an important message that the ancient Chinese understood concerning this word and the biblical story of creation.

Forbids

*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 (Genesis 2:17).*

FORBIDS

God is very careful to lead and guide his children in a proper and righteous way. The word *forbids* means to order somebody not to do something. Does God authorize us to do everything we desire, or does He sometimes forbid certain things? Similar to our earthly fathers, He sometimes forbids certain actions. God creates guidelines and boundaries for our welfare and benefit. We will first consider the two trees in the Garden and then God's command forbidding Adam and Eve from partaking of something harmful to them.

Genesis 2:9 *And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

In the midst of the Garden, God placed two very unique trees. The first was the beautiful *tree of life*. The second was the *tree of the knowledge of good and evil*. This second tree was placed within the Garden to test man's love and obedience toward God. God told Adam that he could eat of any of the trees he desired except that one tree. It was called the tree of the knowledge of good and evil. God said, “*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" (Genesis 2:17).

God kept things very simple for Adam in the Garden. At that time, there were only two commandments. One was to be fruitful and multiply, and the other was not to eat of the tree of the knowledge of good and evil. Imagine only having to be concerned with remembering and obeying two commandments! That would really make obedience a black and white issue; nothing even remotely grey or questionable.

林
2 TREES
OR
FOREST

This simple Chinese word displays the actual history of what transpired in the Garden when God gave the very first warning to man, which was literally to show him (示) something important about the tree (林) of the knowledge of good and evil. The Chinese people who see and learn the truth are so blessed by their ancestry because they can *see* the truth. English-speaking people are limited to just reading about it.

示
TO SHOW
OR WARN

The ancestors of China knew how to form the Chinese characters in such a way so as to preserve the history of what and how God for the first time warned (示) man of danger. Can you imagine what it may have been like to have everything so beautiful and know that the only danger in sight revolved around that one forbidden tree? As Adam and Eve *sat* in the Garden I wonder what they thought as they watched the animals walk past; they tasted the various fruits and enjoyed perfect fellowship with God. With this in mind, let's consider the Chinese word for *sit*.

To Sit

As Adam and Eve sat in their paradise in the Garden, no doubt they were perfectly content to enjoy God's wonderful creation. As they experienced this fellowship alone with God, maybe they ran their fingers through the soil and began to fully realize how great God was and how wonderful it was for two people to just sit together in perfect peace and harmony with God's other creations.

To sit

God blessed Adam and Eve with the beauty of the Garden. Though we are not specifically told in the Bible that Adam and Eve sat down, most assuredly they did *sit* at times and admire God's creation.

TO SIT

PERSON

PERSON

SOIL OR
EARTH

The Chinese ancestors wisely chose three smaller characters to illustrate the action of the first two persons living and enjoying their life in the Garden. These three characters represent soil and the first two people (Adam and Eve). Life was simple in the Garden. No work, no sorrow, just two people (Adam and Eve) sitting on the soil in God's wonderful Garden.

Naked

Thus far we have considered seven Chinese characters (holy, spirit, create, garden, happiness, forbid, and to sit) and twenty-seven of the smaller characters that comprise these seven major ones. Does all of this add up to simple coincidence, or did it involve a specific plan, purpose and design? Remember that the etymology of a word (or a Chinese character) is detailed and scientific in its reflection of historical events. There should be no doubt that the Chinese ancestors knew and believed the creation story. God had a specific plan for Adam and Eve, just as He has for you and me. The last statement made in the Genesis creation account reads:

Genesis 2:25 And they were both naked, the man and his wife, and were not ashamed.

Why were these first two people *naked* but not ashamed? This word on the surface usually conveys an image of two unclothed bodies walking around in the Garden. However, some extra in-depth Bible study, combined with dissecting the Chinese character, displays a completely different picture.

Naked

赤

NAKED

赤

*And they were both **naked**, the man and his wife, and were not ashamed (**Genesis 2:25**).*

The Bible says that Adam was made in the image of God. Since that is the case, it would be safe to assume that God's image would reveal some similarity to how Adam looked. The Bible says that God covers Himself with lights like a garment.

***Psalm 104:1** Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. **2** Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:*

From this description of God's covering, it would be safe to assume that Adam was also clothed with a garment of light. Adam and Eve were naked as far as clothing is concerned but were not ashamed because they were clothed in righteousness (light, or glory). This covering resembled the image of the glorious God. These robes of light might also explain why Adam and Eve were not ashamed in the presence of God, even though they were naked.

土

SOIL OR
EARTH

火

MAN

火

FIRE,
FLAMES,
BRIGHT
LIGHT

The component characters show that a man (人) made from dust (土) had an appearance as if a bright light (火), were emanating from him. We usually think that Adam and Eve had bodies just like our own; however, the character indicates that their bodies boasted glorious light in lieu of clothing. But things were not to stay this way for long. Everything changed, and even we bear the marks of the change today. The Chinese ancestors knew these facts and taught them. The ancient Chinese ancestors also knew how man lost this glorious clothing. How? Through something evil that entered into the Garden paradise. This truth is reflected by considering what the Chinese ancestors knew about the evil spirit that is called the "Devil."

Every culture fears the Devil no matter with what name they address him! Why? Even cultures like China, claiming that God does not exist, still fear His adversary, the Devil. This natural instilled fear exists because every culture somewhere in their past has been exposed to the story about what took place in the Garden.

The Devil

What did the ancient Chinese know about the Devil? Once again, their vivid symbols were combined in a meaningful way to convey an idea. These picture stories contained abstract ideas handed down through oral tradition that were meaningful and understood by all those who spoke the Chinese language.

Genesis 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?

Devil



*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? (Genesis 3:1).*



DEVIL

The Chinese character for the Devil is spoken of as being a man, or a son, who moved into the field (or the Garden). That is where this son, or man, began to speak privately to the woman. Christians know that this man, now known as the Devil (or Satan), was once called a "son of God." He was cast out of heaven because he wanted to be like God and even greater than Him.

In the Garden, this man presented himself to Eve in the form of a serpent and began to tempt Eve. He was clever and knew that he had to transform himself in order to convince her. The Bible says that Satan will transform himself into an "Angel of Light" in



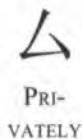
MOVE-
MENT



FIELD



MAN OR
SON



order to deceive man and destroy God's creation. Did the ancestral fathers know what the word "*tempter*" meant? Of all cultures in the world, the Chinese and their language seem to give the most detailed description of how he originally dealt temptation to mankind. The Chinese language shows him as a son privately moving into this field.

The Tempter

One of the greatest evils that the Devil does is to tempt God's creation. He wants to cast doubt on all that God has said and to turn God's absolute truths into doubts and questions. He is so proficient at what he does that he is also known by the name "*tempter*." He has six thousand years of experience testing man. Once again, the word's development shows the Chinese ancestors' knowledge and belief system. The Bible teaches that the Devil is the *tempter*.

Matthew 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.



Tempter



And when the tempter came to him, he said, ... (Matthew 4:3a)

This story in Matthew points out that the *tempter* proudly came to Jesus and tempted Him for forty days in the wilderness. The Saviour was able to resist the temptation. However, Adam and Eve didn't fare so well. The book of Revelation tells of future temptations that the *tempter* will bring upon mankind:

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

The Chinese character reveals much about the *tempter*. When we look at the story of **Genesis 3:1**, we see that the ancient Chinese knew that *a son of man* (儿) came into the *field* (田), where the *two trees* (林) were, and he used the *trees for cover* (广) as he tempted Eve. Genesis calls this son of man *the serpent*.

鬼

DEVIL

儿

MAN OR
SON

Genesis 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?*

Again, it is truly remarkable that the Chinese ancestors could capture the story in such a unique and exacting fashion, pulling all the main parts of the story into the form of one Chinese word, the *tempter* (魔). The parts of the Chinese character reveal the main character, the setting, and subtle way he approached Adam and Eve. The Devil hid among the leaves of the tree in order to tempt Eve with the fruit from the forbidden tree. The ancient Chinese were very creative in exposing the Tempter for what he really is. It was wise of them to preserve this story to serve as a warning to all future generations in the most populated country on earth. By exposing the archenemy of mankind in a permanent format, the Chinese ancestors could ensure that every future generation that knew the Bible story would remain aware of this diabolical creature.

田

FIELD

林

TWO
TREES

广

COVER/
WIDE

The Chinese architects not only preserved their thoughts concerning the Tempter but also his effects upon mankind. He is the main reason that so many are no longer warned about him and why deceptions and doubts plague every society today. Much of the Devil's temptations involve wanting and coveting things that belong to others.







The Genesis Story III

The Chinese Choice

The Choice—To Want

Eve chose to listen to Satan (鬼) instead of listening to the mouth of the king, who was God. Her eyes (目) were the windows to her heart (心). She saw something she “wanted.” As she coveted the fruit from the tree that Satan told her would make her wise, her heart began to question God’s commandments. Most people are unaware that the Bible says that our eyes are the windows to our heart. The Bible says, “*The light of the eyes rejoiceth the heart...*” (*Proverbs 15:30*). The Chinese knew this very well as they combined the tree, the eyes, and the heart together in the character “to want” or “the choice.”

目

EYES

心

HEART

木

TREE

The Choice

想

To Want

*And when the woman **saw** that the tree was good for food, and that it was pleasant to the eyes, and **a tree to be desired** to make one wise,...* (*Genesis 3:6*)

想

CHOICE,

TO

WANT

The more Eve talked with Satan, the more she began to ponder his words. The more she looked at that forbidden tree, the more her heart desired its fruit. Some would liken it to “talking within herself.” The more she thought about what she saw, the more she reasoned within her own mind that ignoring God’s one command was not so grievous an offence after all. The outcome would have been so much better had she simply walked away from the Tempter instead of trying to talk and reason with him.

***Genesis 3:6** And when the woman saw that **the tree** was good for food, and that it **was pleasant to the eyes**, and **a tree to be desired** to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat*

Eve looked at the tree of the knowledge of good and evil. Even though she had no concept of what evil entailed, she desired to have that knowledge of good *and evil*. She was promised that disobeying God would make her *wise*. When she looked at the tree of knowledge of good and evil, she began to *covet* (覬覦, 渴望).

Covet

To *covet* something is to want it very much. Eve desired the pleasant fruit of the tree to make her wise. She was ignorant of the full ramifications that would result from this fatal decision.

Covet

婪
女

*And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to **be desired** to make one wise, she took...(**Genesis 3:6a**)*

婪

COVET

Once again, the Chinese writings illustrate a historical perspective from the same narrative. This time it shows *who* and *what* were coveted. Obviously, the Chinese ancestors knew the story about the first woman who wanted (or coveted) the fruit from the forbidden

tree. They recorded the historic event of Eve's coveting using two figures: a woman (女) under two trees (林). The second tree was the Tree of Life which would now be forbidden to her since she chose the wrong tree.

女

WOMAN

林

TWO
TREES

With the many examples displaying order and purpose to the Chinese characters, how could anyone attribute these matters to chance or coincidence? The Chinese ancestors knew that the best way to describe coveting was through illustration. The best illustrations use stories familiar to everyone. The design served as a familiar illustration to their own generation, but also preserved the story and these truths for all future generations.

The Chinese fathers wished to preserve the history of God's dealings with man, along with a warning about the Devil's efforts to destroy God's creation. Therefore, we should honor God's witness to the hearts of the Chinese fathers. He preserved these historical facts and truths. The Bible confirms the historical record contained in the Chinese characters.

Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Eve chose not to trust God and remain innocent of evil. She chose to believe the Tempter and disobey God so she could become more like God, knowing good and evil. She sinned. There was no sin on earth prior to this time. Eve's independence eliminated her complete and total dependency upon God. This meant that she rejected God's righteous ways. This independence from God is usually the *beginning* of something man will later wish he could reverse.

Beginning

Now, let's consider the Chinese word for *beginning*. This character again captures the independent action of Adam and Eve. Just as the Chinese knew a woman under two trees indicated *covet*,

they knew that a woman (女) did something in the beginning with her mouth (口) that brought sorrow to all of mankind.

始

BEGIN-
NING

Beginning

始

In the **beginning**, we know God created the heaven and earth.

In the **beginning** of Satan's temptation, we can also know what happened.

The third chapter from the first book of the Bible records the action of Eve which brought the sinful downfall of man:

Genesis 3:6 ...she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

女

WOMAN

口

MOUTH

厶

PRI-
VATELY

In the beginning, the woman (女) ate (口) of the forbidden fruit. This began a lifelong struggle with rebellion and sin for mankind. The Bible also records numerous warnings concerning the destructive force of this little member (our mouth or tongue). In fact, it has caused more destruction than all of the other members of the body combined. Think about it: from the mouth come cursing, lies, deceit, arguments, blasphemies and hundreds of other sinful acts. The Bible declares that the mouth, throat, tongue and lips are the physical features with which man has manifold problems:

Romans 3:13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness:

Just look at the descriptive terms associated with the members used to form words and speak: an open sepulcher, deceit, poison of asps, cursing and bitterness. We know that these problems started way back in the Garden in the beginning of time. Six thousand years later, they remain just as destructive.

When Eve ate that fruit from the forbidden tree and then shared it with her husband, their lives, and those of all future generations.

drastically changed forever. They immediately began to experience the sorrows of not listening to an omnipotent and omniscient God. Life would have been so much better had they chosen not to eat of the forbidden fruit and been allowed to remain in the Garden paradise. They could have stayed in that wonderful paradise instead of experiencing the *sorrows* associated with sin and separation from God.

Sorrow

Man can live a happy life or one full of *sorrow*. We destroy the happiness provided by God when we choose paths and desire things that were never meant for us. Eve chose the forbidden fruit; prior to that time, there was no *sorrow* in the Garden. God's judgment for the woman's eating of the forbidden tree was to cause her to have multiplied, or great, *sorrow*.

Sorrow

楚
足

*Unto the woman he said, I will greatly multiply thy **sorrow...** (Genesis 3:16a).*

楚

SORROW

When we ignore God's explicit commands and instructions, *sorrow* will be the end result. Again, it is quite interesting how the Chinese ancestors so descriptively expressed their concept of *sorrow*. Since God is the creator of everything, He certainly has the right to decide what man should and should not do. Sorrow results when someone refuses to listen to God, and it first began when the first couple listened to the Tempter instead of listening to their Creator.

As we consider the wisdom in the history of Chinese language, these characters become awe inspiring. Anyone looking for truth can see the wisdom in choosing a language to preserve history in a picture form. As we look at the component parts of the character, we

疋

PIECE

OR PART

OF

are reminded of the two trees which were in the midst of the Garden. One of the trees contained the forbidden fruit. The Chinese fathers pointed out that *sorrow* originated from a part or a piece of one (疋) of two trees (林).

林

TWO

TREES

This sorrow produced a change in man and woman. Now their eyes were opened in a way that was similar to what the Devil said would happen. However, he did not tell them that they would lose their sinless glory (the garment of light), which had now also departed. They now knew that they were truly naked. This time their nakedness was a shame to them.

Naked

Before Adam and Eve ate of the forbidden fruit, they were naked but unashamed. This is because they were virtuous. The previous use of the word naked displayed their innocence. These two perfectly sinless beings had no concept of the word “*shame*” since without sin in the world, there is nothing for which to be ashamed. Before their willful, sinful act of disobedience, they were both naked yet clothed with righteousness. This righteousness appeared as a glorious light emanating from their unclothed bodies. After eating of the fruit, their eyes were opened and they knew that they had lost this righteousness; their appearance had now changed. In their shame, they sought for a covering. This second word for *naked* serves as a reminder of their sin.

*Genesis 3:7 And the eyes of them both were opened, and they knew that they were **naked**; and they sewed fig leaves together, and made themselves aprons.*

Naked

裸

NAKED

裸

*And the eyes of them both were opened, and they knew that they were **naked**; and they sewed fig leaves together, and made themselves apron (**Genesis 3:7**).*

The Bible tells us that their eyes were opened to their nakedness, and they created the first set of clothes (or clothing 祢) using leaves from a fruit tree (果). Truth and facts do not lie. Is it again mere coincidence that the biblical narrative matches the Chinese characters? This form of the word *naked* differs from its earlier usage. The Chinese ancestors wanted to use this word to express two different ways in which things changed for the first man and the first woman in the Garden.

祢
CLOTH-
ING
果
FRUIT
TREE

Their initial clothing of the glorious garments of light (created in the image of God) had to be replaced with clothes sewed together from a fruit tree. Imagine the shock as they realized that the glory which once clothed them was now gone. Their glorious coverings had to now be replaced with scratchy leaves from a fruit tree.

Could the Chinese fathers have known all these truths and many, many more? Obviously, they did. It is not mere coincidence that led them to describe nakedness by relating both characters to the early narratives found in the book of Genesis. As you can see, the study of the origin of words is very scientific and very accurate.

Consider your own situation. Are you naked? I don't mean naked by not wearing clothes like tree leaves, but are you naked of God's righteousness? If you are, one day God will have to judge you in a similar fashion to how He judged Adam and Eve. Adam and Eve tried to hide from God in the Garden, but you simply cannot hide from an omniscient God. No matter how hard you try, or where you consider going, you can never *hide* from God. Adam and Eve tried to *hide*, and both the Genesis story and the Chinese language reveal what happened.

Hide

The Bible says that Adam and Eve heard the voice of the LORD God walking in the Garden. Maybe God came into the Garden at this same time everyday to enjoy some time together with His most precious creation. But today was different because Adam and Eve were not there to joyfully meet and greet Him. Instead, they tried to *hide* themselves from God. *"And they heard the voice of the LORD*

God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden” (Genesis 3:8). As God called out to them, there was no answer. Their reaction to the Lord approaching them is captured in the Chinese character for *hide*.

Hide

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. (Genesis 3:8).

躲

HIDE

躲

身

BODY

乃

IS,

NEARLY,
ALMOST

木

TREE

The Chinese ancestors used this character because they understood that Adam and Eve attempted to *hide* from God. We see that three smaller elements compose the word *hide*: body (身), is (乃) and tree (木). The narrative of the story from **Genesis 3:8** pictures Adam and Eve hiding amongst the trees. Adam and Eve cannot be seen with the natural eye because they are hidden amongst the trees. Another coincidence? Could these three words accidentally and haphazardly match the Genesis story? The Chinese language and the Bible complement each other in so many very special ways. Knowledge of the Bible is the key to unlocking the mysteries hidden in the ancient Chinese language. A study of the etymology of the Chinese characters reveals God's supernatural design of language and His word.

Soul

The Chinese fathers knew this ancient story concerning the first man's desire to hide (躲) from God. What purpose is served by the Chinese fathers constantly and consistently referring to what happened in the Garden? The Chinese language formation took place sometime after the Tower of Babel when God created languages. It is really not that remarkable that the ancient ancestors

would incorporate the commonly understood events known by all of the people into their language.

You could just imagine what it must have been like as they sat around the campfire telling stories; the most favorite likely revolved around Adam's description of the events as he passed them down to his children, who passed them down to succeeding generations. Why did great-granddaddy and great-grandmamma choose to listen to the Tempter (魔), and why did she covet (婪) the fruit? These children would sit enthralled by the ancient true-to-life stories, reminiscing of how beautiful life in the Garden must have been before the calamity of sin entered the world. The news of that time was centered on Adam and Eve and the Garden and the Tempter's destruction!

This study of the etymology is very important to discovering long lost secrets. The varied languages began only one hundred years after Noah's flood, when there were only eight people on earth, all from one family! The story of Adam and Eve hiding behind a tree was common knowledge amongst all the nations and languages following the Tower of Babel because this one family intimately knew the story and had passed it down to their descendents. In this oldest of languages, we have a record of the wisdom of God in leading the Chinese fathers to preserve this wonderful story of the earliest history of mankind.

The many truths that have been listed are far too numerous to be mere coincidence. Interestingly, there is no story in the ancient Chinese (or the Bible) involving monkeys or other lower life forms involved in man's ancestry. The characters provide a frame-by-frame account of the historical events that took place 6,000 years ago. The events described by the ancient Chinese characters match the Bible, and the Bible matches the ancient Chinese characters. Neither of the historical accounts gives credence to the manmade evolutionary theory.

If doubts continue to linger, maybe considering what the Devil says about the soul will help to see why it is so important to keep an open heart toward the truth. The Bible story tells us that the Devil

鬼 told the woman, "...*Ye shall not surely die...*" (*Genesis 3:4*). The soul resides within the physical body and a person without the soul is dead. Interestingly, the Chinese character for soul consists of two smaller characters: *devil* (鬼) and *to say* (云). Matching the Bible story with the etymology of the Chinese word for *soul* reveals that the concept of this word centers around something the Devil said to Eve.

魂
SOUL

Soul

魂

And the serpent said unto the woman, Ye shall not surely die: (Genesis 3:4).

The Chinese fathers knew that, contrary to what God told Eve, the Devil told her that her soul would *not* die. However, the ancient fathers of China knew that this lie was not true. They wanted future generations to know what happened the first time the Devil said something to affect the souls of all mankind.

The Devil actually told Eve a "half truth," which is still a lie. The Devil knew that he had lost his glory and position and was damned (spiritually) to an eternal hell. In losing their glory and righteousness, Adam and Eve lost far more than they could ever have imagined. Because of disobedience, Adam and Eve became spiritually dead and spiritually separated from God. They did not immediately die in the physical sense, but they sensed that things were now forever changed.

The Bible does not say that God came walking in the Garden, but states simply that *the voice of the Lord* showed up. This expresses the separation between God and His creation that caused by this sin of disobedience. Man could still *hear* God, and God still loved his cherished creation, but they were no longer going to see and fellowship with God as before. The Bible points out that because of sin, only the voice of God was in the Garden. Man lost much more

than just his sinless existence; he was also now separated, allowing only voice contact. Now, we come to one of the most remarkable characters

Righteousness

The relationship between God and His creation, now tainted by sin, would not be exactly like the one in the Garden of Eden. However, God knew what it would take to eventually restore this lost fellowship with His most precious creation. Yet, so many people remain in darkness, alienated from their Creator. What causes a person's soul to remain in darkness? By what method would God go about restoring this treasured relationship?

Again, the Chinese ancestors and their formation of the Chinese characters reveal such depth of knowledge. Their character formation of the word *righteousness* reveals that they knew and understood that God wanted to again restore the right relationship.

Righteousness



Unto Adam also and to his wife did the LORD God make coats of skins, and clothe them: (Genesis 3:21).



RIGHT-
EOUSNESS

This character, like so many others, matches the Bible narrative. Obviously, their manmade fig leave clothing was not sufficient to cover the sin of Adam and Eve. Because of the shame resulting from their nakedness, the Bible says that God clothed Adam and Eve with a more effective covering.

Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Obviously, the coats of skins came from animals. We know from God's word that He required the death penalty, both spiritually and physically, for eating the forbidden fruit from the tree of the knowledge

羊

LAMB

我

I OR ME

of good and evil. Sin had caused man to lose his righteousness. The Chinese word for *righteousness* reveals the extent to which the Chinese ancestors comprehended the deeper meanings of all of these spiritual truths. Pay very close attention to the formation of this particular Chinese character. Two separate elements combine together to make the Chinese character for *righteousness*. The top character is “lamb” (羊) and the bottom one is “I” (我). These two characters are quite distinct and express special meanings when considered individually. However, the Chinese ancestors combined them together to express one of the most important truths in the Chinese language. For instance, the Chinese ancestors did not put the “I” *above* or *beside* the lamb; they placed it *under* the Lamb character. This important feature takes on such great significance. The Bible story reveals why the Chinese ancestors understood that the “I” must be under the lamb and not above it or beside it.

God’s nature is that of perfect righteousness. For this reason, He cannot simply overlook sin or neglect to judge disobedience. Society is becoming more and more sinfully promiscuous and void of righteous judgment. Instead of recognizing the penalty for sin, we have become convinced it is more convenient to overlook it than to judge and condemn it for what it is.

God’s justice requires a payment for sin. The mercy of God does not overlook sin but finds a way to judge sin and still afford man an opportunity to receive forgiveness through grace. God, in His mercy and grace, took an innocent lamb in the Garden and slew it in place of Adam and Eve. This sacrificial lamb satisfied the penalty for their sin.

It must have been a terrible sight for Adam and Eve to see that lamb die as a result of their sin. What thoughts must have *raced* through their minds as they first put on the skins of that first sacrificial lamb? They had been clothed in righteousness and majestic glory in the beginning. Then they tried to cover themselves with those scratchy fig leaves after they had sinned. This was not sufficient so God provided them with the skins of a lamb. The skins of this lamb

showed them that they were now forgiven. However, forgiveness did not come because the skins had some magical power, but rather because something (the innocent and sinless lamb) had died for their sin.

This principle, of an innocent sacrificial substitute and the shedding of its blood for the sinner, fulfilled God's demand for capital punishment for transgressing His law by their eating of the forbidden tree. Adam and Eve deserved to die for their sin, and only through the death of that lamb could God's justice be fully satisfied. Every time, as Adam and Eve offered God a sacrificial lamb, surely their minds traveled back to the terrible memories of how their sin had caused harm to something so innocent.

Hebrews 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Every time they clothed themselves with the soft lambskins, Adam and Eve understood the sacrifice an innocent lamb made for their sins. Each year they selected their best and most perfect, unblemished lamb to become a personal sacrifice for their sin.

Today's society has no real concept of the horrors of death like that first couple. They had never seen anything die. The example of offering a sacrificial lamb spiritually represented a future fulfillment of prophecy. It took the death of an innocent lamb thereafter until one day God would provide Himself as the final sacrifice for sin. This Lamb identified as the Son of God would once and for all take upon Himself the sins of the world. This is why the word of God refers to the Son of God, Jesus Christ, as the Lamb of God.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Why is this title given to Jesus? God knew that He would have to take upon Himself a form that could come to earth and pay the penalty for the sins of mankind. Consequently, God took upon Himself the responsibility of paying the penalty for man's sins, even though God

Himself had no sin. This was the only means whereby man could once again have a perfect relationship with God. Therefore, His sacrifice made Him the true model and example replacing all of the animal sacrifices.

This means of salvation, originating with God, would be the permanent solution to man's sin problem. It would also thwart the Devil's desire to separate man from God. Future generations would have to look at God's example to understand the part that this model played in their lives. The architects of this ancient language preserved a wonderful *example* of what God would do one day. Like the other characters, it too is very exact and literal in its picture form.

Example

The character for *example* shows the greatest and most important message that man needs to hear, know and understand. This message is clearly illustrated in the Chinese language using three smaller characters (tree, Lamb and eternal or forever). Consider now the greatest story ever told and how the Chinese ancestors recorded that story for billions of Chinese to know, believe and accept.

Example

樣

EXAMPLE

樣

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world (John 1:29).

木

TREE

羊

LAMB

The Chinese ancestors knew that because of a tree (木) a lamb (羊) had to die so that Adam and Eve could once more live forever (永) with God. As we have seen, because of disobedience, the tree of the knowledge of good and evil became a curse to man. The death of the lamb became a temporary payment and reminder of man's sin. Man now knew that he must sacrifice an innocent lamb because of his disobedience, but this was never a permanent fix for man's sin problem. Sin had now left its indelible mark upon mankind: death!

Consequently, we now know that there is still only one way to be right with God. Every person must trust in the only true model or *example*. Today, in the New Testament, the model is still the lamb but He is now revealed as the "Lamb of God, which is Jesus Christ." 永
ETERNAL
FOREVER

Every country has important and prominent historic figures. No one example of a person for every country comes to mind when man thinks of a model or an example to follow. Who in history can fit this role for all of mankind? I do not mean for one single country or even a small group of nations. Americans might honor George Washington and Abraham Lincoln, but these men are considered the greatest only within this country. They are not viewed with equal reverence throughout all nations and people groups.

Only one Person comes to mind when trying to find someone to represent all countries equally and fairly. It is God Himself who became a man to show Himself as that example for every country and people. The study of God's word and the Chinese language leaves man without an excuse; the Bible says that the facts are indisputable and "without controversy."

1 Timothy 3:16 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.

Only God could fulfill this role of the example to everyone everywhere. He left heaven's glory and became a man so that He could give His life for the sins of all people. Once again consider how John describes the Son of God when He comes face-to-face with Him.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Notice the word of God says that this Lamb "*taketh away*" the sin. This means that there would be no future need for a lamb to die annually for temporal forgiveness. When Jesus, the Lamb of God, died for the sins of mankind, it would be ONCE and FOR ALL.

Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

By sacrificing Himself, God would take away our sins forever—*once for all*. God's sacrifice of His Son on the cross of Calvary abolished the need for animal sacrifices. The Chinese ancestors designed their language in such a way as to display to any generation that they knew who this Model was and that He is for everyone. Not only was the written syntax of the Chinese language provided by its developers as a means of communication, but it was used as a way to record history for future generations.

Isn't it wonderful that everyone can know how to be righteous (義) and that God's example (樣) for mankind is His son, Jesus Christ? Don't let the Devil (鬼), the Tempter (魔), tempt you or confuse you with the idea that God doesn't exist or that you evolved from a monkey, rather than being created in the image of Almighty God. Just as God created (造) man, God can create in you a clean heart. Imagine having a clean heart that has been washed clean by the righteous blood shed on the cross by the Son of God.

The Chinese Reaction

The most often asked question by those who study this presentation is whether every Chinese character (word) contains a Bible story. All Chinese words are not found in Genesis because each word does not have a biblical association and meaning. Regardless, these key words offer credibility to the Genesis story for the curious Chinese, as well as Bible-wise believers. It is the most effective tool for breaking down an otherwise insurmountable wall built through tradition, ignorance, time and language.

As the Chinese people are exposed to the Bible narrative, the link and correlation between certain Chinese characters and the Genesis account of history clearly manifest themselves. Once the Chinese become familiar with the Genesis story, they quickly grasp the parallels between the Bible stories and the Chinese characters. In this case, the biblical narrative opens mysteries from the Chinese language, long forgotten from many generations of neglect.

Three things are necessary to unfold one of the world's oldest mysteries: the Chinese characters, laid side-by-side to an open Bible, combined with a receptive heart for knowing the truth. The biblical truths contained in the Chinese language bear witness to the antiquity of the Bible narrative and the wisdom of the Chinese ancestors.

Matthew 24:35 says, "Heaven and earth shall pass away, but my words shall not pass away." This truth of preservation is not limited to Hebrew, Aramaic, Greek or English, but also applies to the Chinese language. God used this ancient language to preserve witnesses of the truths that would, centuries later, be found in the English Bible. God miraculously preserved His word and wants man to know it.

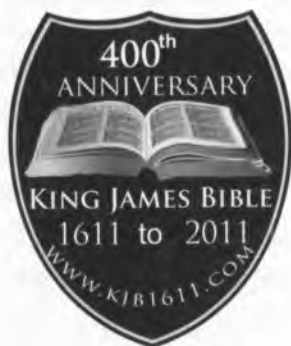
Perverting the Truth of God's Word

The greatest attack against God's words in English has taken place over the past six decades. This holds true for the Chinese language also. Throughout the centuries, the Chinese language has gone through some fundamental changes, too. Since 1949, China has converted to a simplified writing system, removing certain parts, or strokes, in many of the characters.¹ Hong Kong and Taiwan still use traditional characters containing the full strokes. Consequently, due the removal of some of the parts, portions of the stories contained in these characters are now lost to the present generation.

This parallels the record of Satan's attack upon the English Authorized Version. By simplifying the Chinese language, Satan has effectively further blinded this atheistic country from the truths their ancestors intended for them to know and believe. These ancestors wanted them to know that there is a God, and that He is the God of creation and the God of language and the Bible.

¹ The Qin dynasty introduced simplified characters (jiantizi) to replace the traditional Kaishu characters. In addition to the People's Republic of China, Singapore also adopted the new script. And, while it is not the only living logographic writing system in the modern world, it is the only one serving as the primary writing system for hundreds of millions of people.

My prayer is that those reading these words will further their studies of the ancient Chinese characters. China desperately needs young men and women with linguistic abilities to surrender for the work in China. I envision a young man or woman one day improving upon this basic approach in a way that thousands, or even millions, might be reached with the Gospel message found within the Chinese characters.





Fourteen Rules for the Translators

King James I readily agreed when the Puritan scholar, Dr. John Reynolds, suggested a new English translation of the Bible at the 1604 conference of bishops and theologians at Hampton Court Palace. A resolution was written following the Hampton Court Conference. The next step was the selection of the men to do the actual work of translation. These men were the best biblical scholars and linguists of their day.

Although King James I agreed to the new Bible translation, and the translators dedicated their work "*to the most high and mighty prince James,*" the Authorized Version was *never* officially recognized by the king, nor was it ever authorized as the only text permitted to be read in the churches. Despite this, the KJB soon replaced both the Bishops' Bible and the Geneva Bible in popularity and became the leading text for church and private use.

The process by which we received the King James Bible is both unique and interesting. In 1525, Tyndale published the first printed Protestant translation of the New Testament based on the Greek and Hebrew (and not the Latin of Wycliffe's translation).

One of Tyndale's main contributions was the translation of *Hebraic idioms* directly into English, making English a much more idiomatic language previous to this time. He contended that there was a natural affinity between English and Hebrew so that the plowboy would not have any great difficulties with Semitic phraseology in English. A few of his translated idioms include:

- apple of his eye
- the salt of the earth
- the powers that be
- my brother's keeper
- to lick the dust
- to fall flat on his face
- a man after his own heart
- to pour out one's heart
- the land of the living
- under the sun
- sour grapes
- from time to time
- skin of my teeth
- to stand in awe
- to put words in his mouth
- to go from strength to strength
- like a lamb to the slaughter

Appendix One

The King James translators more so than the Geneva Bible translators were much more likely to retain the Hebrew word order or structure, even when the reading did not sound quite right to the English ears at the time. In fact, many so-called archaic forms were incorporated into the King James Bible though they were falling into disuse by the general public even in 1611. By incorporating these older forms into the King James Bible, it effectively revitalized their usage and eliminated their archaic nature. The passage of time, and increased exposure to the translation, has eliminated any awareness of its original "strangeness." William Rosenau concluded that:

The [King James Bible] is an almost literal translation of the Masoretic text, and is thus on every page replete with Hebrew idioms. The fact that Bible English has to a marvelous extent shaped our speech, giving peculiar connotations to many words and sanctioning strange constructions, is not any less patent. The [King James Bible] has been—it can be said without any fear of being charged with exaggeration—the most powerful factor in the history of English literature.¹

Stabilizing and codifying words into a language is usually a volatile process over a long period of time. The King James Bible's effect was quite unique in history, introducing only about eight hundred words into the English language. It is interesting to note that Tyndale's translation makes up 90% of the King James Bible. Tracing the history of the various pre-King James versions helps to understand how this significant feat was accomplished. The King James' translators in rule number one were instructed to use the Bishops' Bible as their primary source. Translators of the Bishops' Bible were instructed to use the Great Bible of 1539 except where it did not accurately represent the original texts. The Great Bible followed very closely the Myles Coverdale revision of the Matthews Bible, which in turn was a revision of Tyndale's translation. Alister McGrath makes a very interesting point that many of the modern version producers would be wise to emulate:

The King James translators simply did not believe that they had the authority to make changes reflecting developments in the English language, and so continued to reproduce the English of nearly three generations earlier.²

The KJB did not introduce many innovations to the language but tried to retain features though they had already left every day speech. The KJB's conservatism is well demonstrated by the archaic

¹ Alister McGrath, *In the Beginning* (New York: Anchor Books, 2001), p. 262-265.

² *Ibid.*, p. 271.

language used in the King James Bible. Alistair McGrath gives the following illustrative examples:

- [Thou and You] *Thou* was originally the second person singular pronoun, but by 1611 had fallen into disuse within the language. However, the KJB maintains the distinction between the singular *thou* and plural *you* though this was already an archaic use in 1611.
- [The English verb endings of -eth and -s (e.g. *sayeth* vs. *says*)]. By 1611, -eth ending was virtually obsolete, but the KJB translators incorporate it into the text.
- [His vs. Its] By 1600, the pronoun *his* was beginning to be used exclusively as the masculine possessive pronoun and less as the neuter possessive pronoun (which was being taken over by *its*). The KJB translators decided to avoid the issue by using the word *thereof*. For example, instead of “its height was six feet,” they used: “the height thereof was six feet.”³

The KJB would have been perceived as old-fashioned and dated even from the first day of its publication. The KJB was translated by six separate translating committees in order to avoid and eliminate the subjectivity or bias of any one translator. To insure harmony, fourteen general rules were established for the guidance.

For the better ordering of the proceedings of the translators, his Majesty recommended the following rules to them, to be very carefully observed:

1. The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.
2. The names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.
3. The Old Ecclesiastical Words to be kept, viz. the Word Church not to be translated Congregation &c.

³ *Ibid.*, p. 266-276.

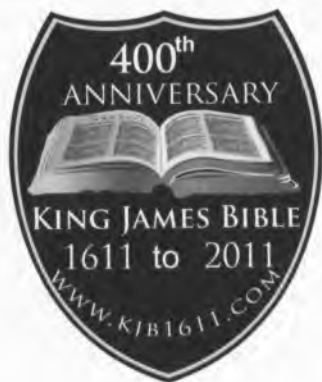
4. When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.
5. The Division of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require.
6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text.
7. Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.
8. Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.
9. As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point.
10. If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.
11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.
12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains

in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.

13. The Directors in each Company, to be the Deans of Westminster, and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.

14. These translations to be used when they agree better with the Text than the Bishops Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's,⁴ Geneva.

Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above specified.



⁴ Witchurch was one of King Henry VIII's printers; the Bible was also referred to as the Great Bible.



Who is (Keith) Rupert Murdoch & Why Does He Matter?

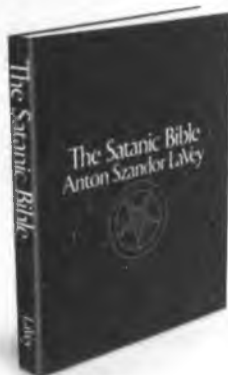
Appendix Two

Media mogul, Rupert Murdoch (b. March 11, 1931) owns various Christian publishing companies positioning him behind the scenes to exert great influence upon Christian thought. He is the Chairman and CEO of **News Corporation** (News Corp) which owns the Christian publishing house **HarperCollins**. Murdoch's name became a household word when the "phone hacking scandal" became a worldwide uproar in 2011. In order to produce sensationalized news stories, his journalists bribed police officers and hacked into hundreds of phone accounts. The list of those hacked by the now-defunct **News of the World** included a murdered school girl Milly Dowler,¹ relatives of deceased British soldiers, London terror victims and possibly even the families of 9/11 victims.

¹ After the teenager went missing in 2002, *News of the World* hired someone to hack into the victim's cell phone voicemail. When the mailbox became full and new messages couldn't be accepted, the person doing the hacking erased messages from the account to make room for new ones, thus giving the impression that the teenager was still alive and able to retrieve her messages although she had already been murdered.

Murdoch's holdings are listed in some detail in this appendix with an overview of certain holdings provided herein. However, there are some links that are important to highlight. Interestingly, Murdoch's HarperCollins owns both **Zondervan Publishing** and **Avon Publishers**. Readers of Christian publications are most likely familiar with the first two publishing giants, but unfamiliar with the latter. Avon's most notorious publication is *The Satanic Bible* by Anton Lavey. Nevertheless, *The Satanic Bible* is not the only modern bible copyright owned by Murdoch. In fact, Zondervan publishes over 2/3 of the total modern bibles sold on the market today. Harper Collins directly owns the NRSV copyright; while Zondervan, its subsidiary, owns the copyrights for the NIV, NASV, NRSV, TNIV, Amplified, etc.

In 2011, News Corp's HarperCollins purchased **Thomas Nelson Publishers**. With the purchase of Thomas Nelson publishers, in addition to Rupert Murdoch's control of the modern bible version market, he now has a corner on the Christian book publishing market. Every year, this market generates about \$1.4 billion in revenue. Think about the man who now controls the world's largest "Christian" book publisher and the world's leading modern version bible publisher. Another recent development is that HarperCollins gained control of a longtime publisher of Hollywood scripts through the purchase of much of the catalog of Newmarket Press.



**News Corporation owns over 800 companies
in over 50 countries including:**

Television:**Cable Television**

FOX News Channel
 FOX Business Network
 FOX College Sports
 Fox Deportes
 Fox Movie Channel
 Fox Pan American Sports (33%)
 Fox Regional Sports Networks
 FOX Soccer Channel
 FOX Sports Enterprises
 FOX Sports Net
 Big Ten Network (49%)
 FSN
 FUEL TV
 FX
 Nat Geo Wild (71%)
 National Geographic Channel
 United States (71%)
 SPEED
 STAR
 Stats, Inc. (50%)
 Fox Television Stations
 WAGA (Atlanta)
 KTBC (Austin)
 WUTB (Baltimore)
 WFXT (Boston)
 WFLD (Chicago)
 WPWR (Chicago)
 KDFW (Dallas)
 KDFI (Dallas)
 WJBK (Detroit)
 KRIV (Houston)
 KTXH (Houston)
 KTTV (Los Angeles)
 KCOP (Los Angeles)
 WHBQ (Memphis)

KMSP (Minneapolis)
 WFTC (Minneapolis)
 WNYW (New York City)
 WWOR (New Jersey)
 WOGX (Ocala-Gainesville)
 WRBW (Orlando)
 WOFL (Orlando)
 WTXF (Philadelphia)
 KUTP (Phoenix)
 KSAZ (Phoenix)
 WTVT (Tampa Bay)
 WTTG (Washington D.C.)
 WDCA (Washington D.C.)

Satellite Television:

BSkyB (39%)
 FOXTEL (25%)
 Sky Deutschland
 SKY Italia
 Sky Network Television
 Limited (44%)
 TATA Sky (20%)

International Television Stations:

FOX Europe, Africa, Asia and
 Latin America
 FOX CRIME Europe and Asia
 FOX LIFE Europe, Africa, Asia
 and Latin America
 FOX MOVIES Asia and Middle
 East
 FOX NEXT Europe
 FOX RETRO Europe and
 Africa
 FOX SPORTS Europe, Africa,
 and Latin America
 FOX Telecolombia (51%)
 AQUAVISION

PRODUCTIONS Africa
 (51%)
 Asianet (75%)
 BABY TV Europe, Asia and
 Latin America
 CHANNEL [V]
 CHANNEL [V] Asia
 CULT Europe
 ESPN STAR Sports (50%)
 FX Europe, Africa, Asia and
 Latin America
 Hathway Cable and Datacom
 (17%)
 LAPTV (Movie City Pack,
 Cinecanal, and The Film
 Zone) (55%)
 National Geographic
 International Channels
 (52%)
 Nat Geo Adventure Europe and
 Asia
 Nat Geo Music Europe, Africa
 and Asia
 Nat Geo Wild Europe, Africa,
 Asia and Latin America
 NHNZ PRODUCTIONS Asia
 Phoenix Satellite Television
 (18%)
 Premier Media Group (50%)
 Rotana (9%)
 SPEED Latin America
 STAR Chinese Channel
 STAR Chinese Movies
 STAR Den (50%)
 STAR GOLD
 STAR Movies
 STAR MOVIES Asia
 Star News (26%)
 STAR ONE

STAR PLUS
 STAR UTSAV
 STAR World
 STAR World Asia
 UTILISIMA Latin America
 Telecine (13%)
 TVN Asia
 VIJAY (81%)
 VOYAGE Europe
 XING KONG

Other Television:

FOX Broadcasting Company
 FOX Sports
 FOX Sports Australia
 FOX Television Stations
 MyNetworkTV

Film:

20th Century Fox
 20th Century Fox Espanol
 20th Century Fox Home
 Entertainment
 20th Century Fox International
 20th Century Fox Television
 Fox 2000 Pictures
 Fox Music
 Fox Searchlight Pictures
 Fox Studios Australia
 Fox Studios LA
 Fox Television Studios
 Blue Sky Studios
 Shine Group
 Twentieth Television
 20th Century Fox Licensing and
 Merchandising
 Premium Movie Partnership
 (Australia and New Zealand
 - 20%)

Newspapers (U.S.):

New York Post
 The Wall Street Journal
 The Wall Street Journal Digital
 Network
 SmartSource (Coupons)

Newspapers (International):

The Advertiser and Sunday
 Mail (Australia)
 The Australian (Australia)
 The Courier-Mail and The
 Sunday Mail (Australia)
 The Daily Telegraph and
 The Sunday Telegraph
 (Australia)
 Gold Coast Bulletin (Australia)
 Herald Sun and Sunday Herald
 Sun (Australia)
 mX (Australia)
 The Mercury and Sunday
 Tasmanian (Australia)
 Northern Territory News
 and Sunday Territorian
 (Australia)
 Perth Now (Australia)
 Post-Courier (Papua New
 Guinea)
 The Sun (U.K.)
 Sunday Times (Australia)
 The Times and The Sunday
 Times (U.K.)
 Weekly Times (Australia)

Dow Jones:

The Wall Street Journal
 The Wall Street Journal Asia
 The Wall Street Journal Europe
 The Wall Street Journal Radio
 The Wall Street Journal Digital

Network

The Wall Street Journal
 Classroom
 Barron's
 Dow Jones Local Media Group
 (Ottaway):
 Cape Cod Media Group (MA)
 Cape Cod Times
 Cape Cod View
 Barnstable Patriot
 Hudson Valley Media Group
 (NY)
 Times Herald-Record
 (Middletown)
 Orange Magazine (Orange
 County)
 Nantucket Island Media Group
 (MA)
 Times Herald-Record
 (Nantucket)
 Nantucket Today
 Pocono Mountains Media
 Group (PA)
 Pocono Record (Stroudsburg)
 San Joaquin Media Group (CA)
 The Record (Stockton)
 Seacoast Media Group (NH)
 The Portsmouth Herald
 The Exeter News-Letter
 The Hampton Union
 The York Weekly
 York County Coast Star
 South Coast Media Group (MA)
 The Standard-Times (New
 Bedford)
 The Advocate (Fairhaven)
 The Chronicle (Westport and
 Dartmouth)
 Middleboro Gazette

The Spectator (Somerset and Swansea)
 The Fall River Spirit
 New England Business Bulletin
 Southern Oregon Media Group (OR)

Medford Mail Tribune
 The Nickel (Medford)
 Ashland Daily Tidings
 AllThingsD.com
 BigCharts.com
 eFinancialNews
 Factiva
 Dow Jones Averages
 Dow Jones Client Solutions
 Dow Jones Companies & Executives
 Dow Jones Events
 Dow Jones Indexes
 Dow Jones Insight
 Dow Jones Investment Banker
 Dow Jones LP Source
 Dow Jones Newswires
 Dow Jones Private Markets
 Dow Jones Reprint Portal
 Dow Jones Watchlist
 Dow Jones VentureSource
 FINS.com
 Marketwatch.com
 SmartMoney.com (with Hearst)
 Vedomosti (with Pearson and Independent Media)
 Virtual Stock Exchange

Magazines:

Alpha (Australia)
 Big League (Australia)
 Inside Out (Australia)
 Donna Hay (Australia)

Other News Properties:

The Daily
 News Digital Media
 News International

Publishing:

HarperCollins Publishers
 Amistad
 Avon
 Avon A
 Avon Inspire
 Avon Red
 Caedmon
 Harper Design
 Ecco
 Eos
 Harper
 Harper Business
 HarperLuxe
 Harper Paperbacks
 Harper Perennial
 Harper Perennial Modern Classics
 HarperAudio
 HarperBibles
 HarperCollins e-Books
 HarperOne
 ItBooks
 Rayo
 William Morrow
 HarperCollins Children's Books
 Amistad
 Balzer + Bray
 Collins
 Greenwillow Books
 HarperCollins Children's Audio
 HarperCollins Children's Books
 HarperCollins e-books

HarperFestival
 HarperTeen
 Katherine Tegen Books
 Rayo
 Walden Pond Press
 HarperCollins Australia
 HarperCollins Canada
 HarperCollins India (40%)
 HarperCollins New Zealand
 HarperCollins US
 HarperCollins UK
 Zondervan

Online Properties:

AmericanIdol.com
 AskMen
 BrandAlley UK (49%)
 careerone.com.au
 CARSGuide.com.au
 Fox.com
 FoxSports.com

FoxSports.com.au
 Fox Audience Network
 hulu.com (32%)
 kSolo
 Milkaround
 News.com.au
 News Digital Media
 RealEstate.com (58%)
 Scout
 Spring Widgets
 truelocal.com.au
 WhatIfSports

Other:

Fox Mobile Group
 IGN Entertainment
 National Rugby League
 (Australia) (50%)
 NDS (49%)
 News America Marketing
 News Outdoor Group (79%)

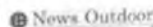


Murdoch through his vast publishing empire is also one of the world's leading producers of pornography using BSkyB and DirectTV to market this smut. These holdings of Christian publishing houses give Rupert Murdoch, the largest purveyor of smut, editorial control over the largest Christian publishing enterprise in the world. Shamefully, even with Murdoch's sleazy associations, he remains a member in good standing of Rick Warren's Saddleback pseudo-church. This is not really surprising because money and influence have always produced some strange bedfellows. Zondervan published Rick Warren's runaway best sellers, including the *The Purpose Driven Life* and Murdoch was among the first patrons to support Warren's PEACE plan by contributing \$2 million.

Murdoch is also a member of the Council on Foreign Relations and *Forbes* magazine in 2010 ranked Murdoch as the 13th most powerful person in the world.



News Corp



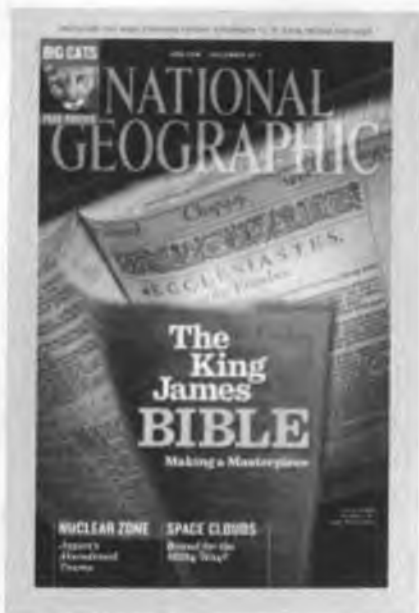


National Geographic: Objective Journalism?

Appendix Three

Leading up to the 400th anniversary of the King James Bible, there were both positive and negative portrayals of this unrivaled work. It seems that everyone wanted to voice their two-cents concerning this extraordinary milestone, including the likes of the *National Geographic* magazine (December 2011).¹ Don't misunderstand me. I believe in freedom of speech, but hypocrisy veiled by protected speech is not very ethical.

Consider this analogy: *National Geographic* exploring the history of the Bible is equivalent to an agnostic extolling the virtues of creationism. Can you imagine impartiality? What makes matters worse is that their reading audience, unaware of the true history, is swayed by the illustrious reputation of this



¹ www.ngm.nationalgeographic.com/2011/12/king-james-bible/nicolson-text

publication. As expected, *National Geographic* did a hatchet job on the history and impact of the King James Bible. These institutions long ago ceased to be the purveyors of truth in these areas and have chosen rather to closely align themselves with the likes of the *National Enquirer*. Sensationalists publishing whatever sells subscriptions have replaced journalistic integrity. Those familiar with the *National Geographic's* perspective on God and the things of God would not expect them to give the Bible a fair shake. So why expend the effort to comment at all? This type of journalism sways the general public and impacts us all.

The article's subtitle gives the impression that the editorial will give a fair representation of the Bible's history. The byline is written to captivate the reader's attention but also mislead him: "*First printed 400 years ago, it molded the English language, buttressed the 'powers that be'—one of its famous phrases—and yet enshrined a gospel of individual freedom. No other book has given more to the English-speaking world.*" Wow! Add this to the enticing declaration on the magazine's front cover, "*The King James Bible: Making a Masterpiece,*" and now you even have my attention and eager anticipation. These two proclamations read like something any Bible believer might write. With those words in mind, the Bible-loving reader delves into the article anticipating a good read covering the illustrious 400-year history of the Book that has impacted the entire world. Here is my best Lee Corso impression: "*Not so fast, my friend.*"

The Translators

Early in the article, Adam Nicholson refers to William Tyndale as one "*martyred for his heresy in 1536.*" This is either sloppy journalism or the beginning of something much more sinister. Tyndale was not strangled and burned at the stake for any biblical heresy. He died for translating the Bible into English like so many other martyrs (when the controlling ecclesiastical powers deemed their actions heretical based on their desire to keep the people in darkness).²

² Between 1400 and 1557 at least 1,000 people were burned at the stake due to their associations with translating the Bible into English.

The article continues by mentioning a few of the 47 translators, most of whom were the most God-fearing group of men ever assembled. *National Geographic* skipped over the illustrious pedigrees of those who lived their lives in a Christ-like fashion and instead honed in on one that became an alcoholic and another who married an “alluring girl, who deserted him.” Alexander McClure’s book *The Translators Revived* is an excellent work on the translators. But true history does not sell magazines. In order to sensationalize the article, Nicholson includes a racy poem about the man’s wife cheating on him! What impression is being conveyed about this “masterpiece”?

Nicholson is slanting a story that could truly educate his readership and stoops to the mudslinging necessary to gain notoriety, sell subscriptions and keep his job. He offers one reason for the Bible’s creation, stating that it “*would be the most effective political tool anyone in 17th-century England could imagine.*” Now you know! The whole reason for the King James Bible’s conception is called into question; so much for its being the WORD OF GOD. The article continues on its downhill slope.

Nicholson claims that “*edition after edition was littered with errors.*” This gives the impression that the Bible could not be read or trusted; in fact, there were very few errors considering that the printing press was a time-consuming, meticulous device and the Bible contains 788,280 words. Nicholson continues by pointing out some of the most egregious PRINTING errors, as though these technical issues somehow defiled the authenticity of the text itself. The article continues:

But there was a dark side to this Bible’s all-conquering story. Throughout its history it has been used and manipulated, good and bad alike selecting passages for their different ends. Much of its text is about freedom, grace, and redemption, but those parts are matched by an equally fierce insistence on vengeance and control. As the Bible of empire, it was also the Bible of slavery, and as such it continues to occupy an intricately ambivalent place in the postcolonial world.

Kingston, Jamaica

From the tone of the subtitles, the astute reader would think that the article would focus on Christianized countries greatly influenced by the King James Bible, like England or America. Instead the article traverses into a completely unwarranted destination—Jamaica. These supposedly unbiased *National Geographic* “investigative reporters” were able to find a Rastafarian who said: “*The first thing that a Rasta was exposed to in this colonial country was this King James Version...and the island had long been soaked in Baptist Bible culture.*” Anyone who has ever been interviewed knows that a scandalous sound bite is the only way to insure that a person’s remarks are incorporated into an article. So, what do you get when you mix the King James Bible with Baptists? Is it the Bible belt? No! Apparently you get West Kingston, Jamaica (“*one of the murder capitals of the world*” according to the article).

Appendix Three

The rest of the paragraph shows how these Jamaicans pervert every single truth found in the pages of King James Bible while simultaneously denying the tenets of Baptist teachings. The story says “*They are not Christians*” and the emperor of Ethiopia is “*God himself.*” Then why focus on a place that is the exception to the rule of the Bible’s influence? The answer is simple: writing about the millions of lives completely transformed through the King James Bible’s influence does not sell *National Geographic* magazines.

Back to Jamaica: according to the article, Jesus Christ’s position and title are blasphemously usurped by calling their emperor “*King of kings, Lion of Judah, Elect of God.*” In other words, the Jamaican people rejected the true God by replacing Him with one of their own making. The result is Jamaica’s extreme poverty, soaring crime and death rates, and a misery index that is off the charts. The article then points out that the Bible has “*been an instrument of oppression*” as though somehow reading, believing and abiding by the King James Bible has contributed to Jamaica’s woes.

Some of the Rastafarians are quoted as reading the Bible “*every day*” and from “*cover to cover.*” This is difficult to believe; however, even if it were so, should their reading the Bible be presumed to be the cause of these atrocious behaviors? These are the same people

who give no credit for the Bible's positive influence on this nation. The fact is that any abuse by man is never a problem with the source (the Bible); it is always a problem with the recipient (the individual).

Nicholson continues with the non-Christian Jamaican line as though this wicked country is the best representation of how the Bible affects lives. The writer says that some of the Jamaican reggae performers are banned from Canada "for their violently antigay lyrics," "taking their cue from some of the more intolerant attitudes to be found in the Bible." Wow, what a stretch to conclude that anyone reading the Bible can justify their anti-scriptural attitudes as having taken their cue from the Bible.

I guess these singers missed Jesus' statement: "*And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, **Do violence to no man**, neither accuse any falsely; and be content with your wages*" (Luke 3:14). I guess anyone can pervert truth and then blame it on the truth, but this won't work when that individual stands before the Creator in judgment. This tactic only works for gullible (and deceitful) men.

After quoting the Old Testament Jewish Law about sodomy, the truth becomes apparent in the article. "...but this is a troubling part of the King James inheritance: a ferocious and singular moral vision that has become unacceptable in most of the liberal, modern world." National Geographic editors will stand before God one day and answer for the way that they perverted truth and infected the minds of their readers with such nonsense. According to the Bible, sodomy (or homosexuality) is an abomination in the eyes of God. It does not matter if society has become liberal; the truth remains constant. The word of God gives absolutes that are as applicable today as they were 2,000 years ago.

The article then talks about how the King James Bible has remained "complicatedly and paradoxically alive...not that it any longer holds universal sway." It talks about the "revisions" and new translations that began to appear with increasing regularity in the last 50 years, but the 1611 "remains potent in places where a sense of continuity with the past seems important." When did the writers and editors become experts on the word of God and its influences? The

King James Bible's potency is derived from the Almighty Creator who uses it to clean up any life and save any soul that puts his or her trust in Christ as Saviour. Those of us who steadfastly remain true to the King James Bible are not simply trying to cling to a relic but believe it to be God's perfect word.

The "Sabbath Keepers"

The article then delves into the account of some Scottish Presbyterians who unscripturally tried to keep and enforce the Sabbath. Interestingly, these groups celebrated "the Sabbath" on the first day of the week and not the seventh day, though God rested and established the seventh day as the Sabbath. The New Testament reveals that Christ's death on the cross spiritually nailed these Jewish holy days to His cross. The Apostle Paul mentions the Sabbath one time stating that this Old Testament Jewish ordinance was blotted out by the cross.

Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

The point can be no clearer than this passage—Christ ended the Jewish Sabbath. This is not to say that man does not need to set aside a special day of service to the Lord, but every day is a day for the Lord. Now, read for yourself the inflammatory depiction and the sheer hypocrisy of a false clergy/laity division. I could never imagine a true godly, obedient follower of Jesus Christ acting in such a manner.

No one was allowed to drive on a Sunday. "The only person with a car going to church was the minister; and he would drive, but he would never pick anyone up on the road. You had old men tottering along—howling gale, driving snow—but no, even if he stopped and was to offer anyone a lift, they would not step into a car on a Sunday."

Don't lose sight of the fact that this article is supposed to be about a book which "*has given more to the English-speaking world*" than any other. The message being driven home is far from reality. Let's just get practical for a minute: If it is wrong for the people to drive; it is wrong for the minister to drive a car on the "Sabbath." The article continues by pointing out that the only book the children could read on Sunday was the Bible. Where does one find this type of instruction in the word of God? It is not there. They claim that the Bible creates a fearful people. This, too, is completely unscriptural. The article's authors then find someone to quote as follows:

"It is not just awe and reverence; it is fear. People are fearful of being seen to be doing something wrong. There are lots of people that go through life without ever expressing themselves or their feelings, and it is sad to see that." The reverence for the minister, the man in the pulpit explicating the supremacy of the Bible, remains potent. "The church is a refuge from the realities of life," Macaulay says, "but there is also something else, which is a wee bit more sinister. Domination is a factor. The power of some of these preachers to really control their congregation. That has always been there."

Appendix Three

I guess they missed this passage depicting the true Christian life—one without fear and torment.

1 John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. 19 He that feareth is not made perfect in love. We love him, because he first loved us.

Here is one that these Presbyterian ministers missed. The pastor is to feed the flock on which he exercises oversight. He is not to be a lord over God's people, but to lead through example!

1 Peter 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being ensamples to the flock.

Hatchet job? Absolutely! *National Geographic* is no better than *Time* magazine or the History Channel when it comes to expressing

truths. It is truly safer to read books by known atheists and agnostics. Knowing the nature of the author(s) alerts the reader to proceed with caution.

Why do I try to live according to the dictates of the Bible? Is it because my church has me living in fear of a God Who is waiting to trounce on me should I fail Him in some way? No! I choose to live my life according to the dictates of the Bible out of a love (and respect) for Him because He first loved me.

Understanding God's truths offers a person great liberty, and biblical Christianity is the only faith which imparts these virtues. Every *religion* conceived by man uses fear as its primary motivator and controlling arm. God and His word simply do not teach this. Governments parrot religion in their methods of control.

Every *government* that uses religion to control uses fear as its motivator and manipulator. True God-sent biblical Christianity is a matter of the heart. For this reason, there is no such thing as a forced conversion to Christianity. One can be forced to convert to a religion, but not to turn to Christ. If a person wants to twist the Bible, God will allow him to do so; but be certain that God will have the last word in His time.

Rupert Murdoch Connection (see appendix II, page 781)

"Follow the money" is one of the most memorable sayings popularized during the Watergate era and seems appropriate here too. This story published by the *National Geographic* magazine seemed a bit too biased even for a secular scientific entity. Reading through the holdings of Rupert Murdoch disclosed a connection directly to him. *National Geographic* magazine is published by the *National Geographic* Society. Interestingly, the Society has a joint venture with **News Corporation** (owned by Rupert Murdoch). They jointly own the *National Geographic* Channel. Rupert Murdoch's holdings include the copyrights for many of the modern versions, so such a blatant and biased attack against the King James Bible may take on even greater significance.



Appendix: Time to Retire The King James?

Appendix Four

The following two articles taken from the internet represent an example of an influential group spouting out the typical anti-KJB bias. These provocative statements are always made from a supposedly defensive posture—they feel compelled because King James Bible believers are outspoken and critical of those who do not believe that God has preserved His word.

These men did not celebrate the unrivaled longevity and unmatched influence of the King James Bible in 2011. Instead they used the occasion of the 400th anniversary of the KJB to attack the one Book that has done more good than all other books throughout history combined.

After reading their condemnation of God's word, you can better understand why the King James Bible Believing movement exists and why we must steadfastly persevere without wavering and without apology.

It's Time to Retire the KJV¹

By Dave Miller

September 7, 2011

*The KJV is celebrating its 400th birthday this year and it has served the church of Jesus Christ well over those years. **Its [sic] time for the church to offer the KJV a gold watch, shake its hand, and let it fade into history.** Andrew Wencl, at sbcIMPACT posted an article today which facetiously (I think) suggested a resolution for the 2012 SBC Annual Meeting calling us to state that **it is not an acceptable translation for use in Christian churches today**—as per previous resolutions concerning the TNIV and NIV. He is on to something. It is time for serious Bible students and people in the pews to leave their KJVs home and **get a more accurate, more helpful translation of the Bible to use.***

*Obviously, what translation people use in their private Bible Study is not mine to dictate. However, **I strongly urge pastors to read and preach from a more accurate modern translation than to keep on using the King James.***

Here are my reasons.

- 1) The KJV, obviously, uses **archaic language** that makes it harder to understand the Bible. People do not speak that language today. I don't use a Spanish Bible on Sunday—my people don't really know Spanish. Words have changed meaning (conversation meant lifestyle, not discussion, for instance).*
- 2) The use of Koine Greek in the writing of the NT seems to indicate that God wanted us to read the Bible in the language we speak, not the language of 400 years ago. He could have inspired the NT in the lofty language of classical Greek, but did not. God wanted people to read the Bible in their own language. **KJV English is nobody's language today, except for a few ushers praying before the offering.***

¹ www.sbcvoices.com/its-time-to-retire-the-kjv/

3) *The textual basis of the KJV is woeful. Many of the manuscripts that modern textual criticism relies on weren't even discovered until after 1611. We are far closer to an accurate knowledge of the autographa today than we were then.*

4) *The science of textual criticism has made great strides in the last 400 years. Again, we simply know what the authors wrote better now than in 1611.*

5) *The idolatry of the KJV-only groups must be opposed. They promote a false doctrine that should not be submitted to but opposed by those who love the Word and want people to understand it. Even the traditionalism of KJV-preference can be a little oppressive. It is a tradition without value that can actually hinder the work of the church.*

6) *As Andrew said, the KJV is one of the least accurate, least clear translations we have available. When such superior translations of God's Word exist, why use the KJV?*

7) *The use of the King James can be counter-productive to effective outreach. If we are missional, then we are more concerned with the mission than with pleasing people and pacifying the pews. In the world at large, the KJV does not communicate to people. It seems to me that 99% of the reasons to use the KJV focus on keeping the people already in the pews happy. But the people in the pews should be concerned with reaching a lost and dying world. That lost and dying world does not relate to thees and thous and doest and goeth. It would seem somewhat anti-missional to use the KJV.*

8.) *Can anyone give me one, good, biblical and rational reason to continue using the KJV?*

There is no question that the KJV was a blessing for many years. So was the Model T. But I don't drive to church in a Model T and I don't preach from the KJV.

Wow! Retaining the King James Bible for a true Bible believer has nothing to do with traditionalism and everything to do with retaining the truth of God's word. Mr. Miller calls for his readers to oppose the *King James only* position as idolatrous and promoting a false doctrine, yet he does not substantiate his assertion anywhere. Is this not divisive, judgmental and contrary to fostering unity?

Furthermore, he claims that somehow they (those who oppose the Bible believer) are the group that loves "*the Word and want people to understand it.*" Frequently, while these King James Bible critics are on the offensive, they cry foul when a Bible believer simply points out their indefensible position and hypocrisy. Hundreds, if not thousands, of biblical and rational reasons exist for continuing to use the King James Bible. If passages from the King James Bible say one thing and the modern versions say something completely different, is there not cause for concern? What are the people understanding when they read their easy-to-understand version of choice? They can't both be right!

The resolution referred to by Mr. Miller above is reproduced in its entirety. This resolution from the SBC Impact website was posted by its moderator, Andrew Wencl. After posting it, a couple of days later he claimed that it was posted facetiously as a response to the "*arrogant phariseeism*" concerning the SBC resolution in 2010 on the NIV. After I began to post on his online comment section concerning the Bible issue, he abruptly ended the discussion cutting off all future posts. He had the final word: "*we have come to the end of the usefulness of continued debate.*" Of course, he refuted none of my challenges for him to consider. Now read the resolution and consider the matter for yourself.

*Resolved: A Resolution for Next Year's Annual Meeting²
On The Archaic and Out-of-Date King James Version
June 2012*

WHEREAS, Many Southern Baptist pastors and laypeople have trusted and used the King James Version (KJV) translation to the great benefit of the Kingdom; and

WHEREAS, Multiple Bible publishers continue to produce the King James Version (KJV) which incorporates archaic and overly-literal methods of translation; and WHEREAS, Southern Baptists repeatedly have affirmed our commitment to the full inspiration and authority of Scripture (2 Timothy 3:15-16); and

WHEREAS, This translation alters the meaning of hundreds of verses, most significantly by using archaic language and a later textual basis which adds words, phrases, and whole verses that do not appear in the original autographs; and

WHEREAS, Although it is possible for Bible scholars to disagree about translation methods or which English words best translate the original languages, the KJV has gone beyond acceptable translation standards; and

WHEREAS, Twenty-three percent of SBC pastors and fifty-one percent of non SBC pastors in 2004 preferred the KJV, and sixty-two percent of American adults in 2011 owned a KJV; and

WHEREAS, The Southern Baptist Convention has passed a similar resolution concerning the TNIV in 2002 and the 2011 NIV in 2011; now, therefore, be it

RESOLVED, That the messengers of the Southern Baptist Convention meeting in New Orleans, Louisiana, June 19-20, 2012 express profound disappointment with King James I for this inaccurate translation of God's inspired Scripture; and be it further

² www.sbcimpact.org/2011/09/07/resolved-a-resolution-for-next-years-annual-meeting/ (Emphasis added)

RESOLVED, That we encourage pastors to make their congregations aware of the translation errors found in the KJV; and be it further

RESOLVED, That we respectfully request that LifeWay not make this inaccurate translation available for sale in their bookstores; and be it finally

RESOLVED, That we cannot commend the KJV to Southern Baptists or the larger Christian community.

Regardless of whether or not Mr. Wencil meant this jokingly, the comments are sobering. The Southern Baptist Convention may not pass a resolution like this for fear of their membership, but their respect and reverence for God's words has been waning for some time. Internet posts simply cause others to join in on belittling the word of God. Their congregations may still contain too many members who remain faithful to the King James Bible but many of them are dying off or forced to flee their assemblies.

I refuse to be intimidated or badgered into silence. My prayer is that God gives me the grace to go to my grave even more resolute to stand firm.





Appendix: 1602 Spanish Bible

Appendix Five

The conversion of many Spanish-speaking people from Roman Catholicism threatened the religious rules and rituals imposed by Rome. Acting as agents of papal authority, the church hierarchy enforced laws, through inquisition, which forbade the common language translations. They believed that “heretics” were using the Hebrew and Greek texts to corrupt the Latin Vulgate.

Through the influence of the preaching of Dr. Blanco Garcia Arias, many of the monks at the monastery of San Isidro de Sevilha were converted to Christ. Dr. Arias had been greatly influenced through the preaching of the Albigenes. Francisco De Enzinas was one of Dr. Arias’ converts to Christianity from the San Isidro de Sevilha monastery. In 1543, he translated the word of God into the first Spanish (Castilian) New Testament. He sought royal approval from Emperor Charles but was captured during the growing inquisition in Spain. While awaiting execution, he managed to escape. He, like many of the other converted monks, escaped to Geneva, Frankfurt and Antwerp in order to continue their work of translation.

In Geneva in 1556, Juan Pérez de Pineda, another monk influenced by Dr. Arias, completed a second translation. Three years later, Cassidoro de Reina, a third monk from the same monastery, became the first to translate the whole Bible into Spanish.¹ He had been converted through reading the Old Latin Bible of the Waldenses. After twelve strenuous years of fleeing his persecutors, Reina finished a complete Spanish translation. He admitted and testified that it was hastily and oft times insufficiently rendered and in need of further revision.²

After the publication of the whole Bible by Reina, there was a version from Cipriano de Valera (printed in London 1596) that became part of the first Reina-Valera print in Amsterdam, 1602.



¹ Rabbi Moses Arrangel had translated the Old Testament into Castilian Spanish between 1420 and 1430. In 1553, Duarte Pinel and Jeronimo de Vargas completed a second Old Testament translation. This was a word-for-word translation of the Hebrew Masoretic text arranged according to the Hebrew canon.

² This edition became known as the Bear Bible from its title page depicting a bear (the Beast) representing the papal Rome. The hammer and the honey represented the word of God, and the bees represented the believers working to deliver the word of God. The birds depicted the inquisitors seeking to frustrate their efforts to translate the word of God into Spanish.



Appendix: 1534 Luther's German Bible

Appendix Six

Martin Luther was born a Catholic in Eisleben, Germany in 1481. His family was very poor, but his father determined that his son would not end up poor so he sent Luther to schools in Mansfield, Magdeburg and Eisenach. At seventeen, Luther entered the University of Erfurt, receiving his bachelor's degree in one year and his master's degree in three.

In 1505, following his father's dream to become a lawyer, Luther began to study law. But later that year, while traveling through a terrible thunderstorm, he had an experience that would change the course of his future. Fearing for his life when a lightning strike narrowly missed him, Martin cried out a vow to God. If he lived he promised that he would become a monk. Luther entered the Augustinian Monastery at Erfurt.

While at the monastery, Luther attempted to please God through his good works. He was driven by fears of hell, God's wrath and a need to gain the assurance of his own salvation. Even after his ordination in 1507, he was haunted with insecurity over his eternal fate, and he was disillusioned by the immorality and corruption he

witnessed among the Catholic priests when he visited Rome. The more conscious he became of his sinfulness, the more he tried to become worthy of God's acceptance. In an effort to shift his focus from the spiritual state of his troubled soul, Luther moved to Wittenberg to earn his Doctorate of Theology.

Luther immersed himself deeply in the study of scripture, especially the letters written by the Apostle Paul. He came to realize that Roman Catholicism did not teach true justification or salvation of the soul by grace through faith, but the Bible did. As a professor of theology at the University of Wittenberg, his lectures and his discussions with staff and faculty began to take on new meaning. He spoke passionately about Christ's role as the only mediator between God and man. He taught that men are justified and forgiven of sin by grace and not through works.

Luther now knew and had experienced with full assurance God's free gift of true biblical salvation. As he continued to grow, study and teach, the abuses authorized by the papacy upon the people were more than he could bear. On October 31, 1517, Luther nailed his "95 Theses" to the church door in Wittenberg. His theses outlining the biblical doctrine of justification by grace alone also protested the selling of indulgences by Rome to pay for Saint Peter's Basilica. These sales of religious merits to raise building funds were granted at the discretion of the pope. The purchasers of these indulgence documents were promised by the pope a reduced punishment for their sins, along with the sins of departed loved ones. In some cases, total forgiveness from all sin was "granted"!

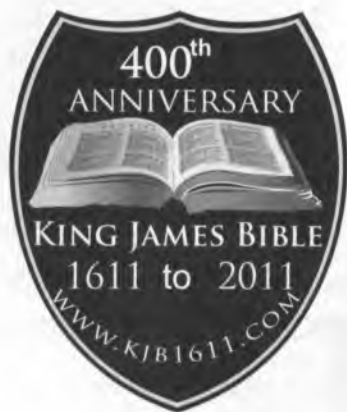
In January 1521, the pope officially excommunicated Luther. Two months later, at the Diet of Worms, Luther was to renounce or reaffirm his convictions. With no one able to refute the truth of God's word, Luther stood his ground. He replied when asked to recant,

Unless I am convinced by scripture and plain reason, I do not accept the authority of popes and councils, for they have contradicted each other. My conscience is captive to the word

of God, I cannot, and will not recant anything, for to go against conscience is neither right, nor safe. God help me. Amen.

As a result, Martin Luther was issued the Edict of Worms, banning his writings and declaring him a “convicted heretic.” Luther escaped in a planned “kidnapping” to Wartburg Castle where he was kept protected by friends for almost a year. During this time, Luther worked tirelessly on his translation of the German Bible. He used the Hebrew Text published by Joseph Soncino in 1488 and Erasmus’ Greek text of 1522 for the New Testament. Luther’s German New Testament was published after one year of devoted isolation and dedication in 1522.

Luther’s German Old Testament was not finished until 1529 and printed in a six-part edition in 1534. It was a collaborative effort of Luther, Georg Rorer, Johannes Bugenhagen, Justus Jonas, Caspar Creuziger, Matthaus Aurogallus and Philipp Melanchthon. Luther died on February 18, 1546.



“The BIBLE has always been regarded as part of the Common Law of England.”

Sir William Blackstone



"No nation is better than its sacred book. In that book are expressed its highest ideals of life, and no nation rises above those ideals. No nation has a sacred book to be compared with ours. This American nation from its first settlement at Jamestown to the present hour is based upon and permeated by the principles of the BIBLE. The more this BIBLE enters into our national life the grander and purer and better will that life become."

David Josiah Brewer, Supreme Court Justice



Grammar Lesson on Pronouns

PERSONAL PRONOUNS: Grammarians identify several different types of pronouns. For our study, we will stick with **personal pronouns**. They are pronouns that refer to a person or to people. Some personal pronouns are *you, they, I, he, she, me, we, us* and, believe it or not, *it*.

CASE: Personal pronouns are further classified as to case. *Case* simply refers to how the pronouns change form (i.e., spelling) according to how they are used in a sentence. Those who have studied a language like Greek may have nightmares of its eight cases with exotic names like *nominative, ablative, dative* and *vocative*. However, English pronouns only have three cases, and they are very easy to distinguish.

For instance, take the three pronouns: *I, me* and *my*. They all obviously refer to the same person, but they are definitely different forms. You may not know the names of the three cases but, in most instances, you sense the proper place for these three pronouns. You would *not* say, “***Me*** bought that cookie or it is ***I*** cookie and it belongs to ***my***.” Rather, you would say, “***I*** bought that cookie. It is ***my*** cookie and it belongs to ***me***.” Why does one sound so correct

and the other so incorrect? Remember, all of the pronouns refer to the same person. The reason is that we have used the language for so long that its *cases* are second nature to us. You may have noticed how toddlers who are beginning to talk and those who are learning English as adults often misplace these pronouns. That is because they are still learning the cases and how to use them correctly.

English pronouns are in one of the following cases: *subjective* (also called *nominative*), *objective* or *possessive*. Notice the meaning of the words as used in the following definitions. The *subjective case* identifies the *subject* of the verb (or, as the *nominative case*, it *names* the subject of the verb). When used with an action verb, the subjective pronoun is doing the action. For instance, “*I bought that cookie.*” In this sentence, “*I*” made the purchase and “*I*” refers to the one who did the action. When used with a linking verb, the subjective pronoun is the one being described or renamed, as in, “*I am ready.*”

The *objective case* identifies the *object* of the verb. You may remember studying *direct objects* in your days of English grammar. A *direct object* is that part of the sentence that receives the action of the verb. The subject does the action. The object receives the action. Therefore, in our example above (“*I bought that cookie*”), *cookie* is the direct object. You would not say, “My sister hurt *I*”, but rather, “My sister hurt *me*.” “*Me*” is a subjective pronoun. It receives the action.

Subjective	Objective	Possessive
I	me	My
he	him	His
she	her	Her
we	us	Our
you	you	your

Finally, the *possessive case* identifies *possession*. “*My cookie*” indicates possession. You see, no problem at all. It makes perfectly

good sense. *Subjective* means it is used as a subject of the verb. *Objective* means it is used as the object of the verb. *Possessive* refers to possession.

You may notice that the examples in the table do not deal with the distinctions of biblical English in the King James Bible. I want to discuss a little more about personal pronouns in modern English and then we will apply our knowledge to biblical English in later.

PERSON: Pronouns are further classified as *first person*, *second person* or *third person*. *First person pronouns* include the speaker either as an individual (*I*, *me*) or as one of a group of people (*we*, *us*). Pronouns are in the *second person* if they include the person to whom the speaker is talking (in modern English, *you*; in biblical English, *you*, *ye*, *thee*, *thou*). *Third person pronouns* refer to those who are being spoken about. They can be speaking of one person (*he*, *she*, *it*, *him*, *her*) or of more than one (*they*, *them*).

As a review, **person** indicates how the pronoun relates to the speaker and the one being spoken to. If it includes the speaker, it is *first person*. If it refers to or includes the one being spoken to, it is *second person*. If the first person is speaking to the second person about a third party, the pronouns used are *third person*.

You may have noticed two final distinctions. Most pronouns are defined as to **number**. That is, they are either singular or plural. And, finally, third person singular pronouns are distinguished as to **gender**. They are masculine (*he*, *him*), feminine (*she*, *her*) or neuter (*it*). None of the other forms of the person pronoun make this distinction as to gender in modern English.

FIRST PERSON PRONOUNS		
	Singular	Plural
Subjective	I	We
Objective	Me	Us

Compare the first person pronouns with the table of third person pronouns.

THIRD PERSON PRONOUNS		
	Singular	Plural
Subjective	he, she, it	they
Objective	him, her, it	them

Third person singular has the added distinction of gender, but it otherwise compares closely to the distinctions made in the first person pronouns. Now, consider the second person pronoun chart in modern English.

SECOND PERSON PRONOUNS		
	Singular	Plural
Subjective	You	you
Objective	You	you

As you can see, modern English makes no distinction between singular and plural *you*. Neither does the form of the word indicate whether it is used as a subject or as an object in the sentence. These distinctions are still made in first and third person pronouns, but they are entirely lost in second person pronouns. However, they do exist in second person pronouns in the King James Bible.

Youse, you'uns, you'all

A Dictionary of Slang and Unconventional English by Eric Partridge identifies *youse*, *you-uns*, *you-all* and *yous guys* as different forms of the plural *you*. They are all used as slang in different parts of Great Britain and America.¹ According to Frederic Cassidy, author of *The Development of Modern English*, when we consider the fact that *you* serves as both singular and plural and as both a subject and object, we should not be surprised "to find that some attempts have been made to relieve this burden."²

¹ Eric Partridge, *A Dictionary of Slang and Unconventional English* (New York: Macmillan Publishing Company, 1984).

² Stuart Robertson, Frederic G. Cassidy, *The Development of Modern English* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1963), 126.

Simply put, we do not recognize a singular and plural *you* in modern standard English. However, for clear understanding, we need to be able to make the distinction. So, we make up slang phrases in order to fill in the gap. We will consider later how early the second person pronoun lost its distinctive meaning in common speech. We will also explore the transitional phase through which the pronoun went. But for now, let us just consider how the second person pronoun is used in the King James Bible.

Biblical Second Person Pronoun Inflections

Notice once again the distinctions found in the first person pronouns.

FIRST PERSON PRONOUNS		
	Singular	Plural
Subjective	I	we
Objective	Me	us

Notice that there is a clear and understandable distinction between singular and plural. There is also a clear distinction between when the pronoun is used as a subject or as an object. We make these distinctions in our speech all of the time. These distinctions are also made in third person pronouns like *he, him, they, them*. And, although they are absent in Modern English, the King James Bible makes these distinctions in the second person pronouns. Notice the following chart.

SECOND PERSON BIBLICAL PRONOUNS		
	Singular	Plural
Subjective	thou	thee
Objective	ye	you

These pronouns tell us several things that cannot be easily ascertained in modern English.

- 1) They tell us when the people mentioned are doing the action (subjective case), and they tell us when they are receiving the action

(objective case). This distinction can usually be determined from word order in modern English. Yet, that is not the only reason for maintaining the forms. God often double-states things in order to make them very clear. In *Leviticus 11:43*, God warns the Israelites to avoid making themselves abominable with “any creeping thing that creepeth.” What is a creeping thing if it is not a thing that “creepeth?” Other reasons for keeping the distinction would include matching the other pronoun forms (Why not remove *we* and *they* and use only *us* and *them*?) and creating a biblical English that is purposefully elevated and dignified.

Appendix Seven

2) They make a difference between singular and plural *you*. The Hebrew Old Testament makes a difference between the singular and plural *you*. The Greek New Testament makes a difference between the singular and plural *you*. The King James Bible makes a difference between the singular and plural *you*. Most modern languages make a difference between the singular and plural *you*. Modern English and modern English bibles do not make this distinction. The interpretation problems made by this omission are quite profound and far reaching.

3) In the King James Bible, the singular *you* is always indicated by pronouns that begin with a “t.” *Thou, thee, thy* and *thine* are always singular. On the other hand, the plural *you* is always indicated by pronouns that begin with a “y.” *Ye, you and your* are always plural. This makes the distinction easy to determine.

4) Types of languages: inflective, etc. Why did the other forms of the second person pronoun (like *thee, thou* and *ye*) disappear? There are several reasons, but two of them are most important. For one, *you* and its other forms were hijacked for ulterior reasons in the late Middle Ages, and the meaning of these pronouns forever changed in the minds of the English people.

5) But there is a second reason for this change in need of consideration. Middle English and modern English are two distinct and unique types of language. The English language went through major

changes in the 14th and 15th centuries. For this reason, something written in Middle English of the 1400's was not easily understood by someone living in 1600, yet something written in 1600 can easily be understood by someone living in the year 2000. The English of 1600 was in many ways a different language from the 1400's English.

6) But, let us get back to the types of languages. Modern linguists usually classify languages into four types. Languages may be classified as either *isolating*, *inflecting*, *agglutinating* or *polysynthetic*.³ This classification has to do with how the languages are structured or put together—especially concerning how the words within a language relate to one another.

7) Our interest lies with the *isolating* and *inflecting* languages. An *inflecting language* is one in which “grammatical relationships are expressed by changing the internal structure of the words—typically by the use of inflectional endings.”⁴ Inflecting languages include Greek, Latin and Arabic. In these languages, the spelling of a word changes according to how the word is used in the sentence. For instance, in Latin, *porto* means *I carry*, *portas* means *you (singular) carry* and *portamus* means *we carry*. Nouns and other parts of speech change according to how they are used in a sentence.

8) Word order is not as important in inflecting languages. Since the spelling (or inflection) of the noun tells you whether it is the subject or the object of the sentence, the order of the words is not critical to meaning. In Latin, both *Agricola puellam vocat* and *Puellam agricola vocat* mean *The farmer is calling the girl* (*agricola* means *farmer* and *puellam* means *the girl*).⁵ Middle English was very much an inflecting language.

³ David Crystal, *The Cambridge Encyclopedia of Language* (Cambridge: Cambridge University Press, 1987), 293.

⁴ Ibid, 293.

⁵ David Breslove, Arthur Hooper, Mary Barrett, *Latin: Our Living Heritage, Book I* (Columbus, OH: Charles E. Merrill Books, Inc.), 23.

9) An *isolating language* is one where the words do not change but the grammatical relationships are shown through the use of **word order**. Modern English still has some inflections (like *do*, *does*, *did*), but it “is in fact more similar to an isolating language like Chinese than Latin: there are few inflectional endings, and word-order changes are the basis of the grammar.”⁶ For instance, “*The man hit the car*” has a very different meaning from “*The car hit the man*.” However, in Latin the order would be unimportant because the word endings would indicate who was hitting and who was being hit.

10) English: inflective to isolating. The English language underwent massive changes as it made its transition from Middle English to modern English. In fact, the changes in the language during the Middle English period (1150-1500) were “*more extensive and fundamental than those that have taken place at any time before or since*.”⁷ English went through major changes in vocabulary, in pronunciation and in grammar. Grammatically, English went from being a highly inflected language to an extremely analytical or isolating one. That the change was complete by 1500 has been shown with convincing statistics by Charles C. Fries, *On the Development of the Structural Use of Word-Order in Modern English Language*, XVI (1940), 199-208.”⁸

11) In 1930, Janet Aiken conducted an analysis of the Bible passage of **Mark 4:1-7** in several ancient Bibles in different languages: Greek, Gothic, Old English, King James Bible of 1611 and Weymouth’s New Testament of 1929. She determined the number of inflected words in each of these Bibles. The Greek New Testament had 62% inflected words, the Gothic 60%, the Old English 43%, the King James Bible 23% and the Weymouth New Testament 21%.⁹

⁶ Crystal, 293.

⁷ Albert C. Baugh, *A History of the English Language* (Englewood Cliffs, NJ: Prentice-Hall, Inc.), 189.

⁸ Ibid, 189, footnote.

⁹ Janet Rankin Aiken, *English Present and Past* (New York, The Ronald Press Company, 1930), 213-214, 266-271; cited in Margaret M. Bryant, *Modern English and Its Heritage* (New York, The Macmillan Company, 1962), 38-39.

Although the passage in Old English had fewer inflected words than in Greek or in Gothic, the King James Bible had about half as many inflected words as did the Old English.

12) Yet, from the time of the King James Bible in 1611 to the time of the 1929 Weymouth New Testament, the percentage of inflected words only dropped by two percentage points. *"Most of the changes in inflections in English had taken place by the time of Shakespeare, during the period when the conservative influences of printing and schools were not at work."*¹⁰

13) Albert Baugh points out that four factors joined around 1500 to establish a more standard form of English—one in which grammatical forms changed much more slowly than in previous centuries.¹¹ 1) Printing was introduced into England about 1476 by William Caxton, which resulted in multiple books and a reading public. 2) Education became more and more universal around this time. This created grammatical standards and a larger reading public. 3) Rapid forms of communication brought the sharing of ideas which, in turn, required standards for communication. 4) Social consciousness gave people a chance to climb the social ladder by speaking more standard English.

14) You should now have a good understanding of the forms of the second person pronoun and how they are used in the King James Bible.

The following story reveals a historical application of the use of the second person pronouns during the King James Bible's translation.

Sir Walter Raleigh

On November 17, 1603, Sir Walter Raleigh was brought before the King's Commissioners to be tried for high treason against

¹⁰ Margaret M. Bryant, *Modern English and Its Heritage* (New York, The Macmillan Company, 1962), 38-39.

¹¹ Baugh, 240-242.

the crown.¹² Ever since King James had ascended to the English throne earlier in the year, he had been threatened by Catholic-led conspiracies against him and he was truly fearful of them. The leaders of two separate plots were being tried at this time. The following year, 1604, would see the unfolding of the infamous Gunpowder Plot.

Sir Raleigh had seen his fortune rise and fall over the years. For several years, he was a favorite of Queen Elizabeth. His reputation as a dashing courtier had spawned the story that he had laid his cloak down over a mud puddle for the queen. He fought as both soldier and sailor and explored the New World. He wrote excellent poetry and prose. He experimented as a botanist and a chemist. There seemed to be no end to what Walter Raleigh could do.

However, the very bravado and arrogance that opened so many doors for him finally began to close in on him. His first steps downward came in 1592 when he secretly married Elizabeth Throckmorton, one of the queen's maids. The spinster Queen Elizabeth, being intensely jealous of her favorites, consistently opposed their marriages and turned against them and their wives when they did marry. As a result, Raleigh spent some time in the Tower of London and never gained the trusted position he once possessed. Yet, by 1603, with Queen Elizabeth dead and his friends gone or turned against him, Raleigh was in serious trouble. When one of his acquaintances, who himself was guilty of conspiracy, accused Raleigh of working with him, London was thrilled at the prospect of seeing this great man fall.

The evidence against Raleigh was almost nonexistent. The one witness against him had changed his testimony several times. Raleigh was accused of conspiring with Spain. However, because of his past battles against Spain and his intrigues against Spanish interests, he was hated by the Spanish crown and would be the last man with whom they would bargain. Yet, his fate was really decided

¹² John Winton, *Sir Walter Raleigh*, (New York: Coward, McCann & Geoghegan, Inc., 1975), p.244-262. An excellent chapter on Sir Raleigh's trial.

before the testimony began. Only one person tried for treason had ever been acquitted in forty years. He was a doomed man and his accusers knew it.

Sir Edward Coke, the Attorney General, attacked Sir Raleigh with a vengeance. The paltry evidence made him even more vicious in his accusations. But something amazing happened this day. Raleigh, who came to this trial as a hated man, turned the tide and became a legend to the English people. He answered each attack with such grace and so deftly responded to each scathing slander, that all of England began to sympathize with and eventually side with him. The more graciously he responded, the more angry Coke became. When Raleigh denied working with the true conspirator, Coke replied:

*All that he did was by thy instigation, **thou** viper! For I **thou thee, thou** traitor! I will prove **thee** the rankest traitor in all England.*¹³

Though nothing was proven, at the end of the day the jury found Raleigh to be guilty of treason—as planned. Before his sentence was carried out and while in despair, he wrote to his wife. In part, he said:

***You** shall now receive, dear wife, my last words in these my last lines. My love I send **you**, that **you** may keep it when I am dead; and my counsel, that **you** may remember it when I am no more*¹⁴

Fortunately for Raleigh, the very day he was scheduled for execution, King James had a last minute change of heart and instead put Raleigh in the Tower of London. He was kept there for the next thirteen years, but released for one more expedition to the New World to look for gold. The expedition was a fiasco and he failed in his search for gold. His son was killed in one of the skirmishes with the natives. He returned to England a broken man to once again face execution.

¹³ Robert Lacey, *Sir Walter Raleigh* (New York: Atheneum, 1974) p.299.

¹⁴ J. William Hebel, et al., ed., *Prose of the English Renaissance* (New York, Appleton-Century-Crofts, Inc.) p.605.

This time he did not elude death. On October 29, 1618, Sir Walter Raleigh placed his head on the chopping block. The headsman pointed out that he had pointed his head toward the west instead of toward the east and the land where Christ had risen. He replied, "*So the heart be right, it is no great matter which way the head lieth.*" But, to please those with him, he stood up and laid down with his head to the east. The first blow took his life. The second one severed his head from his body.

This section is about the *thee's* and *thou's* of the King James Bible—as well as its *ye's* and *you's*. It also addresses other issues concerning the unique character of the language of the King James Bible and the common language of the English people at the time of its translation. One of the most repeated arguments against the language of the King James Bible (KJB) is that it recorded the language as it was spoken in 1611 but we need a bible written in the language we speak today.

The story of Sir Walter Raleigh raises some serious questions concerning the hypothesis of the language in use during 1611. Raleigh lived during the translation of the KJB. The accusation of Sir Edward Coke above and the quote from Raleigh's letter to his wife are both from the year 1603. This is one year prior to Hampton Court Conference when King James agreed to a new translation of the Bible. Yet, a couple of things should confound those sold on the contemporary speech slant.

- Sir Edward Coke's letter was insulting Raleigh in his accusation of him. But why was it an insult to "thou" him? How does this fit in with the language of the KJB?
- Raleigh's letter to his wife uses the pronoun "you." In the KJB, *thou* and *thee* are used when speaking to an individual. Raleigh's letter was certainly to an individual, but throughout the entire letter he refers to his wife as *you*. If the KJB was the language of the day, why didn't Raleigh simply use the singular pronouns of *thee* and *thou*?



Appendix Scripture Index

OLD TESTAMENT

Genesis

Genesis 1:1	19, 36, 41, 130
Genesis 1:2	134, 740, 741
Genesis 1:6	238
Genesis 1:7	531
Genesis 1:14	23
Genesis 1:20	238
Genesis 2:7	98, 127, 745
Genesis 2:9	749
Genesis 2:16	509
Genesis 2:17	750
Genesis 2:21	747
Genesis 2:25	751
Genesis 3:1	65, 572, 639, 640, 753, 755
Genesis 3:4	766
Genesis 3:6	758, 759, 760
Genesis 3:7	762
Genesis 3:8	329, 764
Genesis 3:13	146
Genesis 3:19	139, 145
Genesis 3:21	767
Genesis 4:8	144
Genesis 4:9	126
Genesis 4:15	141
Genesis 6:4	256
Genesis 6:5	49
Genesis 6:6	49, 96
Genesis 6:7	49
Genesis 6:9	49
Genesis 7:12	141
Genesis 9:26	353
Genesis 10:22	353
Genesis 11:6	226, 244
Genesis 12:1	510
Genesis 12:3	597
Genesis 12:10	597
Genesis 12:11	144
Genesis 13:10	146
Genesis 14:4	48
Genesis 14:14	126
Genesis 15:5	46
Genesis 16:11	135, 437
Genesis 18:20	41
Genesis 21:6	142

Genesis 21:33	20, 528
Genesis 22:18	107
Genesis 23:16	139
Genesis 24:64	143
Genesis 25:8	129
Genesis 28:12	142
Genesis 31:47	550
Genesis 33:15	129
Genesis 37:36	597
Genesis 39:21	512
Genesis 41:49	147
Genesis 42:28	144
Genesis 42:35	127
Genesis 43:12	142
Genesis 43:34	143
Genesis 44:17	129
Genesis 45:18	128
Genesis 46:29	125
Genesis 46:32	134
Genesis 47:26	143
Genesis 49:26	128
Genesis 50:25	597

Exodus

Exodus 1:11	597
Exodus 4:10	446
Exodus 4:13	447
Exodus 4:15	447
Exodus 4:21	524
Exodus 8:10	540
Exodus 9:13	106
Exodus 9:16	104
Exodus 10:21	140
Exodus 12:12	597
Exodus 14:8	142
Exodus 14:14	130
Exodus 15:2	501
Exodus 15:8	127
Exodus 18:4	529
Exodus 19:12	144
Exodus 20:2	597
Exodus 20:12	517

Exodus 21:6	140
Exodus 21:22	437
Exodus 22:7	134
Exodus 23:30	143
Exodus 24:7	330
Exodus 29:14	254
Exodus 30:25	126
Exodus 32:8	142
Exodus 32:16	147
Exodus 33:18	41
Exodus 34:1	329
Exodus 36:5	131

Leviticus

Leviticus 3:6	132
Leviticus 5:16	131
Leviticus 11:35	132
Leviticus 13:2	41
Leviticus 18:6	144
Leviticus 19:18	139
Leviticus 20:26	505
Leviticus 21:20	128
Leviticus 24:20	128
Leviticus 25:17	546
Leviticus 26:22	142
Leviticus 26:25	132

Numbers

Numbers 1:18	132
Numbers 6:24	508
Numbers 7:3	127
Numbers 10:25	245
Numbers 12:6	502
Numbers 14:25	127
Numbers 18:7	327
Numbers 21:1	130
Numbers 21:5	131
Numbers 22:8	507
Numbers 22:33	450
Numbers 24:8	531
Numbers 24:12	450
Numbers 24:14	138

Numbers 31:32	126
Numbers 31:53	128
Numbers 35:2	134

Deuteronomy

Deuteronomy 3:13	130
Deuteronomy 3:21	245
Deuteronomy 3:21-22	245
Deuteronomy 4:2 ... 109, 348, 552, 725	
Deuteronomy 4:5	517
Deuteronomy 4:20	597
Deuteronomy 4:34	539
Deuteronomy 4:39	542
Deuteronomy 5:27	516, 545
Deuteronomy 6:5	534
Deuteronomy 6:24	517
Deuteronomy 7:9	526
Deuteronomy 12:32	348
Deuteronomy 17:16	597
Deuteronomy 18:18	436
Deuteronomy 18:20	450
Deuteronomy 18:22	436, 438
Deuteronomy 20:1	245
Deuteronomy 23:2	126
Deuteronomy 24:5	127
Deuteronomy 25: 17	246
Deuteronomy 28:22	127
Deuteronomy 28:58	546
Deuteronomy 29:20	145
Deuteronomy 31:16	513
Deuteronomy 32:10	126
Deuteronomy 32:17	27
Deuteronomy 32:39	516
Deuteronomy 33:27	499

Joshua

Joshua 2:21	133
Joshua 3:17	132
Joshua 6:5	52
Joshua 6:6	51, 52
Joshua 6:9	245

Joshua 7:20	134
Joshua 14:10	517
Joshua 24:19	739
Joshua 24:22	515
Joshua 24:23	535

Judges

Judges 2:3	146
Judges 4:21	128
Judges 6:13	131
Judges 9:32	131
Judges 9:33	129
Judges 11:27	500
Judges 16:19	41
Judges 16:30	139
Judges 19:30	133
Judges 20:16	143

Ruth

Ruth 3:15	676
-----------------	-----

1 Samuel

1 Samuel 2:3	20, 46
1 Samuel 3:1	498
1 Samuel 3:7	520
1 Samuel 3:11	143
1 Samuel 3:21	520
1 Samuel 6:20	505
1 Samuel 7:16	139
1 Samuel 8:21	132
1 Samuel 9:9	250
1 Samuel 9:10	250
1 Samuel 10:24	129
1 Samuel 13:14	126
1 Samuel 14:4	139
1 Samuel 15:23	519
1 Samuel 16:7	725
1 Samuel 16:14	27
1 Samuel 17:29	130
1 Samuel 17:32	141
1 Samuel 18:9	140

1 Samuel 19:5 132
 1 Samuel 20:9 128
 1 Samuel 20:40 126
 1 Samuel 22:2 128
 1 Samuel 22:15 143, 179
 1 Samuel 22:22 130
 1 Samuel 25:10 131
 1 Samuel 25:37 141
 1 Samuel 26:21 132
 1 Samuel 29:2 245
 1 Samuel 30:12 132
 1 Samuel 30:24 6

2 Samuel

2 Samuel 1:16 147
 2 Samuel 7:28 528
 2 Samuel 8:17 548
 2 Samuel 9:8 128
 2 Samuel 11:5 437
 2 Samuel 13:33 145
 2 Samuel 14:3 132
 2 Samuel 15:3 128
 2 Samuel 16:23 241
 2 Samuel 19:3 133
 2 Samuel 19:18 128
 2 Samuel 21:1 135
 2 Samuel 22:3 246, 545
 2 Samuel 22:31 499
 2 Samuel 23:1 449

1 Kings

1 Kings 4:29 513
 1 Kings 6:3 257
 1 Kings 6:16 241
 1 Kings 6:19 241
 1 Kings 8:60 534
 1 Kings 9:27 131
 1 Kings 10:7 134
 1 Kings 13:26 535
 1 Kings 14:6 146
 1 Kings 17:12 145
 1 Kings 20:18 134

1 Kings 21:10 528
 1 Kings 22:21 27

2 Kings

2 Kings 2:11 139
 2 Kings 5:13 142
 2 Kings 5:22 126
 2 Kings 9:5 128
 2 Kings 9:30 132
 2 Kings 10:10 443
 2 Kings 13:5 246
 2 Kings 17:36 510
 2 Kings 17:39 527
 2 Kings 20:1 144
 2 Kings 20:19 502
 2 Kings 21:22 515
 2 Kings 25:30 126

1 Chronicles

1 Chronicles 16:34 502
 1 Chronicles 25:7 514
 1 Chronicles 27:32 548
 1 Chronicles 28:9 509
 1 Chronicles 29:28 129

2 Chronicles

2 Chronicles 11:4 528
 2 Chronicles 12:1 515
 2 Chronicles 15:2 538
 2 Chronicles 15:4 520
 2 Chronicles 18:4 536
 2 Chronicles 18:15 131
 2 Chronicles 20:6 23
 2 Chronicles 24:20 553
 2 Chronicles 25:9 504
 2 Chronicles 30:6 144
 2 Chronicles 30:9 505
 2 Chronicles 30:18 134
 2 Chronicles 32:17 144
 2 Chronicles 34:13 548
 2 Chronicles 34:22 127, 134
 2 Chronicles 35:21 131

Ezra

Ezra 4:8.....	550
Ezra 4:13.....	146
Ezra 6:16.....	142
Ezra 6:22.....	508
Ezra 7:6.....	548
Ezra 8:36.....	251

Nehemiah

Nehemiah 2:16.....	142
Nehemiah 4:6	463
Nehemiah 4:10	133
Nehemiah 5:3	131
Nehemiah 5:7	146
Nehemiah 8:2	549
Nehemiah 8:4.....	548
Nehemiah 8:8.....	328
Nehemiah 9:27.....	246
Nehemiah 13:11.....	144
Nehemiah 13:13.....	548
Nehemiah 13:26	132

Esther

Esther 1:6.....	258
Esther 4:16.....	140

Job

Job 1:1.....	141
Job 1:12.....	21
Job 1:21.....	537
Job 2:3.....	22
Job 3:11.....	129
Job 4:15.....	141
Job 4:17.....	500
Job 5:27.....	133
Job 8:13.....	537
Job 12:2.....	131
Job 13:13.....	131
Job 14:13.....	240
Job 16:2.....	131
Job 19:15.....	126

Job 19:20.....	139, 140, 145
Job 19:27.....	130
Job 19:28.....	133
Job 20:6.....	142
Job 20:29.....	526
Job 21:5.....	130
Job 23:12.....	515
Job 26:7.....	30
Job 30:1.....	147
Job 31:6.....	147
Job 31:11.....	127
Job 31:22.....	133
Job 32:8	432, 442, 453
Job 33:28.....	141
Job 35:10.....	526
Job 37:16.....	20
Job 37:22.....	128
Job 38:18.....	142
Job 39:8.....	143
Job 41:24.....	141

Psalms

Psalms 7:9.....	241
Psalms 8:2.....	132
Psalms 8:3	238
Psalms 9:16	502
Psalms 10:2	128
Psalms 12:6	71, 205, 340, 443, 570
Psalms 14:1.....	541
Psalms 16:2.....	131
Psalms 16:6	129, 130
Psalms 16:7.....	241
Psalms 17:2.....	133
Psalms 17:14.....	143
Psalms 18:2.....	529
Psalms 18:10.....	134
Psalms 18:21.....	535
Psalms 19:1.....	238
Psalms 19:5	509
Psalms 19:7.....	499, 522
Psalms 19:8.....	518

Psalm 19:9.....	508	Psalm 63:1	514
Psalm 21:2.....	130	Psalm 63:6	534
Psalm 22:20.....	143	Psalm 66:10	524
Psalm 22:28	23, 448	Psalm 68:2	527
Psalm 23.....	172	Psalm 69:9	146
Psalm 23:3.....	246	Psalm 72:9	131
Psalm 23:4.....	382	Psalm 72:18	501
Psalm 23:5.....	143	Psalm 73:21	241
Psalm 23:6.....	382	Psalm 75:5	140
Psalm 25:2.....	131	Psalm 75:6	613
Psalm 25:7	141	Psalm 78:24	139
Psalm 25:8.....	503	Psalm 78:25	138
Psalm 26:2.....	241	Psalm 78:41.....	119
Psalm 28:1.....	241	Psalm 78:48.....	134
Psalm 29:4.....	506	Psalm 78:49.....	27
Psalm 31:13.....	133	Psalm 84:11.....	529
Psalm 33:4.....	500	Psalm 86:17.....	511
Psalm 33:6.....	531	Psalm 89:27.....	505
Psalm 33:8.....	545	Psalm 90:2.....	20
Psalm 33:22.....	540	Psalm 90:16.....	703
Psalm 34:18.....	125	Psalm 91:4.....	529
Psalm 35:9.....	508	Psalm 93:5.....	504
Psalm 35:21.....	126	Psalm 95:7.....	103
Psalm 35:27.....	506	Psalm 96:4.....	27
Psalm 36:1.....	131	Psalm 97:7.....	127
Psalm 37:13.....	130	Psalm 99:9	505, 739
Psalm 38:12.....	126	Psalm 102:16.....	522
Psalm 39:4	134	Psalm 104:1.....	752
Psalm 39:10.....	126	Psalm 104:29.....	146
Psalm 39:13	131	Psalm 104:34.....	500
Psalm 40:5	541, 732	Psalm 105:19.....	524
Psalm 40:7.....	115	Psalm 105:22.....	133
Psalm 44:8.....	534	Psalm 105:23.....	343
Psalm 44:18.....	534	Psalm 106:21.....	246
Psalm 46:1.....	529	Psalm 106:29.....	130
Psalm 46:5.....	133	Psalm 107:20.....	516
Psalm 48:12.....	134	Psalm 107:27.....	139
Psalm 51:10.....	389	Psalm 114:5.....	147
Psalm 58:8	132	Psalm 116:9.....	130
Psalm 59:7	126	Psalm 119:2.....	508
Psalm 62:8	132	Psalm 119:11	234, 513

Psalms 119:14.....	541	Psalms 119:170.....	527
Psalms 119:16.....	537	Psalms 119:173.....	515
Psalms 119:18.....	501	Psalms 120:5.....	135
Psalms 119:21.....	533	Psalms 121:5.....	141
Psalms 119:24.....	501, 502	Psalms 123:3.....	143
Psalms 119:25.....	516	Psalms 127:3.....	508
Psalms 119:28.....	501	Psalms 129:1.....	131
Psalms 119:36.....	535	Psalms 133:1.....	67
Psalms 119:40.....	514	Psalms 135:13.....	516
Psalms 119:42.....	545	Psalms 138:2.....	12, 109, 506, 571, 572, 723
Psalms 119:46.....	502, 542	Psalms 140:3.....	138
Psalms 119:48.....	534	Psalms 143:11.....	515
Psalms 119:50.....	514	Psalms 144:2.....	144
Psalms 119:51.....	534	Psalms 147:4.....	46
Psalms 119:53.....	538	Psalms 147:5.....	20, 503
Psalms 119:54.....	514	Psalms 147:15.....	509
Psalms 119:73.....	538	Psalms 147:18.....	527
Psalms 119:81.....	540	Psalms 148:4.....	238
Psalms 119:86.....	529		
Psalms 119:89.....	108, 498, 725		
Psalms 119:95.....	542		
Psalms 119:98.....	526		
Psalms 119:100.....	516		
Psalms 119:102.....	535		
Psalms 119:103.....	501		
Psalms 119:105.....	65, 499		
Psalms 119:111.....	504, 526		
Psalms 119:113.....	529		
Psalms 119:117.....	535		
Psalms 119:129.....	504		
Psalms 119:130.....	513		
Psalms 119:136.....	515		
Psalms 119:137.....	497, 503		
Psalms 119:138.....	497		
Psalms 119:144.....	528		
Psalms 119:150.....	541		
Psalms 119:155.....	541		
Psalms 119:160.....	503		
Psalms 119:161.....	545		
Psalms 119:162.....	508		
Psalms 119:167.....	64		
Psalms 119:169.....	503		

Proverbs

Proverbs 1:7.....	54
Proverbs 1:21.....	127
Proverbs 1:22.....	543
Proverbs 1:23.....	502
Proverbs 1:25.....	523
Proverbs 1:29.....	543
Proverbs 2:1.....	513
Proverbs 2:6.....	517
Proverbs 3:4.....	140
Proverbs 4:25.....	133
Proverbs 5:2.....	142
Proverbs 5:4.....	146
Proverbs 5:20.....	145
Proverbs 6:2.....	147
Proverbs 6:21.....	144
Proverbs 6:27.....	147
Proverbs 6:31.....	144
Proverbs 7:3.....	145
Proverbs 7:6.....	127
Proverbs 7:7.....	147
Proverbs 7:20.....	143

Proverbs 7:21	145
Proverbs 7:22	140
Proverbs 7:24	144
Proverbs 12:4	144
Proverbs 13:9	144
Proverbs 13:13	527
Proverbs 13:19	145
Proverbs 13:24	145
Proverbs 14:14	141
Proverbs 14:30	140
Proverbs 15:1	138
Proverbs 15:30	757
Proverbs 17:22	142
Proverbs 17:27	138
Proverbs 18:6	141
Proverbs 19:5	147
Proverbs 19:29	147
Proverbs 20:19	131
Proverbs 21:25	142
Proverbs 22:1	724
Proverbs 22:28	78
Proverbs 23:6	128
Proverbs 23:16	241
Proverbs 24:16	139
Proverbs 24:19	129
Proverbs 25:19	147
Proverbs 25:20	130
Proverbs 25:25	129
Proverbs 26:5	43
Proverbs 26:17	143
Proverbs 26:18	131
Proverbs 27:2	140
Proverbs 27:6	146
Proverbs 28:5	516
Proverbs 28:9	141
Proverbs 28:20	141
Proverbs 29:11	141
Proverbs 29:20	140
Proverbs 30:4	108
Proverbs 30:5	109, 339, 353, 387, 500
Proverbs 30:6	109, 193, 552

Proverbs 30:9	145
Proverbs 31:4	94
Proverbs 31:10	93, 145
Proverbs 31:23	147
Proverbs 31:30	6, 139
Proverbs 31:31	138

Ecclesiastes

Ecclesiastes 1:2	134
Ecclesiastes 1:9	144, 146, 567
Ecclesiastes 3:1	146
Ecclesiastes 3:18	530
Ecclesiastes 4:12	573
Ecclesiastes 7:10	146
Ecclesiastes 10:1	140
Ecclesiastes 10:19	143
Ecclesiastes 10:20	138
Ecclesiastes 12:11	139

Song of Solomon

Song 2:5	143
Song 7:12	140
Song 8:7	143

Isaiah

Isaiah 1:2	41
Isaiah 1:9	41
Isaiah 2:3	544
Isaiah 2:4	126
Isaiah 2:21	41
Isaiah 3:9	147
Isaiah 4:6	41
Isaiah 6:9	40
Isaiah 7:14	37, 74, 382
Isaiah 7:20	41
Isaiah 8:11	517
Isaiah 9:6	501, 503
Isaiah 10:12	133
Isaiah 10:14	144
Isaiah 13:2	133
Isaiah 13:4	143
Isaiah 14:12	88, 195

Isaiah 14:23	236, 237
Isaiah 16:6	256
Isaiah 17:7	535
Isaiah 17:13	541
Isaiah 23:3	131
Isaiah 27:1	139
Isaiah 28:10	130
Isaiah 28:16	499, 504
Isaiah 29:16	146
Isaiah 30:8	116
Isaiah 30:11	141
Isaiah 32:17	144
Isaiah 33:16	131
Isaiah 33:22	18
Isaiah 34:16	116, 537
Isaiah 37:29	143
Isaiah 40:3	41
Isaiah 40:15	138
Isaiah 40:25	47
Isaiah 40:26	46
Isaiah 40:28	503
Isaiah 41:10	246
Isaiah 43:3	246, 740
Isaiah 43:11	246
Isaiah 45:15	246
Isaiah 45:19	500, 510
Isaiah 45:21	246
Isaiah 46:10	21
Isaiah 47:8	144
Isaiah 49:26	246
Isaiah 52:8	133
Isaiah 52:12	245
Isaiah 53:1	37, 39
Isaiah 53:3	514, 519
Isaiah 53:7	127
Isaiah 54:10	522
Isaiah 55:6	520, 536
Isaiah 55:8	338
Isaiah 55:11	102
Isaiah 57:15	20
Isaiah 57:20	146
Isaiah 58:8	245
Isaiah 58:14	501

Isaiah 60:1	144
Isaiah 60:12	134
Isaiah 60:16	246
Isaiah 60:20	499
Isaiah 61:1	38
Isaiah 63:8	246
Isaiah 63:17	533
Isaiah 65:5	130
Isaiah 66:2	12
Isaiah 66:5	520
Isaiah 66:22	41

Jeremiah

Jeremiah 1:9	435
Jeremiah 2:13	146
Jeremiah 2:32	128
Jeremiah 4:17	677
Jeremiah 5:22	519
Jeremiah 6:30	242
Jeremiah 8:8	548
Jeremiah 8:9	519
Jeremiah 9:20	519, 536
Jeremiah 10:11	550
Jeremiah 11:20	241
Jeremiah 12:2	241
Jeremiah 13:10	129
Jeremiah 14:8	246
Jeremiah 15:16	509, 520
Jeremiah 17:10	241
Jeremiah 19:3	139
Jeremiah 20:9	113, 523
Jeremiah 20:12	241
Jeremiah 21:2	536
Jeremiah 22:29	545
Jeremiah 23:16	59
Jeremiah 23:25	111
Jeremiah 23:28	112, 625
Jeremiah 23:29	113
Jeremiah 23:30	113
Jeremiah 29:15	510
Jeremiah 31:30	145
Jeremiah 32:10	145
Jeremiah 32:36	114

Jeremiah 33:22	46
Jeremiah 36:17	454
Jeremiah 36:18	141
Jeremiah 36:21	140
Jeremiah 36:36	548
Jeremiah 42:13	597
Jeremiah 44:26	595
Jeremiah 44:27	596
Jeremiah 44:28	596
Jeremiah 46:25	597
Jeremiah 48:11	126
Jeremiah 52:34	128

Lamentations

Lamentations 2:1	129
Lamentations 3:22	243
Lamentations 3:49	130
Lamentations 5:22.....	243

Ezekiel

Ezekiel 3:16	517
Ezekiel 5:1.....	139
Ezekiel 7:17.....	147
Ezekiel 13:3	450
Ezekiel 14:6	521
Ezekiel 18:2	133
Ezekiel 19:9	134
Ezekiel 20:7	597
Ezekiel 21:15	147
Ezekiel 21:16	144
Ezekiel 21:21	132
Ezekiel 21:22	129
Ezekiel 21:32	138
Ezekiel 22:12	128
Ezekiel 22:19	146
Ezekiel 24:6	133
Ezekiel 24:16	133
Ezekiel 26:7	127
Ezekiel 26:9	128
Ezekiel 26:17	129, 133
Ezekiel 27:8	132
Ezekiel 27:17	131

Ezekiel 27:24.....	139
Ezekiel 32:10	140
Ezekiel 33:2	134
Ezekiel 33:10	96
Ezekiel 33:11	96
Ezekiel 33:22	128
Ezekiel 33:25	96
Ezekiel 33:27.....	96
Ezekiel 33:33	147
Ezekiel 34:15	96
Ezekiel 34:17.....	96
Ezekiel 34:20.....	96
Ezekiel 34:26	145
Ezekiel 34:30	96
Ezekiel 34:31	96
Ezekiel 34:2	96
Ezekiel 35:3	96
Ezekiel 35:14	96
Ezekiel 36:2	96
Ezekiel 37:3	141
Ezekiel 37:4	140
Ezekiel 38:9	145
Ezekiel 39:3	139
Ezekiel 39:14	132
Ezekiel 39:17	139
Ezekiel 41:25	132
Ezekiel 42:3	129
Ezekiel 47:12.....	143

Daniel

Daniel 1:20	134
Daniel 2:4	550
Daniel 3:10	140
Daniel 3:25	81
Daniel 4:25	22
Daniel 4:26	23
Daniel 4:27	739
Daniel 5:5	146
Daniel 5:6	142
Daniel 5:24	141
Daniel 5:26.....	142
Daniel 7:9	134

Daniel 7:13	26
Daniel 7:25	147
Daniel 9:25	25
Daniel 10:13	24
Daniel 11:21	129
Daniel 11:30	130

Hosea

Hosea 2:13	138
Hosea 4:9	144
Hosea 4:13	146
Hosea 7:1	128
Hosea 7:8	141
Hosea 8:7	132
Hosea 8:9	144
Hosea 9:12	127
Hosea 10:11	127
Hosea 11:1	597
Hosea 12:2	132
Hosea 13:2	127
Hosea 13:3	127
Hosea 14:9	500

Joel

Joel 1:12	146
Joel 1:18	132
Joel 2:9	139
Joel 2:10	140
Joel 2:12	714
Joel 2:20	126
Joel 3:13	133

Amos

Amos 1:14	142
Amos 1:17	144
Amos 5:16	145
Amos 6:10	142
Amos 7:1	143
Amos 7:7	132
Amos 8:11	438, 574, 723
Amos 8:12	537

Obadiah

Obadiah 1	126
Obadiah 7	126, 127
Obadiah 11	129
Obadiah 13	14

Jonah

Jonah 1:3	128
Jonah 1:4	142
Jonah 1:5	131
Jonah 3:2	139
Jonah 4:5	142
Jonah 4:6	142, 143
Jonah 4:8	145

Micah

Micah 1:8	145
Micah 1:16	139
Micah 5:2	79
Micah 7:3	146

Nahum

Nahum 1:2	129
Nahum 2:1	140, 143
Nahum 2:4	139
Nahum 2:9	129
Nahum 2:10	142
Nahum 3:3	127
Nahum 3:12	134
Nahum 3:14	133

Habakkuk

Habakkuk 1:5	142
Habakkuk 1:6	126
Habakkuk 1:8	139
Habakkuk 1:11	141
Habakkuk 1:15	139
Habakkuk 2:1	145
Habakkuk 2:11	142
Habakkuk 3:16	145

Zephaniah

Zephaniah 1:18	141
Zephaniah 2:5	130, 518
Zephaniah 2:11	142
Zephaniah 3:1	132
Zephaniah 3:8	147
Zephaniah 3:9	127
Zephaniah 3:16	145
Zephaniah 3:19	128, 132

Haggai

Haggai 2:3	127
Haggai 2:17	126

Zechariah

Zechariah 2:4	134
Zechariah 3:2	126
Zechariah 7:12	126
Zechariah 8:5	126
Zechariah 9:8	128
Zechariah 9:10	128
Zechariah 9:14	96
Zechariah 10:8	130
Zechariah 13:9	524

Malachi

Malachi 2:12	133
Malachi 4:5	36

NEW TESTAMENT

Matthew

Matthew 1:1	36, 597
Matthew 1:21	37
Matthew 2:1	79
Matthew 3:3	41
Matthew 3:7	624
Matthew 3:12	626
Matthew 4:8	22
Matthew 4:9	210
Matthew 4:17	511
Matthew 5:13	133
Matthew 5:18	72, 553
Matthew 5:22	64, 81
Matthew 5:26	127
Matthew 5:38	126
Matthew 5:39	146
Matthew 5:41	141, 389
Matthew 5:48	498
Matthew 6:3	140
Matthew 6:8	140
Matthew 6:14	141
Matthew 6:30	131
Matthew 6:34	134
Matthew 7:6	139
Matthew 7:13	68, 145, 612
Matthew 7:14	140
Matthew 7:15	147
Matthew 7:20	438
Matthew 7:26	615
Matthew 8:2	543
Matthew 8:20	141
Matthew 9:4	21
Matthew 9:8	531
Matthew 9:13	211
Matthew 9:27	504
Matthew 10:29	389
Matthew 10:30	48
Matthew 10:32	502
Matthew 11:15	141
Matthew 11:17	140

Matthew 11:29	538
Matthew 12:25	12
Matthew 12:30	142
Matthew 12:33	147
Matthew 12:38	50
Matthew 12:41	521
Matthew 12:47	197
Matthew 13:4	128
Matthew 13:15	129
Matthew 13:21	127
Matthew 13:55	76
Matthew 15:6	60, 351
Matthew 15:9	62, 351
Matthew 15:14	75, 131, 139
Matthew 15:30	518
Matthew 16:1	50
Matthew 16:3	133
Matthew 16:17	129
Matthew 17:21	197, 393, 556, 616
Matthew 18:3	55
Matthew 18:10	707
Matthew 18:11	197, 209, 393, 556, 617
Matthew 18:16	573
Matthew 19:16	345
Matthew 19:24	140
Matthew 19:26	28, 550, 732
Matthew 20:12	130
Matthew 22:12	130
Matthew 22:14	131
Matthew 22:30	129
Matthew 23:14	197, 393, 556, 616
Matthew 23:37	145
Matthew 24:3	50
Matthew 24:27	140
Matthew 24:35	30, 71, 115, 499, 570, 773
Matthew 25:32	145
Matthew 26:18	134
Matthew 26:25	141
Matthew 26:28	164
Matthew 26:29	129

Matthew 26:36	135
Matthew 26:41	133, 146
Matthew 27:3	50
Matthew 27:6	139
Matthew 27:10.....	132
Matthew 27:19	50
Matthew 27:24	134, 147
Matthew 27:32	138
Matthew 27:63	89
Matthew 28:18	22

Mark

Mark 1:41	92
Mark 3:5	81
Mark 3:21	129
Mark 3:22	50
Mark 3:24	727
Mark 4:11	521
Mark 4:20	536
Mark 5:15	130
Mark 6:3	345
Mark 6:31	127
Mark 6:34	518
Mark 7:7	62, 123
Mark 7:8	121
Mark 7:9	122
Mark 7:13	122, 134
Mark 7:16	198, 393, 556, 616
Mark 7:33	146
Mark 7:35	146
Mark 8:11	50
Mark 8:34	717
Mark 8:36	206
Mark 9:42	143
Mark 9:44	198, 393, 556, 616
Mark 9:46	198, 393, 556, 616
Mark 9:49	201
Mark 10:24	210, 617
Mark 11:26	198, 393, 556, 616
Mark 12:37	567
Mark 13:4	50
Mark 13:5	89

Mark 13:11	132
Mark 13:31	71
Mark 14:8	452
Mark 14:21	615
Mark 14:24	164
Mark 14:44	142
Mark 14:56	607
Mark 15:28.....	198, 393, 556, 616
Mark 16:9	200, 347

Luke

Luke 1:3	442
Luke 1:47	247, 541
Luke 2:1	134
Luke 2:5	437
Luke 2:11	247
Luke 2:40	513
Luke 2:46	128
Luke 3:14	793
Luke 4:4	387
Luke 4:16	38, 127
Luke 4:21	38
Luke 4:22	506
Luke 4:23	132
Luke 5:17.....	630
Luke 5:38	132
Luke 7:43	130
Luke 7:44	515
Luke 8:11	540, 573
Luke 8:16	142
Luke 8:22	130
Luke 8:39	543
Luke 9:44	143
Luke 9:55	201, 208, 556, 617
Luke 10:26	62
Luke 10:30	129
Luke 10:33.....	141
Luke 11:15.....	50
Luke 11:16	50
Luke 11:28	387, 545
Luke 11:46	147
Luke 11:51	553

Luke 12:1	130
Luke 12:19	128, 145
Luke 12:47	141
Luke 12:51	85
Luke 12:54	133
Luke 13:3	212
Luke 13:23.....	638
Luke 14:28	139
Luke 15:13	145
Luke 15:17	129
Luke 15:27	13
Luke 15:32	143
Luke 16:17	553
Luke 16:29	62
Luke 17:25	519
Luke 17:36	198, 393, 556, 616
Luke 19:3	132
Luke 19:23	147
Luke 20:16	129
Luke 21:8	89
Luke 21:26	141
Luke 21:33	71
Luke 21:38	201
Luke 22:20	164
Luke 22:41	138
Luke 22:44	145
Luke 23:14	50
Luke 23:15	50
Luke 23:17	198, 393, 556, 617
Luke 23:28	712
Luke 23:33	226
Luke 23:41	50
Luke 23:47	50
Luke 24:23	530
Luke 24:27	552
Luke 24:32	141
Luke 24:44	552

John

John 1:1	101, 381, 503
John 1:3	224
John 1:12	536

[illegible]

Acts 6:9	355, 599	Acts 18:27	600
Acts 6:9	346	Acts 19:13	128
Acts 6:15	141	Acts 19:20	448
Acts 7:51	143, 545	Acts 20:7	127
Acts 7:54	599	Acts 20:24	142
Acts 7:55	599	Acts 20:27	61
Acts 7:59	78	Acts 20:28	219
Acts 8:30	38	Acts 20:32	504, 522
Acts 8:35	38	Acts 20:35	130, 142
Acts 8:36	216	Acts 21:13	127
Acts 8:37	199, 393, 556, 617	Acts 21:40	143, 456
Acts 9:5	202, 556	Acts 24:5	133, 141
Acts 9:32	132	Acts 24:6	556
Acts 10:16	146	Acts 24:7	199, 393, 617
Acts 10:36	534	Acts 24:23	131
Acts 11:19	355	Acts 25:11	126
Acts 11:20	355	Acts 26:1	145
Acts 11:21	355	Acts 26:28	645
Acts 11:26	355, 356, 598, 645	Acts 27:1	606
Acts 11:29	133, 356	Acts 27:2	607
Acts 12:10	245	Acts 27:3	608
Acts 12:24	448, 513, 577	Acts 27:4	608
Acts 13:1	355	Acts 27:6	346, 598, 601, 605, 607, 609
Acts 13:2	356	Acts 27:7	608
Acts 13:3	356	Acts 27:8	609
Acts 13:6	389	Acts 27:9	610
Acts 13:33	80	Acts 27:10	610
Acts 13:48	531	Acts 27:11	611
Acts 13:49	448, 544, 577, 594	Acts 27:12	612
Acts 14:22	389	Acts 27:13	612
Acts 15:18	20	Acts 27:14	613
Acts 15:19	618	Acts 27:15	614
Acts 15:32	127	Acts 27:16	615
Acts 15:34	199, 556, 617	Acts 27:17	615
Acts 16:16	12	Acts 27:18	616
Acts 16:23	621	Acts 27:20	617, 635
Acts 16:25	622	Acts 27:21	605, 618, 635
Acts 17:2	61	Acts 27:22	619
Acts 17:21	133	Acts 27:24	619
Acts 17:29	238	Acts 27:25	537, 624
Acts 18:24	346, 355, 600	Acts 27:26	621
Acts 18:26	600		

Acts 27:27	622
Acts 27:29	622
Acts 27:30	623
Acts 27:33	624
Acts 27:34	624
Acts 27:36	625
Acts 27:38	625
Acts 27:41	626
Acts 27:42	626
Acts 27:43	627
Acts 28:3	627
Acts 28:5	628
Acts 28:6	127, 629
Acts 28:8	630
Acts 28:10	630
Acts 28:11	346, 598, 601, 605, 607
Acts 28:14	605, 631, 635
Acts 28:15	134, 631
Acts 28:16	605, 632
Acts 28:17	632
Acts 28:22	633
Acts 28:24	633
Acts 28:25	38
Acts 28:27	634
Acts 28:29	199, 393, 556, 617
Acts 28:30	634
Acts 28:31	634

Romans

Romans 1:9	129
Romans 1:11	131
Romans 1:12	131
Romans 1:13	131
Romans 1:16	544
Romans 1:19	70
Romans 1:20	144, 238, 239, 741
Romans 1:21	351
Romans 1:23	243
Romans 1:24	243
Romans 1:25	211, 610, 715
Romans 1:26	243, 245, 726
Romans 1:28	242, 243

Romans 2:1	51, 390
Romans 2:3	51
Romans 2:4	211
Romans 2:6	51
Romans 2:18	517
Romans 2:23	127
Romans 3:1	354
Romans 3:4	454, 528
Romans 3:5	178
Romans 3:13	760
Romans 3:14	140
Romans 3:19	145
Romans 3:23	181, 208, 211
Romans 3:26	178
Romans 3:28	51
Romans 4:3	62, 355, 428
Romans 4:8	179
Romans 4:11	180
Romans 4:17	514
Romans 4:22	180
Romans 4:23	180
Romans 4:24	180
Romans 5:7	51
Romans 5:8	211
Romans 5:12	208
Romans 5:13	180
Romans 5:20	243
Romans 6:3	49
Romans 6:6	51
Romans 6:7	179
Romans 6:19	173
Romans 6:23	11, 181, 211
Romans 7:5	180
Romans 7:12	505
Romans 7:15	64
Romans 8:1	202
Romans 8:3	180
Romans 8:9	101, 540
Romans 8:26	731
Romans 8:31	246
Romans 9:17	104, 434, 510, 511, 512, 523, 524

Romans 10:8	182, 523
Romans 10:9	211
Romans 10:11	507
Romans 10:17	106, 387, 641
Romans 11:2	428, 512
Romans 11:32	526
Romans 12:13	130
Romans 13:1	134
Romans 13:8	521
Romans 13:9	143
Romans 13:11	130
Romans 14:10	146
Romans 14:23	641
Romans 15:4	511, 625, 627
Romans 16:4	145
Romans 16:20	388
Romans 16:22	454
Romans 16:24	199, 388, 393, 617
Romans 16:26	530

1 Corinthians

1 Corinthians 1:10	28
1 Corinthians 1:17	216
1 Corinthians 1:18	223, 618
1 Corinthians 1:21	183
1 Corinthians 1:24	544
1 Corinthians 2:4	58
1 Corinthians 2:12	435
1 Corinthians 2:13	58
1 Corinthians 3:2	624, 625
1 Corinthians 3:10	131
1 Corinthians 4:1	119
1 Corinthians 4:15	527
1 Corinthians 6:1	142
1 Corinthians 6:9	245
1 Corinthians 7:29	134
1 Corinthians 7:31	128
1 Corinthians 8:5	27
1 Corinthians 8:13	241
1 Corinthians 9:7	246
1 Corinthians 9:25	168
1 Corinthians 10:15	168

1 Corinthians 10:20	27
1 Corinthians 10:25	133
1 Corinthians 10:28	202
1 Corinthians 11:2	168
1 Corinthians 11:25	164
1 Corinthians 12:6	512
1 Corinthians 12:11	530
1 Corinthians 13:8	57
1 Corinthians 14:6	334
1 Corinthians 14:7	336
1 Corinthians 14:8	76
1 Corinthians 14:33	70, 225, 443, 568, 572, 574, 708
1 Corinthians 15:1	218
1 Corinthians 15:10	130
1 Corinthians 15:31	504
1 Corinthians 15:33	95
1 Corinthians 15:52	130
1 Corinthians 15:58	626
1 Corinthians 16:23	388

2 Corinthians

2 Corinthians 1:3	511, 525
2 Corinthians 1:24	641
2 Corinthians 2:10	246
2 Corinthians 2:14	246
2 Corinthians 2:15	225
2 Corinthians 2:17	76, 117, 221, 341, 352, 387, 592, 638
2 Corinthians 3:6	146, 164
2 Corinthians 3:14	164
2 Corinthians 4:1	118
2 Corinthians 4:2	341, 352, 717
2 Corinthians 4:5	60, 118
2 Corinthians 4:17	389
2 Corinthians 5:17	224
2 Corinthians 5:19	180
2 Corinthians 5:21	224, 618
2 Corinthians 6:14	63
2 Corinthians 6:17	112, 724
2 Corinthians 9:8	463
2 Corinthians 10:4	64, 246

2 Corinthians 10:5	252
2 Corinthians 11:3	210, 573
2 Corinthians 11:14	146
2 Corinthians 11:24	139
2 Corinthians 12:2	238
2 Corinthians 12:7	126
2 Corinthians 12:9	446
2 Corinthians 13:5	242

Galatians

Galatians 2:8	117
Galatians 2:9	132
Galatians 3:1	126, 202
Galatians 3:8	107, 430, 509, 512
Galatians 3:16	540
Galatians 3:22	430, 526
Galatians 3:24	133
Galatians 4:6	523
Galatians 4:30	428
Galatians 5:9	69, 221
Galatians 5:15	140
Galatians 6:7	144
Galatians 6:9	246
Galatians 6:12	143
Galatians 6:18	388

Ephesians

Ephesians 1:5	80
Ephesians 1:11	23
Ephesians 1:13	89, 212, 617
Ephesians 1:14	128, 130
Ephesians 2:2	21, 24
Ephesians 2:9	206
Ephesians 2:20	163
Ephesians 3:17	523
Ephesians 4:1	99, 134
Ephesians 4:3	67
Ephesians 4:14	64, 134, 616
Ephesians 4:15	633
Ephesians 4:17	134
Ephesians 4:26	64
Ephesians 4:29	142

Ephesians 4:30	63, 67, 212
Ephesians 4:32	129
Ephesians 5:18	63
Ephesians 5:23	247
Ephesians 5:26	64, 543
Ephesians 6:12	24, 573, 721
Ephesians 6:16	19, 129, 626
Ephesians 6:17	64, 387, 722

Philippians

Philippians 2:8	78
Philippians 2:16	544
Philippians 3:8	255
Philippians 4:23	388

Colossians

Colossians 1:10	99
Colossians 1:14	221, 618, 711
Colossians 1:16	80
Colossians 1:17	519
Colossians 1:27	102
Colossians 2:8	60, 457, 601
Colossians 2:9	90, 238
Colossians 2:12	132
Colossians 2:14	180, 794
Colossians 2:20	180
Colossians 3:16	540
Colossians 3:18	391
Colossians 3:24	522
Colossians 4:6	430
Colossians 4:16	331

1 Thessalonians

1 Thessalonians 1:3	142
1 Thessalonians 1:8	328
1 Thessalonians 1:10	624
1 Thessalonians 2:10	98
1 Thessalonians 2:13	59, 99, 116, 120, 512
1 Thessalonians 4:8	527
1 Thessalonians 4:9	521
1 Thessalonians 4:11	143, 192, 237

1 Thessalonians 4:16	52
1 Thessalonians 4:18.....	525
1 Thessalonians 5:2	143
1 Thessalonians 5:19	63, 67
1 Thessalonians 5:21	144
1 Thessalonians 5:23	521
1 Thessalonians 5:24	463
1 Thessalonians 5:27	330
1 Thessalonians 5:28	388

2 Thessalonians

2 Thessalonians 1:7	520
2 Thessalonians 1:8	22
2 Thessalonians 1:11.....	99
2 Thessalonians 2:4	88
2 Thessalonians 2:10	89, 536
2 Thessalonians 2:15	60
2 Thessalonians 3:11	127
2 Thessalonians 3:16	127
2 Thessalonians 3:18	388

1 Timothy

1 Timothy 1:17	20
1 Timothy 1:18	64, 246
1 Timothy 2:3	614
1 Timothy 3:16...47, 77, 591, 593, 771	
1 Timothy 4:7	144
1 Timothy 4:8	128
1 Timothy 4:13	192, 330
1 Timothy 5:12	146
1 Timothy 5:17	631
1 Timothy 6:7	147
1 Timothy 6:9	142
1 Timothy 6:10	96
1 Timothy 6:12	129
1 Timothy 6:15	25
1 Timothy 6:17	63

2 Timothy

2 Timothy 1:3	130
2 Timothy 1:9	206
2 Timothy 1:15	355

2 Timothy 1:16	349
2 Timothy 2:3	174, 443
2 Timothy 2:7	619
2 Timothy 2:11.....	77
2 Timothy 2:12	618, 708
2 Timothy 2:15	64, 192, 237, 265, 293, 619
2 Timothy 2:25	41, 704
2 Timothy 3:1	21, 565, 705
2 Timothy 3:5	705
2 Timothy 3:6	139
2 Timothy 3:7	177, 572, 634, 709
2 Timothy 3:8	242, 546
2 Timothy 3:13	89, 146, 722
2 Timothy 3:15	62, 433, 453, 463, 502, 505
2 Timothy 3:16	47, 61, 110, 342, 430, 431, 432, 437, 441
2 Timothy 3:24	141
2 Timothy 4:3	68, 613, 721, 728
2 Timothy 4:4	723
2 Timothy 4:6	128
2 Timothy 4:7	129
2 Timothy 4:9	246

Titus

Titus 1:3	247
Titus 1:4	247
Titus 1:9	526, 567, 633
Titus 1:15	226
Titus 1:16	242, 535
Titus 2:5	529
Titus 2:10	247
Titus 2:13	247
Titus 3:4	247
Titus 3:5	206
Titus 3:6	247
Titus 3:9	444
Titus 3:10	86

Philemon

Philemon 6	175
Philemon 11	134

Philemon 18	144
Philemon 19	142
Philemon 21	138
Philemon 25	388

Hebrews

Hebrews 1:3	30, 58, 519, 714
Hebrews 1:10	30
Hebrews 2:1	145
Hebrews 2:7	203
Hebrews 2:16	203
Hebrews 3:7	103
Hebrews 3:13	710
Hebrews 3:14	175
Hebrews 4:2	56, 118, 184
Hebrews 4:6	184
Hebrews 4:12	100, 134, 506, 509, 510, 530, 531, 537
Hebrews 4:13	20, 100
Hebrews 5:12	624
Hebrews 7:22	164
Hebrews 9:15	164
Hebrews 9:16	165
Hebrews 9:17	166
Hebrews 9:18	166
Hebrews 9:20	166
Hebrews 9:22	221
Hebrews 10:3	769
Hebrews 10:10	144, 772
Hebrews 11:4	11
Hebrews 11:6	63, 106, 641
Hebrews 11:12	126
Hebrews 13:1	127

James

James 1:8	147
James 1:21	505
James 1:23	143
James 2:19	520
James 2:23	180
James 4:3	147

James 5:9	140
James 5:11	132, 134

1 Peter

1 Peter 1:3	527
1 Peter 1:7	146
1 Peter 1:15	138
1 Peter 1:17	144
1 Peter 1:19	145
1 Peter 1:23	97, 339, 387, 453, 499, 505, 542
1 Peter 1:25	516
1 Peter 2:6	163, 498
1 Peter 2:15	146
1 Peter 2:19	628
1 Peter 2:21	129
1 Peter 3:9	147
1 Peter 3:12	518
1 Peter 3:14	621
1 Peter 3:15	430
1 Peter 3:17	633
1 Peter 4:3	140
1 Peter 4:4	140
1 Peter 4:16	645
1 Peter 5:2	128, 795
1 Peter 5:3	140
1 Peter 5:5	640
1 Peter 5:7	146
1 Peter 5:8	28, 619

2 Peter

2 Peter 1:12	143
2 Peter 1:13	142
2 Peter 1:15	138
2 Peter 1:17	102
2 Peter 1:19	196, 432
2 Peter 1:20	61, 568, 590
2 Peter 1:21	104, 434, 550
2 Peter 3:3	21, 41
2 Peter 3:9	448

1 John

1 John 1:7 222
1 John 2:1 126
1 John 2:4 130
1 John 2:16 709
1 John 2:18 146
1 John 2:23 83, 84
1 John 3:1 536
1 John 3:16 47, 80
1 John 4:2 618
1 John 4:18 795
1 John 5:7 101, 203, 393, 556, 617
1 John 5:15 132
1 John 5:19 24, 604

2 John

2 John 1:8 135
2 John 7 89
2 John 10 129

3 John

3 John 14 133

Jude

Jude 4 139, 145
Jude 15 133
Jude 22 131

Revelation

Revelation 1:3 227, 331, 508
Revelation 1:5 25, 80, 223, 542
Revelation 1:6 91
Revelation 1:7 26
Revelation 1:8 20
Revelation 1:18 530
Revelation 2:1 78
Revelation 2:4 129
Revelation 2:23 241, 242
Revelation 3:14 36
Revelation 5:5 22, 26
Revelation 6:1 138
Revelation 6:8 141

Revelation 7:1 129
Revelation 9:1 126
Revelation 10:9 140
Revelation 11:8 597
Revelation 11:11 2
Revelation 11:15 25
Revelation 11:19 166
Revelation 12:9 573, 754
Revelation 12:10 28
Revelation 13:16 89
Revelation 13:18 49
Revelation 14:12 144
Revelation 17:1 632
Revelation 17:4 138
Revelation 17:6 606
Revelation 17:9 349, 606
Revelation 17:14 25
Revelation 17:17 387
Revelation 17:18 349, 606
Revelation 19:13 387
Revelation 19:15 26, 144
Revelation 19:16 25
Revelation 20:4 10
Revelation 20:10 144
Revelation 21:1 41
Revelation 21:5 528
Revelation 21:11 139
Revelation 22:16 87, 88, 195
Revelation 22:18 552, 610
Revelation 22:19 109, 116, 201
Revelation 22:21 36, 135



Appendix: Modern Version Scripture Index

Amplified Version		
Exodus 29:14	254	
ESV		
Genesis 6:4	256	
1 Kings 6:3	257	
Esther 1:6	258	
Job 32:8	442	
Psalms 12:6	205	
Psalms 23:1	172	
Isaiah 14:12	196	
Matthew 9:13	212	
Matthew 12:47	197	
Matthew 17:21	197	
Matthew 18:10	209	
Matthew 18:11	197	
Matthew 23:14	197	
Matthew 26:28	164	
Mark 7:16	198	
Mark 9:44	198	
Mark 9:46	198	
Mark 9:49	201	
Mark 10:24	211	
Mark 11:26	198	
Mark 14:24	164	
Mark 15:28	198	
Luke 1:3	443	
Luke 2:33	222	
Luke 9:55	201, 209	
Luke 17:36	198	
Luke 22:20	164	
Luke 23:17	198	
Luke 23:33	226	
John 3:13	202	
John 5:4	199	
John 6:47	210	
John 8:59	202	
Acts 3:13	218	
Acts 4:24	167	
Acts 8:36	217	
Acts 8:37	199	
Acts 9:5	202	
Acts 15:34	199	
Acts 24:7	199	
Acts 28:29	199	

Romans 6:19	173
Romans 8:1	202
Romans 10:8	181
Romans 16:24	199
1 Corinthians 1:18	223
1 Corinthians 1:21	183
1 Corinthians 9:25	168
1 Corinthians 10:28	202
1 Corinthians 11:25	164
1 Corinthians 14:38	169
1 Corinthians 15:1	220
2 Corinthians 2:15	225
2 Corinthians 3:6	164
2 Corinthians 3:14	164
2 Corinthians 5:21	224
2 Corinthians 10:5	253
Colossians 1:14	221
Colossians 2:14	181
1 Thessalonians 4:11	192
1 Timothy 4:13	193
1 Timothy 6:15	167
2 Timothy 2:3	174
2 Timothy 2:15	192
2 Timothy 3:16	441
Galatians 3:1	202
Ephesians 1:13	213
Ephesians 5:9	169
Ephesians 6:12	169
Hebrews 2:7	203
Hebrews 2:16	203
Hebrews 4:2	184
Hebrews 4:6	184
Hebrews 7:22	164
Hebrews 9:15	164
Hebrews 9:17	166
Hebrews 9:18	166
Hebrews 9:20	166
Hebrews 12:12	203

2 Peter 1:19	196
1 John 1:7	222
1 John 5:7	203
1 John 5:19	23
Revelation 1:5	223
Revelation 6:10	167
Revelation 11:19	166

God's Word Translation

Exodus 29:14	254
Esther 1:6	258

Inclusive Language

John 5:26	385
Colossians 3:18	391

Inspired Version

John 1:1	381
----------------	-----

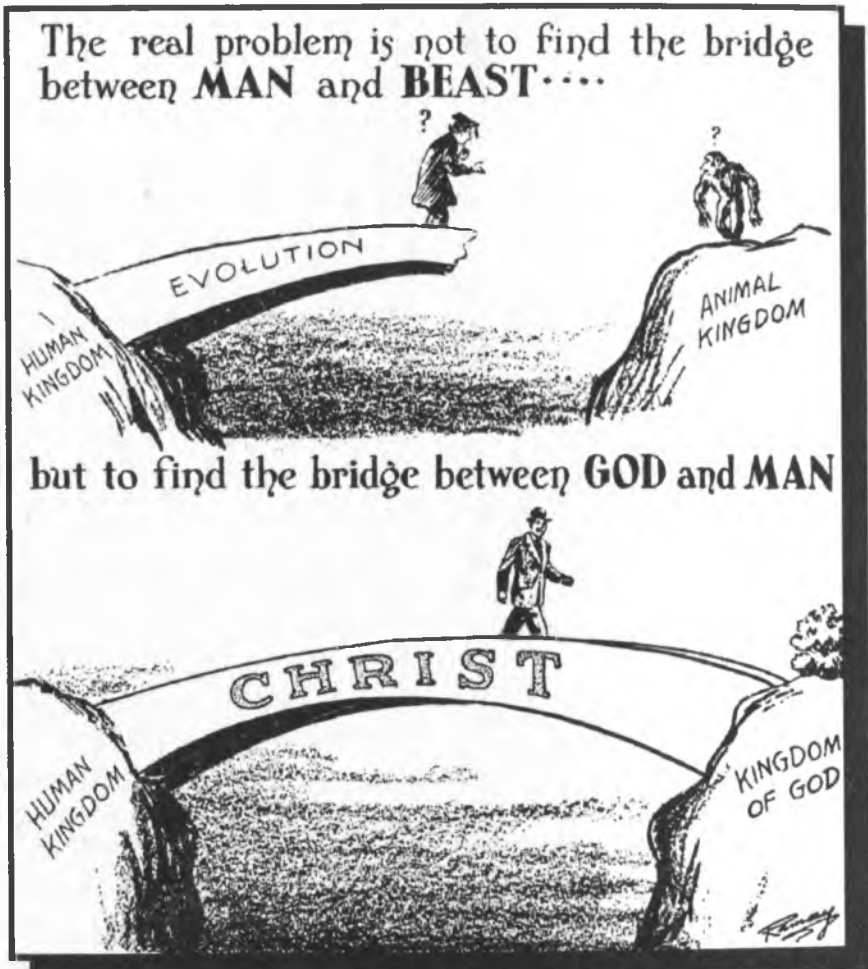
NASV

Genesis 6:4	256
Exodus 29:14	254
1 Kings 6:3	257

NIV

Genesis 6:4	256, 260
Genesis 12:9	260
Genesis 14:1	260
Genesis 49:14	261
Exodus 28:20	260
Exodus 29:14	260
Exodus 29:14	254
Exodus 35:22	260
Numbers 34:5	261
Deuteronomy 18:3	260
Deuteronomy 22:8	260
Deuteronomy 27:6	260
Deuteronomy 32:11	260
Joshua 2:23	260

1 Samuel 13:5	260	Matthew 2:1	260
1 Samuel 18:8	260	Matthew 18:10	707
1 Kings 6:3	257	Matthew 27:27	260
1 Kings 21:5	261	Mark 1:41	92
2 Kings 19:6	261	Luke 1:3	442
2 Kings 20:7	260	Luke 3:16	261
Ezra 8:36	251	Luke 12:51	85
Esther 1:6	258	Acts 7:59	79
Esther 3:12	261	Acts 13:8	261
Job 12:6	260	Acts 13:33	80
Job 32:8	442	Romans 16:1	92
Psalms 49:16	260	1 Corinthians 1:18	95
Psalms 76:4	261	1 Corinthians 15:33	95
Psalms 104:26	260	Galatians 2:9	261
Proverbs 14:33	261	1 Timothy 3:11	93
Proverbs 23:10	260	1 Timothy 3:12	93
Proverbs 31:4	94	1 Timothy 3:16	77
Song 1:13	261	2 Timothy 2:12	708
Song 1:16	261	2 Timothy 2:20	260
Song 7:5	261	2 Timothy 3:16	441
Isaiah 14:12	196	Titus 3:10	86
Isaiah 14:12	88	1 Peter 4:4	260
Isaiah 16:6	256	1 John 5:19	23
Isaiah 20:3	260	Jude 12	261
Isaiah 30:17	260	Revelation 1:6	91
Isaiah 40:23	260	Revelation 4:3	260
Isaiah 59:13	260	Revelation 20:14	260
Jeremiah 2:6	261		
Jeremiah 2:30	261		
Jeremiah 23:30	114		
Jeremiah 46:20	260		
Daniel 3:3	261		
Daniel 11:43	260		
Hosea 4:13	261		
Micah 5:2	79		
Habakkuk 2:11	261		
Habakkuk 3:11	260		



Robert Lowth, Professor of poetry at Oxford University said that the King James Bible is *"the noblest monument of English prose."*



Appendix Word Index

Symbols

1 John 2:23, italicized 83
3:16's 47
23rd Psalm 171
95 Theses 806
400 years 73

A

Aaron 446
 inspired? 432
Aaron ben Moses ben Asher 551
ablativ 809
abortion
 legalized by Supreme Court 697
Abortion Analogy
 when does life begin 436
Abraham or the scripture 107
abridged dictionary
 (A-G) 265-290
 (H-Z) 293-323
According to God's WORD 540
According to the LORD 539

accuracy 149
Act of Supremacy 669
Acts chapters 27 and 28 601
 (part 1) 603-619
 (part 2) 621-636
Adam and Methuselah 734
Adams, John Quincy
 quote: veneration of Bible 644
adelphos 81
A Dictionary of Slang and Unconventional English 812
adopted sons 80
Adramyttium, ship of 607
adultery, a filthy vice according to
 King James 371
Adventist movement 687
adversaries 151
advertising gimmicks 332
affairs of this life 174
agendas 82
agglutinating 815
Aiken, Janet 816
ain't 234

Aitken, Robert
 prints first complete English lan-
 guage Bible 684

Albigenses 60, 585, 659, 803

Aleppo Codex 551

Alexander the Great 343

Alexandria 342, 354-355
 history of 343

Alexandria, Egypt 342, 569, 595, 598,
 599-601, 603, 604, 605

Alexandria in Scripture 346

Alexandrian 356, 595

Alexandrian text 152, 253, 343-345,
 603, 604

Alford's annotated Greek New Testa-
 ment 688

allegorical
 Philo's approach 344

all roads lead to Rome 609

all scripture is profitable for doctrine
 342

alma mater 565

al-Qaida
 Sunnites' terrorist group 654

American Baptist Association 692

American Bible Union version 689

American Dictionary of the English
 Language, Noah Webster 1828
 686

American Heritage Dictionary
 10,000 additions 576

American Standard Version 160, 352
 published 691

America's greatness 17

Amplified version 90, 695

Anabaptists 647, 656, 670

anathema 43

Angel of Light 753

Angel of the Lord 450

Anglican Argument 461-462

Anglican Church 669

animate traits 110

An individual
 can be disobedient to GOD 535
 can be disobedient to God's WORD
 535
 can believe GOD 537
 can believe God's WORD 538
 can decline from God's WORD 534
 can decline from the LORD 534
 can depart from GOD 535
 can depart from God's WORD 535
 can err from God's WORD 533
 can err from the LORD 533
 can forget GOD 537
 can forget God's WORD 537
 can forsake God's WORD 538
 can forsake the LORD 538
 can incline his heart to God's
 WORD 535
 can incline his heart to the LORD
 535
 can inquire of GOD 536
 can inquire of God's WORD 536
 can know GOD 534
 can know God's WORD 534
 can learn God's WORD 538
 can learn of the LORD 538
 can mediate on God's WORD 534
 can mediate on the LORD 534
 can receive God's WORD 536
 can receive love from GOD 536
 can receive love from God's WORD
 536
 can receive the LORD 536
 is to love God's WORD 534
 is to love the LORD 534
 is to respect God's WORD 535
 is to seek out God's WORD 537
 is to seek out the LORD 536
 stands naked before GOD 537
 stands naked before God's WORD
 537

Anno Domini, defined 645

- anointed one 222
 Anonymous
 quote Word became a person 426
 antecedent 326
 Antioch 342, 354, 557, 598, 604
 Antiochian texts 577, 603
 Antioch of Syria 343, 594
 “anyone who is angry” 81
*A Perfect Description of the People
 and Country of Scotland*
 Sir Anthonly Weldon wrote 368
 Apocrypha 492–494
 Basilcon Doron 493
 completely removed
 British and Foreign Bible Society
 496
 Hampton Court document 495
 not one quotation in NT 560
 prohibition printing without 677
 Puritans and Presbyterians lobby for
 removal 496
 Apocryphal
 defined 342
 Apocryphal books
 Rome added to scripture 342
 Apollo 8 448
 Apollos 346, 599
 Apostles vs. Apostates 638
 apostolic gifts 57
 Apostolic text 577
 apparatus 564
 appeasement 654
 Aquilla 600
 Aquilla and Priscilla 346
 Arabs 595
 Aramaic 550
 archaic
 defined 326
 Archaic
 derivative copyright 249–261
 archaic language 160
 archaic language definitions 229–246
 archaic term
 Martyn Lloyd-Jones 235
 Arian Christology 378
 Arias, Blanco Garcia 803
 Aristotle 252
 Arminianism 466, 468
 Arminian soteriology 378
 Arnoldists 656
 Arnold of Brescia 657
 Arundelian Constitutions
 forbids unauthorized translation 664
 “ascend up” 52
 “aspire to live quietly” 192
 Assemblies of God 693
 astronauts
 read the KJB 448
 ASV 160
 Athenian wreath 168
 atonement 179
 attentive audience
 preaching for two hours 470
 Augustine
 doctrine of original sin 649
 infant baptism 649
 authority
 John MacArthur 219
 Authorized Version 676
 autographs 547
 Avon Publishers 90, 611, 782
 Azusa Street “Revival” 692
- ## B
- Babbington, Anthony
 wished to overthrow Elizabeth 675
 Babel
 Lancelot Andrews
 Interpreter-General 465
 Baby Boomers 331
 Babylonia 551
 Babylonian script 738
 Bacon, Sir Francis 464
 The Great Instauration 360

- Bakker, Jim 698
 Balaam 450
 expressing God's message 459
 Balak 450
 balanced Bible 36
 Banning
 quote on Christian vocabulary 574
 baptism 19
 ESV's perversion of doctrine 215–217
 baptismal regeneration 217, 686
 baptism for the remission of sins 345
 baptism of John 346
 Baptist acronym 656
 Baptist Bible published 687
Baptist History Preservation Society 571
 Baptists
 publish American Bible Union version 689
 baptize babies 216
 Barker, Kenneth
 NIV executive director 614
 on inspiration 442
 Barton, Bruce
 prove Bible's divine authority 496
 Baruch 454
 inspired? 432
Basilicon Doron
 quote to his son 358
Basilikon Doron 364
 details written to King James' son 371
 battleground 120
 Baugh, Albert 817
 Bear Bible 804
 "become the righteousness of God" 224
 Beecher, Henry Ward 136
 quote on Bible bottom of ocean 394
 "beer" 94
 Begin, Menachim 595
 "being saved" 224
 Ben Asher family 551
 Ben Chayyim Masoretic Text 551, 551–552
 Ben Naphtali family 551
 besom of destruction
 defined 236–237
 Beza's first Greek New Testament 673
 Bible-agnostic 337
 bible buffet 105
 Bible-denier 337
 Bible is one book of 66 550
 Bible misprints
 Discharge Bible 685
 Ears To Ear Bible 685
 great He Bible 676
 Idle Shepherd Bible 685
 Religious Bible 677
 Standing Fishes Bible 685
 Vinegar Bible 681
 Wicked Bible 677
 Bible tells me so, the 55
 Biblia Hebraica 551
 Biblia Rabbinica 551
 Biblica 73, 75
 biblical English 332
 biblical pronouns 326
 Biblical Second Person Pronoun Inflection 813
 Biblicists 63
 Bill of Rights 684, 685
 Biographical sketch
 King James 373
 Bishops' Bible 673, 777
 KJB follows first 262
 Blackstone, William
 quote on Common Law of England 807
 blains 259
 Blayney, Benjamin
 standardized spelling 682

blood
 missing in Colossians 1:14 221
 of God shed 219
 washed us from our sins 222
 blood of Jesus Christ 218–219, 222
 Bloody Mary Tudor
 Catholic Queen of England 629
 becomes Queen of England 671
 Bob Jones University 571
 Bombasius, Paulus 584
 Bomberg, Daniel 551
 first Biblia Rabbinica Bible 667
 book 115–116
 Book of Mormon 381
 born again 97
 Born again through God's WORD
 542
 Born again through the Spirit of GOD
 542
 Boston Tea Party 683
 branches of government 18
 Brewer, David Josiah
 quote on sacred book 808
 brotherly conversion 472
 Brown, John
 blow up HMS Gaspee 682
 Bruce, F. F. 329
 Buchanan, George 361
 Buddhist 181
 Bull Ad exstirpanda
 authorizes torture for confessions
 661
 Bunyan, John
 Pilgrim's Progress 679
 Burgon, Dean 593
 Vaticanus is most fabricated text
 665
 Burgon, John William
 cherished the Bible 456
 on inspiration 434, 454
 on inspiration and preservation 443
 on an uninspired Bible 429

burning fire 113
 Byzantine text 577, 594–595
C
 Caesarean 595
 calling upon God 78
 Calvary 225–226
 Calvinism 161
 Calvinistic theology 166
 Calvin, John 161
 Presbyterians continue his teachings
 673
 Cambridge Company 469–471
 Cambridge edition 677
 Campbell, Alexander 686
 Camp David Accords 595
 Canada 793
 canceling the record of debt 181
 Carey, Matthew
 publishes Catholic bible in US 684
 Carey, William 107
 carry the bag 105
 Carter, Mickey 67
 on education 428–429
 Casket Letters
 prove Bloody Mary's conspiracy
 675
 Cassidy, Frederic 812
 Catesby, Robert
 Gunpowder Plot 676
 Cathari 60, 656, 657
 Cathedral of St. Peter begins in Rome
 666
 Caxton, William 817
 Chadwick, Owen 585
 chaff 112
 Chaldee, Syriac, and Arabic
 Miles Smith, translator 477
 Chamberlain, Neville
 appeasement 654
 chameleon 709
 chapter divisions 42

Charismatics 451
 Chayyim, Jacob ben 551
 chief corner stone 163
 Children's Futures 711
 "child's father" 76
Chinese character
 Beginning 759-761
 Choice 757-758
 Covet 758-759
 Create 743-746
 Devil 753-754
 Example 770-772
 Forbids 748-750
 Garden 746-747
 Happiness 748
 Hide 763-764
 Holy 739-740
 Naked (after fall) 762-763
 Naked (before fall) 751-753
 Righteousness 767-770
 Sit 750-751
 Sorrow 761-762
 Spirit 740-742
 Tempter 754-755
 Want 757-758
 Chinese language and the
 Soul 764-767
 Chinese language dates 733
 CHRIST dwells in you 540
 Christian
 pinned on believers of Christ 643
 Christian book publishing market 782
 Christianity Today 695
 Christian nation 18
 Christians
 AD43 first called 645
 first called in Antioch 604
 first in Antioch 356
 Christ in you 102
 CHRIST is a seed 540
 CHRIST is the power of God 544
 Christ's deity 76

Chronological History

1st to 6th centuries 645-651
 7th to 12th century 653-658
 13th to 17th centuries 659-679
 18th to 21st centuries 681-701
 introduction 637-644
 Church of Christ 216-217
 Church of Christ founded 686
 Church of England 365
 39 articles 494
 its demise 462
 Church of Latter Day Saints 570
 churl 259
 cieleo 259
 civilian pursuits 174
 Clarke, John
 exiled from Massachusetts Bay
 Colony 677
 father of the American Baptist 679
 first baptist church in America 678
 Clement of Alexandria 344, 604, 647
 clergy-laity 137, 567, 794
 Codex Leningradensis 551
 Coke, Sir Edward 366, 819
 college 148
 college professor 233
 Comforter
 or Helper, Counselor, Advocate or
 Paraclete 251
 committed relationships 391
 Communist Manifesto 687
 Community of Christ
 Reformed Mormons 379
 compassion 92
 composed the Preface
 Miles Smith 477
 conclaves
 simply confirmed canon 551
 Conflate Theory 592
 Confucius 737
 confusion 707
 confusion of languages 734

- Conservative Baptist Association 694
 Constantine 349, 590, 623
 by this sign conquer 648
 commissions Eusebius 649
 Edict of Milan 648
 orders 50 copies from Eusebius 604
 Constantinople 590
 Contemporary English Version 699
 contextual idiom 83
 Convocation of Canterbury 609
 Copying God's Hebrew Text
 the steps 560-561
 copyright
 qualifying with changes 262
 coronation
 King James I 465
 corrupt 117
 the word of God 341
 Corso, Lee 790
 Corvette 35
 cosmic powers 169
 cotes 259
 Council at Blackfriars 581
 Council of Constance 583
 elects a third pope 662
 elects Martin V as pope 664
 Council of Ephesus
 "Mother of God" 650
 Council of Florence
 proclaims dogma of purgatory 664
 Council of Lérida
 Inquisition to Dominicans 661
 Council of Nicea 648
 Council of Trent 351, 585
 decrees Latin Vulgate 671
 Council of Verona 658
 Council on Foreign Relations 788
 counterfeit 573, 705
 Counterfeit Bibles 709
 covenant 164
 Covenant theology 161, 164
 Coverdale, Miles
 quote from introduction to his Bible
 translation 375
 Coverdale's Bible 670
 Cranmer
 made Archbishop of Canterbury 669
 Cranmer's Bible 670
 Cranmer, Thomas 672
 burned at the stake 672
 created being 345
 creed 57
 critical of King James Bible
 young preacher 476
 Critical Text
 consist of about 45 texts 649
 Critical Text and the Textus Receptus
 564
 critics 150
 crookbackt 259
 crosses, images and relics
 Rome authorizes their worship 655
 cross reference 191
 Crossway Publishers 161
 crown of boasting 168
 crucifix
 instituted in the 5th century 650
 crusades 657-659
 first of nine begin 657
 Custer, Stewart 571
 Cyprian
 bishop of Carthage 556
- D**
- Danby, Keith 75
 Dark Ages 361
 Darnley, Lord 361
 Darwin, Charles
 Descent of Man 690
 The Origin of Species 688
 dative 809
 "Day Star" 195-196
 deacon 92
 Dead Sea Scrolls 694

"deceitfulness of sin" 108
 defining words
 Bible's internal method 234
 definitive absolute standard 263
 deification of Mary 74
 Denmark, Anne of
 married King James 370
 Dennis, Lane 178
 derivative copyrightable work
 253-257, 616
 destroy the Second Temple 645
 destruction of faith 118
 deuterocanonical books 42, 558
 Deuteron-Isaiah theory 39
 developments in the English language
 777
 dictionaries
 slang words 234
 dictionary 160, 260
 Dictionary
 abridged (A-G) 265-292
 abridged (H-Z) 293-324
 Dictionary of Biblical Tradition in
 English Literature 329
 Diet of Worms 806
 difficult 211
 Dionysius 578
 direct objects 810
Discovery of Genesis 737
 dishonesty 117
 distinct sound 326, 332-334
 disunity 67, 170
 divide 85
 divides the Bible into chapters 660
 divides the New Testament into chap-
 ters 672
 divides the Old Testament into chap-
 ters 664
 divide the Old Testament into verses
 1448 664
 divine authority 120
 Divine Inspiration of the Bible 451

Divine Right of Kings, the 362
 divine waste of time 446
 division 85, 705
 divisive person 86
 Dixon, A.C.
 quote on relying on Holy Spirit 587
 Dobson, James 178
 Doceticism 221
 doctrine 192, 193
 every change effects 342
Doctrines and Covenants 381
 "Dominion of God"
 replaces Kingdom of God 386
 domino effect 165
 Donatists 60, 650, 657
 Donne, John 464
 Douay-Rheims version
 published in America 684
 Dowler, Milly 781
 dreamers 112
 dreams 112
 dung 254
 Duport, John
 translators 488
 dynamic equivalence 82, 386

E

earth's foundation 29
 Eastern Orthodox religion 657
 Eastern text 577
 Eck, Johann
 Leipzig Debate, terms Lutheran 668
 eclectically modified 85
 eclectic Greek text 688
 eclectic text 590, 607
 Eddy, Mary Baker
 Science and Health 690
 educate
 Martyn Lloyd-Jones 236
 education 56, 150, 565
 a means to an end 429
 Edwards, Jonathan

- removed from pastorate 682
- Sinners in the Hands of an Angry God* 681
- effectually 115–119
- Egypt 595–601
 - house of bondage 597
 - iron furnace 597
- Egyptian hieroglyphics 738
- Egyptian Ptolemies 343
- elect 167
- electrons 36
- Elizabethan English myth 229
- Elizabeth becomes Queen of England 672
- Elizabeth, Queen, died 1603 365
- Ellison, Keith
 - first Muslim elected to US Congress 700
- Elohim 561
- eloquence 106
- Elzevir's First Greek New Testament 677
- Emperor Phocas
 - first to be called "pope" 653
- endures hardness 174
- England
 - time revolves around 448
- English 445, 575
 - primary medium of word of God 562
- English Civil War 368
- English language 448
 - Alexander McClure 235
- English of nearly three generations
 - earlier, Alister McGrath quote 262
- English replaces French
 - language of law 662
- English replaces Latin
 - in schools except Oxford and Cambridge 662
- English Revised Version 69, 160
 - begins 690
 - Convocation of Canterbury authorizes 609
 - published 691
 - English Standard Version 161–173, 717
 - English verb endings
 - eth, -s virtually obsolete in 1611 263
 - entrails 254
 - Episcopalians 384
 - Erasmus, Desiderius 583
 - first Greek New Testament 666
 - Treatise on Preparation for Death 584
 - ERV 160
 - Estienne, Robert
 - divides NT into chapters 672
 - Stephens Greek NT 671
 - ESV 161–173
 - 23rd Psalm 172
 - aspire to live quietly 192
 - canceling the record of debt 181
 - civilian pursuits 174
 - corrupt see and fruit 177–191
 - cosmic powers 169
 - crown of boasting 168
 - deceptive advertising 169
 - folly of what we preach 183
 - fruit of light 169
 - good news 184
 - harder words 184–189
 - Jesus is Lord 181
 - Lordship salvation 181
 - perversion of salvation 215–226
 - preaching to proclamation 182
 - prosperity doctrine 182
 - salvation 205–211
 - sensible people 168
 - sissified terminology 174
 - Substitute savior 195–201
 - traditions 168

eternal existence 19
 Ethiopian eunuch 38
 etymology 735
 of the word "offend" 241
 eunuch 216
 Eusebius 589
 creates 50 copies of text for Con-
 stantine 604
 transcribes 50 copies 649
 Evangelical Lutherans 384
 Eve 65, 69
 Everyone should fear God's WORD
 546
 Everyone should fear the LORD 546
 every word of God 109
 evil communication 95
 evolution 33, 592, 594, 710, 744, 745
 exclusivists 155
 excommunicated 661
 excommunicated Luther 806
 excrement 254
 executive 18
*Exposition of the Epistle to the Ro-
 mans*
 Robert Haldane 428
 expository preaching 60
 expressions 125
 expulsion of 100,000 Jews 665
 extinction 191
Extracts on Science 565
 Ezra 548

F

fables 68
 Fairclough, Daniel
 translators 477-478
 fair havens 609
 faith 106, 119
 faith and logic 34
 faithful 119
 faithfulness 119
 famine

 of hearing God's words 573
 farmer, the tailor, the traveler, and the
 Turk 585
 fasting
 eliminated in modern versions 622
 fasting on Fridays and during Lent
 656
 Father-Mother 386
 father of modern scientific textual
 criticism 680
 father of rationalism
 J.S. Semler 683
 Fawkes, Guy
 The Gunpowder Plot 366, 465
 fear 795
 Fifth Company of Translators 486-
 488
 figuratively 63
 filth 255
 firmament
 defined 237, 237-238
 First Great Awakening 682
 First Westminster Company 464-468
 Five Points of Calvinism 167
 fled to Geneva, Switzerland
 Stephanus, Robert 587
 Focus on the Family 178
 folly of what we preach 183
 footnote 81, 93, 95, 117, 197, 593
 Mark chapter 16 200
 textual criticism 201
 footnotes 78, 617, 622, 639
 Forbes magazine 788
 force of government
 enforce religious dogmas 643
 foreseeing 107
 forgiveness of sins 221
 for this cause 99
 Fosdick, Harry Emerson
 preaches against Second Coming,
 etc. 693
 foundation

sinking-sand 227
 Founding Fathers 378
 Fourteen Rules 775-780
 Franklin, Benjamin
 quote on holidays 546
 free will 23
 French 17, 233
 Freud 594
 Fries, Charles F. 816
 Froben, John 583
 from ancient times 79
 from everlasting 79
*From the Mind of God to the Mind of
 Man* 594
 froward 259
 frozen in time 576
 fruit 437
 fruit of light 169
 fruit of the Spirit 169
 Fuller, Charles 693
 Fuller Theological Seminary 694
 renounces biblical inerrancy 697
 Futurist magazine 331

G

Gagarin, Yuri
 cosmonaut 449
 Gano, John
 Chaplain of Continental Army 683
 garbage 255
 Garden of Eden 339, 598
 garment of light 752
 garret 136
 Gaussen, Louis
 on inspiration 451
 gender inclusive 75, 81, 86, 178
 gender-neutral agenda 86
 gender neutral language
 rejected by Christopher Hitchens
 652
 General Association of Regular Bap-
 tist Churches (GARB) 693
 Genesis Road 732
 Geneva Bible 672
 first with standard verses 587
 reprinted and authorized in Scotland
 674
 Geneva, Switzerland 672
 genizah
 stored the parchments 561
 German 233
 German rationalism 337, 462
 Gettysburg Address 378
 Gipp, Sam 569, 578, 593
 Girkins, Maureen 75
 glede 259
 Gnostics 60
 GOD can be blasphemed 528
 GOD can be obeyed 528
 GOD can deliver 527
 GOD can manifest people 530
 GOD can pierce 531
 GOD comforts 525
 GOD concludes 526
 Godde
 will eventually be Goddess 386
 God dwell in you 101
 God-fearing nation 18
 GOD gives a heritage 526
 GOD has begotten the redeemed 527
 Godhead
 defined 238-239
 GOD is a buckler 529
 GOD is a divider 530
 GOD is alive 530
 GOD is despised 527
 GOD is everlasting 528
 GOD is faithfu 526
 GOD is our shield 529
 GOD is to be glorified 531
 GOD is true 528
 GOD made the heavens 531
 GOD makes us wiser 526
 GOD melts people 527

General Association of Regular Bap-
 tist Churches (GARB) 693

- god of this world 26, 27
 God-orchestrated process 562
 GOD provides help 529
 God's thoughts 338
 God's unchanging word 75
 God's WORD blesses 508
 God's WORD brings tears 515
 God's WORD can be against you 518
 God's WORD can be blasphemed 529
 God's WORD can be chosen 515
 God's WORD can be esteemed 515
 God's WORD can be forsook 515
 God's WORD can be in your heart 523
 God's WORD can be obeyed 528
 God's WORD can be revealed 520
 God's WORD can clean you 543
 God's WORD can deliver 527
 God's WORD can give sight 518
 God's WORD can harden hearts 524
 God's WORD can hide 513
 God's WORD can keep you alive 517
 God's WORD can make you to understand 516
 God's WORD can manifest people 530
 God's WORD cannot be broken 511
 GOD's WORD can pierce 531
 God's WORD can quicken 516
 God's WORD can speak 507
 God's WORD can you build up 522
 God's WORD causes man to tremble 520
 God's WORD comforts 511, 525
 God's WORD commands repentance 521
 God's WORD concludes 526
 God's WORD converts 522
 God's WORD declares 511
 God's WORD dwells in you 540
 God's WORD endureth forever 516
 God's WORD gives a heritage 526
 God's WORD gives life 522
 God's WORD gives understanding 513
 God's WORD gives us an inheritance 522
 God's WORD gives wisdom 517
 God's WORD grew 513
 God's WORD has begotten the redeemed 527
 God's WORD has mercy 512, 523
 God's WORD has power 510
 God's WORD has songs 514
 God's WORD heals 516
 God's WORD holds all things together 519
 God's WORD instructs 517
 GOD's WORD is able 504
 God's WORD is a buckler 529
 God's WORD is a counselor 502
 God's WORD is a delight 501
 God's WORD is a divider 530
 God's WORD is alive (quick denotes life) 530
 God's WORD is a seed 540
 God's WORD is despised 527
 God's WORD is eternal 499
 God's WORD is everlasting 528
 God's WORD is faithful 526
 God's WORD is from the beginning 503
 God's WORD is good 502
 God's WORD is gracious 506
 God's WORD is holy 505
 God's WORD is in heaven 498
 God's WORD is known 502
 God's WORD is life 544
 God's WORD is light 499
 God's WORD is longed for 514
 God's WORD is magnified 506
 God's WORD is our rejoicing 504
 God's WORD is our shield 529
 God's WORD is perfect 499

- God's WORD is powerful 506
 God's WORD is precious 498
 God's WORD is pure 500
 God's WORD is right 500
 God's WORD is righteous 497
 God's WORD is set at nought 523
 God's WORD is spirit 498
 God's WORD is strength 501
 God's WORD is sure 504
 God's WORD is sweet 501
 God's WORD is the judge 500
 God's WORD is the power of God 544
 God's WORD is the seed 505
 God's WORD is to be confessed before men 502
 God's WORD is to be glorified 531
 God's WORD is tried 499
 God's WORD is true 528
 God's WORD is truth 498
 God's WORD is understanding 503
 God's WORD is upright 503
 God's WORD is wonderful 504
 God's WORD is wondrous 501
 God's WORD made the heavens 531
 God's WORD makes us wiser 526
 God's WORD may be found 520
 God's WORD melts people 527
 God's WORD preaches 512
 God's WORD produces joy 509
 God's WORD produces rejoicing 508
 God's WORD provides help 529
 God's WORD quickened 514
 God's WORD raises up 510
 God's WORD reads your mind 509
 God's WORD rewards 508
 God's WORD runs 509
 God's WORD sanctifies 521
 God's WORD says 509
 God's WORD sees the future 512
 God's WORD shows things 510
 God's WORD talks 517
 God's WORD teaches 519
 God's WORD teaches to love the brethren 521
 God's WORD was hated 543
 God's WORD washes 543
 God's WORD was published 544
 God's WORD was rejected 519
 God's WORD will go forth 544
 God's WORD will put you through trials 524
 God's WORD works 512
 Golden Age 460
 good news 184
 Good News for Modern Man 696
 Good Shepherd 335
 Gospel 184
 and the blood of Jesus Christ 218–219
 got angry, 81
 Gottcent, John H. 329
 government 18, 796
 Grace Community Church 219
 grammar 86
 grammar school
 teaching of Latin grammar 464
 Graves, J.R.
 American Baptist Association 692
 Great Awakening 107
 Great Bible 670, 777
 Bishops' Bible follows 262
 Great Britain
 united under King James 361
 great Grecian 470
 Great Rabbinic Bible 551
 Great Synagogue and the Masoretic Families 549–553
 Grecian Platonism 348, 601
 Greek 53, 81, 84, 165, 456, 563
 Greek cases 809
 Greek is first taught at Oxford University 666
 Greek language 448

Greek lectionaries 579
 Greek Orthodox 657
 Greek philosophy 344
 Greeley, Horace 247
 Greenwich Mean Time 449
 Gregory I

sanctions Latin language for prayer
 and worship 650

sanctions purgatory 651

Griesbach Johann Jakob

Greek New Testament 685

Grudem, Wayne 178

Gunpowder Plot 363, 366, 465, 676,
 818

Gutenberg Bible 558

contains Latin Vulgate 665

Gutenberg, Johannes

first printing press 665

Guthrie, Thomas

Quote on Bible is an armory 718

H

hades

defined 240

Hagaiographa or Kethuvim 552

Haldane, Robert

on inspiration 427–428

Half-Way Covenant

allows partial membership 679

Hamas

Sunnites' terrorist group 654

hammer 113

Hampton Court Conference 365, 675,
 775, 820

John Reynolds 472

Lancelot Andrews 465

Hampton Court document 495

hardened hearts 108

Harding, John

translators 472

HarperCollins 90, 611, 701, 781

Harper & Row 611

hear the word 329

Hebraic idioms 776

Hebraist

Thomas Harrison, translator 470

Hebrew 53, 196, 456

Hebrew Canon 547–548

Hebrew, Greek, Chaldee and Syriac

and familiar with eleven other
 languages

Lancelot Andrews 465

Hebrew idioms 777

Hebrew Old Testament is first printed
 666

Hebrews commentary by MacArthur
 219

Hebrew terms 553

Hebrew version

of the Old Testament 562

Hell

defined 239–240

Henricians 60

Henry, Patrick 53

Quote on the Bible's worth 292

Henry, Prince 363

Henry VIII

ascends to throne 666

*He Opened the Book... He Closed the
 Book* 38

Hepburn, James 361

heretick 85, 86

Heston, Charlton 31

hidden or secret books, Apocrypha
 558

Hills, Edward F.

The King James Version Defended
 444

Hindu 181

Hippolytus 347

his God and Father 91

History of Antioch 353

History of Rome 348

History of the Bible in English 329

- His vs. Its
 the use of "thereof" 263
 Hitchens, Christopher
 quote on contemporary versions 651
 quote: religion 658
 HMS Gaspée burning 682
 Holland, Thomas
 translators 474
 Hollywood 46
 Holman 611
 Holman Christian Standard 700, 717
 backlash to NIV inclusive 178
 Holmes, Obadiah
 beaten on streets of Boston 678
 Holy Ghost saith 103
 Holy laughter 699
 Homer's Iliad 341
 honest Izaak Walton 475
 Hort, Fenton John Anthony 66, 590,
 604, 688
 house of cards 348
 "how that Christ died" 218
 Hubbard, L. Ron 694
 Hubner, Jamie 259
 Hudson, Gary 598
 Human One 386
 Hus, John
 burned at the stake 664
 Hutten, Leonard
 translators 485
 Hybels, Bill 697
- I**
- ideas
 God communicated words 431
 idiom 125
 defined 564
 imposter 88
 imputation 179-180
 Incarnate Word 497-505
 part 2 507-524
 part 3 525-530
 part 4 533-537, 539-545
 inclusive language 383
 Inclusive New Testament 390
 Inclusive Version 384
 inclusivists 155
 "incorruptible crown" 168
 independence 683
 Index of Forbidden Books 585
 "indignant" 92
 individual soul liberty 566
 indulgences 806
 replace penance in purgatory 667
 Ineffabilis Deus 688
 inerrant 70
 defined 551
 Infallibility of the pope 690
 infallible 70
 defined 551
 inflecting 815
 inflecting languages 815
 influential author
 King James 363
 Ingersoll, Robert
 attacks the Bible 690
 quote: Bible out of business 496
 In God We Trust
 placed on U.S. coins 689
 *In Pursuit of the Truth, A Personal
 Testimony*
 by Dennis Spackman 438
 inquisition 586, 803
 religions in majority 642
 those who reject papal authority 659
 Inquisition in Aragon 660
 insignificant dog dung 255
 inspiration 98, 102, 110, 338, 455,
 569
 abortion analogy 436
 gives understanding 432
 Moses speaks to Aaron 447
 Timothy? 432
 works through the scriptures 433

Inspiration (part 1) 427–440
 Inspiration (part 2) 441–457
Inspired Version, The
 Joseph Smith 379
 inspires
 God inspires understanding 431
 intellectualism 33
 Intolerable Acts 683
 Iraneaus 347
 I rejoiced in GOD 541
 I rejoiced in GOD's WORD 541
 Ireland 361
 Isaiah

 book of 37–44
 subtitles in 1611 44
 isolating language 815–816
 is to respect GOD
 An individual 535
 Itala Latin Bible 556
 Italian Diodati Bible 586, 676
 Italic Bibles
 Old Latin Bibles 647
 italicized 83

J

Jackson, Michael 360
 Jamestown
 named after King James 367
 Japanese 233
 Jehovah's Witnesses 80, 162, 690
 Jeremiah 113
 Jerome's corrupt New Latin Vulgate 556
 Jerome's Latin Vulgate 583
 published 650
 Jerusalem Bible 696
 JESUS can clean you 543
 JESUS is life 544
 Jesus is Lord 181
 JESUS was hated 543
 JESUS washes through His blood 542
 JESUS will go forth 544

JESUS' works were published 543
 Jewish Bible 42
 Jews 354
 JHWH 561
 Job 21
 John of Gaunt 581
 Jones, Floyd Nolen 578
 Jonson, Ben 464
 Joseph 76
 Joseph Smith
 inspired 380
 translation for the Mormons 379–381

Josephus, Flavious 555
 Joshua 6:6 51, 52
 jot 71, 553
 journalistic integrity 790
 Joyner, Robert 451
 Judas Iscariot 105
 Judgment Seat of Christ 619
 judicial 18
 Jukes, Andrew 176
 junkyard 35
 justification 235
 Justinian

 condemns Anabaptists 650
 Justin Martyr 347

K

Kang, C.H. 737
 Keller, Werner
 quote: the Bible is right 458
 Kenyon, Sir Frederic G. 207
 Khrushchev, Nikita 449
 Kilby, Richard
 translators 475–476
 King Charles I of England 367
 kingdom divided 12
 Kingdom of God
 replaced by Dominion of God 386
 kingdoms of this world 25
 King James

- Mary Stuart abdicates the throne 673
 King James Bible
 believed 170 years ago 572
 introduces only 800 words 263
 literary and linguistic quality 149
 quoted expressions 125–134
 sayings 137–147
 King James II 680
 King James portrait 494
 King James VI
 inherits throne of England 675
 King of England
 biography 359–374
 King of kings 25
 kings and priests 91
 Kingston, Jamaica 792
 Kinney, Will 443
 Kittel, Rudolph 551
 Knox, John
 King James coronation ceremony 361
 leaves England for Geneva 672
 Koran 429
 Kutilek, Doug 207
- L**
- Lachmann, Karl 686
 Lamb of God 769
 land of Ham 343
 Langton, Stephen
 divides Bible into chapters 660
 languages
 created by God 226
 created for restraint 244
 King James fluent in 362
 Larry King Live 726
 last days 43
 Last Words of David 449
 Latin 83, 233
 Latina Vulgara 556
 Latin manuscripts 581
 Latin tongue disputes 470
 Latin version 557
 Laurence, Richard 686
 LaVey, Anton Szandor 90, 701, 782
 The Satanic Bible 696
 laying aside the word of God 121–122
 learn from history 234
 least doctrinal bias 591
 leaven 69
 Lee, Maurice
 historian 368
 Lee, R. G.
 quote confess up, wake up, etc. 403
 legislative 18
 Leland, John
 meets with James Madison 684
 Leningrad 551
 Lerer, Seth 332
 Levites 548
 liberalism 594
 liberty 796
 lieutenants
 or NIV satraps 250
 LifeWay 802
 Lillenas, Haldor 455
 limited 119
 Lincoln, Abraham 375
 Lineage of Blessing 547–562
 linguistic 149
 literal interpretation
 Antioch of Syria 343
 literalists 355
 literally 63
 literary 149
 literature 706
 little Bible 38
 little children 55
 Living Bible 696
 Lloyd-Jones, Martyn 235
 loan sharks
 The Message 389

- Locke, John 680
 Lockman Foundation 70
 Logic of Faith 443-445
 Lollards 580, 581, 672
 followers of Wycliffe 663
 Lollard's Bible 583
 LORD and his name endureth forever 516
 LORD blesses 508
 LORD brings tears 515
 LORD can be against you 518
 LORD can be chosen 515
 LORD can be esteemed 514
 LORD can be forsook 515
 LORD can be in your heart 523
 LORD can be revealed 520
 LORD can build you up 522
 LORD can give sight 518
 LORD can harden hearts 524
 LORD can hide 513
 LORD can keep you alive 517
 LORD can make you to understand 516
 LORD cannot be broken 511
 LORD can quicken 515
 LORD can speak 507
 LORD causes man to tremble 519
 LORD comforts 511
 LORD commands repentance 521
 LORD converts 521
 LORD declares 510
 LORD gives life 522
 LORD gives understanding 513
 LORD gives us an inheritance 522
 LORD gives wisdom 517
 LORD grew 513
 LORD has mercy 512, 522
 LORD has power 510
 LORD has songs 514
 LORD heals 516
 LORD holds all things together 519
 LORD instructs 517
 LORD is able 504
 LORD is a counselor 501
 LORD is a delight 501
 LORD is a Spirit 498
 LORD is eternal 499
 LORD is from the beginning 503
 LORD is good 502
 LORD is gracious 505
 LORD is holy 505
 LORD is in heaven 498
 LORD is known 502
 LORD is light 499
 LORD is longed for 514
 LORD is magnified 506
 LORD is our rejoicing 504
 LORD is perfect 498
 LORD is powerful 506
 LORD is precious 498
 LORD is pure 500
 LORD is right 500
 LORD is righteous 497
 LORD is strength 501
 LORD is sure 504
 LORD is sweet 500
 LORD is the judge 500
 LORD is the seed 505
 LORD is to be confessed before men 502
 LORD is tried 499
 LORD is truth 498
 LORD is understanding 503
 LORD is upright 503
 LORD is wonderful 503
 LORD is wondrous 501
 LORD may be found 520
 LORD preaches 511
 LORD produces joy 508
 LORD produces rejoicing 508
 LORD quickened 514
 LORD raises up 510
 LORD reads your mind 509
 LORD rewards 508

- LORD runs 509
 LORD sanctifies 521
 LORD says 509
 LORD sees the future 512
 Lordship Salvation 181
 Lordship Salvation mantra 182
 LORD shows things 510
 LORD talks 516
 LORD teaches 518
 LORD teaches to love the brethren 521
 LORD was rejected 519
 LORD was set at nought 523
 LORD will put you through trials 524
 LORD works 512
 Lovell, Jim
 astronaut 448
 love of money 90
 lowest common denominator 233
 Lowth, Robert
 quote on English being noblest 846
 Lucifer 87, 88, 195
 Luther excommunicated 668
 Luther lectures at Wittenberg 666
 Luther, Martin 805–807
 Ninety-five Theses 667
 quote on living the Bible 264
 quote on schools gates of hell 357
 Luther's German Bible 682, 805–807
 Luther's German Bible (complete) 669
 Luther's German New Testament 668
 LXX 552
 same sequential layout as English 553
- M**
 MacArthur, John 219
 Macgregor
 attacked on James White's website 259
 made righteous 224
 made the righteousness of God 224
 Madison, James
 meets with John Leland 684
 magnification 571
 magnified 58
 magnified His word 568
 magnifying 109
 majority 68
 Majority Text 84, 577
 Malone, Tom 8
 man 49
 Man can hear God's WORD 545
 Man can hear the LORD 545
 manifest in the flesh 77
 Man is to speak of God's WORD 542
 Man is to speak of GOD's works 541
 Man should consider GOD 542
 Man should consider God's WORD 542
 man's wisdom 57–58
 man's word 59–60
 mantra 181
 manuscript 560
 manuscript witnesses 5,805 total 578
 Marcion the Gnostic 578
 margins 46
 marked, believers in Tribulation 89
 Markings 159
 Marquis De Lafayette's sword
 Washington to Gano 683
 Martin Luther's German Bible 586
 martyrs 790
 Marx, Karl 594, 687
 Masada 646
 masons, the prostitutes and the pimps 585
 Mass attendance obligatory 656
 Mass celebrated daily 649
 masterpiece of the English language
 King James Bible 366
 mathematical seal 37

- Matthews Bible 262, 670, 777
- McClure, Alexander 235, 248
 Bible translation at a fortunate time 461
 The Translators Revived 791
- McGrath, Alister 777, 778
 KJB follows English of three generations earlier 262
- M'Cheyne, Robert Murray
 light Bibles 496
- Medieval Inquisition 660
- Mein Kampf* 693
- memorization
 KJB rhythm and style 234
- memory, remarkable
 John Reynolds 473
- Menander 95
- Men do not seek after GOD 541
- Men do not seek God's WORD 541
- Men want to be far from GOD 541
- Men want to be far from God's WORD 541
- "message" 113, 184
- Message
 Eugene Peterson 387
- Message, The 252–254, 700
- Micah 79
- Middle English 815
- Middle English replaces Old English 658
- Milikan, Robert 175
- millennium 44
- Miller, Dave 798
- Miller, William 687
- Missing in the Modern Bibles 457
- missionaries 32
- mistresses
 King James had none 371
- mixed with faith 118
- modern versions 556, 706
- modern version vocabulary 151–158
- Mohammed
 establishes Muslim religion 653
 youngest wife, Aisha (9 years old) 654
 illiterate 655
 last and greatest prophet 655
- Mohammedans
 seize churches turn to mosques 655
- Molin, Nicolo 363
- Mollenkott, Virginia 86
 stylistic editor for the NIV 614
- Monro, Claxton
 quote on believing in Bible 588
- Monroe, Marylyn 360
- Montanists 60, 657
 in Asia around AD190 647
 second century beliefs 646
- Montenses and other Anabaptists 664
- Moo, Douglas 75
- Moody Bible Institute 219
- Moody, D. L.
 quote change lives 421
- Moore, Sam 159
- Moorman, Jack
 Missing in the Modern Bibles 457
- more sure word of prophecy 103
- Mormon church 570
- Mormon religion
 Joseph Smith's translation 379
- Mormons 451
- Morning Star 87, 89, 195
- Morning Star of the Reformation 580
- mosaic pavement 258
- Moses 444, 447
- mother of harlots 349
- Mount of Transfiguration 102
- moved by the Holy Ghost 104
- multiple textbooks 568
- multiplication table 124
- murder capitals of the world 792
- Murdoch, Rupert 82, 89, 781–788, 796

- holds the copyright on modern versions 611
- Knight Commander of St. Gregory the Great 699
- phone hacking scandal 701
- pornography 90
- Prince of Darkness 611
- Muslims 429
 - Damascus replaces Medina 655
- Muslims capture Constantinople 665
- My God 91
- Myles Coverdale 262
- Myth 12
- my voice 107
- N**
- name 108, 109
- NASV 90
- Nathan, Rabbi Mordecai
 - divides OT into chapters 664
- National Council of Churches 178, 383, 694
- National Geographic
 - hatchet job on John Overall 466
- National Geographic magazine* 789–796
- NavPress
 - publisher of the Message 388
- Nazarene “church” started 691
- Nebuchadnezzar 22
- neglect 122
- Nelson, Ethel R. 737
- Nephilim
 - in place of “giants” 256
- Nestle’s Greek New Testament 691
- Nestle’s Greek Text 591
- Neumeier, Richard
 - picture of King James 358
- neutral approach 591
- Neviim 552
- New American Standard Version 593, 695
- New Century Version 698
- New Covenant 164
- New Covenant theology 166
- New England Puritans
 - Half-Way Covenant 679
- New International Version 697
 - vocabulary 152–154
- New King James Version 155, 697
 - follows the readings of corrupt texts 591
- New Living Translation 699
- new man 179
- Newmarket Press 782
- New Revised Standard Version 178, 382–383, 698
- News Corporation 90, 611, 701, 781, 796
- New Testament 162–164
- New World Translation 162, 335, 695
- Nicholson, Adam 135, 790
- Nineteenth (19th) Century English Versions 395–402
- NIV 73, 90, 152
 - 64,000 words aborted 437
 - deletes 64,000 words 616
 - difficult words KJB defined 261
 - list of difficult words 260
 - Martin Woudstra, OT chairman 614
 - reading grade level 155
 - Virginia Mollenkott, stylistic consultant 614
- NIV 2011* 73, 81, 82, 91–94
- NIV Inclusive Language Edition 699
- Noah 192, 734
 - no restraint brought destruction 244
- Noailles, Count
 - testimony of John Rogers death 629
- Nobel Peace Prize
 - Anwar Sadat 595
- nominative 809
- none effect 122
- no single “best” English translation from James White’s website 259

no standardized spelling in 1605 486
 Not His Bleeding But His Dying 219
 Novations 647, 657
 NRSV 90
 number 6 48
 number of man 48

O

Oath of Allegiance 374
 Obama, Barack Hussein 700
 object of our belief 209
 offal 254
 offend 240
 offensive weapon 64
 Oldcastle, John
 martyred for faith 663
 old covenant 164
 Old English 817
 "oldest and best" manuscripts 117,
 577, 622
 "oldest are best" argument 639
 Old Latin 83
 John Wycliffe translates into English
 663
 Old Latin Bible
 dating 557
 Italic appear in AD157 647
 old man 179
 Olivétan Bible
 scriptures into French 670
 Olympics 168
 omniscient 20, 21
One Book Stands Alone 7, 8, 229,
 334, 377, 439, 456, 600, 617,
 715–716, 724, 726, 728, 729
 Onesiphorus 349
 only begotten Son 80
 only true God 71
*On the Development of the Structural
 Use of Word-Order in Modern
 English Language* 816

Open Society Institute
 George Soros 383
 oracle
 defined 241
 ordinances 168, 794
 Origen 342, 344, 590, 623
 makes himself a eunuch 648
 origin 79
 original autographs 456, 575
 original languages 28, 82, 152, 567
 Originals 640
Origin of Species 688
 Osborne, Francis 369
Our English Bible Inspired? 569
 Our hope is in God's WORD 540
 Our hope is in the LORD 540
 "overweening pride" 255
 Oxford Company 472–479
 Oxford English Dictionary 230
 Oxford University Press
 publisher of The Inclusive Version
 385

P

Palestine 342
 pancake-flat 651
 Pandora's box 74
 Panosian, Edward M.
 on inspiration 444–445
 Pantaenus 344
 paper pope 62
 Papyrus 66 (P66) 648
 Papyrus 75 (P75) 648
 Papyrus p46, p45, p47
 Chester Baitty papri 646
 Paraclete
 KJB Comforter 252
 paradise
 as contrasted with Hell 239
 "parents" 76
 partakers of Christ 175

- partners
 - not husband and wife 391
- Partridge, Eric 812
- Paterines 656
- Paul and Silas 215
- Paulicians 60, 653, 657
- Peale, Norman Vincent 694
- Pearl of Great Price 381
- pedo-baptism 345, 647
- Pentateuch 547, 552
- people of color
 - no color in the Inclusive Version 385
- perfection 453
- personal attribute of God 525–530, 533–537
- personality 102
- personal pronouns 809–814
- perverted 114
- Peryn, John
 - translators 484
- Peter
 - the cock crows 459
- Peter De Bruijs 657
- Peterson, Eugene H. 114
- Petrobrussians 60, 657
- Phelps, William Lyon 148
- Philippian jailer^d 215
- Philo 342
 - combined Judaism and Platonism 344
- philosophers 150
- philosophy 601
- Phoebe 92
- phone hacking scandal 90, 781
- pictographs 736
- pilgrims 367
- Pilgrim's Progress* 679
- pillars, two
 - inspiration and preservation 569
- Pineda, Juan Perez de 804
- Plato 252
- plowboy 776
 - know more than the pope 567
- plural pronoun 87
- Pocahontas
 - meets King James 367
- polysynthetic 815
- Pompey 644
- Pope Alexander IV
 - authorizes absolving one another 661
- Pope Constantine
 - ritual of kissing pope's foot 655
- pope excommunicates Henry VIII 669
- pope, first
 - Boniface III 653
- Pope Gregory
 - decrees priesthood celibacy 657
- Pope Gregory XI
 - moves papacy back to Rome 662
- Pope Honorius III
 - adoration of wafer 660
- Pope Innocent III
 - destroyed the French city of Beziers 659
 - transubstantiation and auricular confession 660
- Pope John XV
 - canonization of dead "saints" 656
- Pope Lucius III
 - condemns anabaptist groups 658
- Pope Paul VI
 - proclaims Mary the Mother of the Church 695
- Pope Pius IX
 - proclaims Immaculate Conception of Mary 688
- Pope Pius IX proclaims
 - Mary excluded from original sin 688
- Pope Pius XII
 - proclaims assumption of Mary 694
- Pope Sixtus
 - authorizes Spanish Inquisition 665

- porch 257
- pornography 788
- porphyry 258
- portico 257
- Portsmouth Compact 678
- possessive case pronouns 810–811
- post-millennial 46
- potato famine in Ireland 687
- Powhatan Indian tribes 367
- practice public reading skills 549
- Prager, Dennis
 - quote on tolerance 376
- prayer beads, Rosary 657
- prayer beads, Islamic 657
- prayers
 - to Mary and dead “saints” and an-
gels 650
- preach Christ 118
- preacher of righteousness 192
- preaching 182, 183
 - are saved 223
- preeminence 109
- pre-millennial 44
- Presbyterian 795
 - National Council of Churches 384
- Presbyterianism, against
 - Hadrian a Saravia 467
- preservation 429, 443, 569
 - Aaron speaks to the children of
Israel 447
 - Satan’s attack in Garden begins 639
- preserve 69, 205, 552, 570
- preserved today 575
- preserve His word 568
- President
 - oath of office 125
- Presley, Elvis 360
- Preston, Thomas S. 566
- pre-tribulation Rapture 51
- priesthood of the believer 91
- priests 91
- prime meridian 449
- prince
 - defined 24
- Prince
 - the Messiah 25
- prince of this world 24
- Principle of Preservation 340
- printing 817
- printing errors 791
- printing press 330
- Priscilla 600
- private interpretations 61, 180
- probability 35
- proclamation 182
- progressive salvation 206
 - being saved 224, 225
- pronouns
 - biblical 326
 - biblical second person 813
 - defined 325
 - first, second and third person 811
 - gender and number 811
 - nominative case 810
 - objective case 810
 - possessive case 810
 - subjective case 810
 - usage statistics 327
- prophecies 35
- prophecy 111
- Prophet
 - archaic “seer” 250
- prophets 111, 552
- prosperity doctrine 182
- Protestantism 667
- Protestants
 - journey back to mother church 606
- Providence of God 448
- Psalms chapter 12 47
- pseudo-church 390
- pseudo-church movements 90
- pseudo-scholars 355
- pseudo-scholarship 37
- public reading 193, 230

publishing
 billion dollar business 233
 pulpit of wood 548
 punctuation 328
 pure 226
 pure words 71, 205
 purgatory 345
 purified seven times 46
 Puritan

Lawrence Chaderton 469

Puritans 366

Purpose Driven Church, The 114

Purpose Driven Life, The 90, 114,
 701, 788

Purvey, John

revises Wycliffe Bible 663

Q

Queen of the Versions

Syriac Peshitta 646

Qu'ran 378

weak MECCAN verses 654

R

Rabbet, Michael

translators 487

racess

three associated with Bible 343

Radcliffe, Jeremiah

translators 488

Rainolds, John 370

Raleigh, Sir Walter 817

Ramm, Bernard

quote: preserved text massora 635

rapture 23

Rastafarian 792

Ravenhill, Leonard 110, 194

Reader's Digest Bible 697

reading 192

Reading, Exhortation, Doctrine 330

reading grade level 155

Reagan, David A.

Tale of Three Cities 337

Reagan, Ronald

quote on the Bible's influence 228

reasoned 61

rebirth announcement 75

Received Text 577-579, 583, 646,
 647, 677

comprised of over 5,000 texts 649

recension theory 683

RED acronym 330

redemption 221

Reformed Calvinistic theology 163

refuse 255

regal prerogative

debates in Latin 471

reggae performers 793

Reina, Cassidoro de 804

Reina-Valera 804

reins

defined 241

rejecting the word of God 122

religion 208, 796

Rembrandt

counterfeit 339

remission

through shedding of blood 221

Reorganized Church of Jesus Christ of
 Latter-Day Saints 379

repentance 211

reprobate

defined 242-244

rereward

defined 245

Resolution against KJB 801

Restoration Movement 686

Retire the KJB 797-802

reverence 561

reverence to God's word 548

Revised Standard Version 74, 160,
 380, 694

foundation for ESV 177

- Revised Version 352, 566
 - Revision Committee
 - sworn to secrecy 623
 - revival of faith 107
 - Revival of Faith
 - 703–717
 - revival of modern missions 107
 - revivals 354
 - rewards 619
 - Reynolds, John 775
 - translators 472
 - brotherly anxiety dual conversion 472
 - Rheims version of the New Testament 674–676
 - right hand of God
 - unreasonable for left-handers 385
 - Roadmap to Rome
 - part 1 603–619
 - part 2 621–636
 - Roberson, Lee 8
 - Robertson, Pat
 - U.S. Presidency 698
 - Roberts, Oral
 - \$8 million dollars 698
 - Rogers, John 672
 - burned at stake 670–672
 - translated the NT into English 628–629
 - Roman Empire 342
 - Roman Inquisition 670
 - Roman numerals 49
 - Romans
 - the reprobate defined 243
 - Romans 6:6 51
 - Romans' Road 181
 - Rome 342, 354, 355
 - center of biblical addition 342
 - city of seven hills 606
 - establishes College of Cardinals 656
 - nine times in Bible 349
 - Rome, Italy 342
 - Roosevelt, Theodore 136
 - quote on menace to society 479
 - Root of Apostasy 547–560
 - Rosary
 - developed by Peter the Hermit 657
 - Rosicrucian Order 693
 - Ross, Bob 598
 - Royal Typographer 586
 - RSV 74, 160, 177
 - rubbish (refuse, dregs) 255
 - rule of faith 61
 - Ruskin, John
 - quote on mother reading Bible 357
 - Russell, Charles Taze
 - Jehovah's Witnesses 690
- S**
- Sabbath Keepers 794
 - sackbut 259
 - sacredness 561
 - Sadat, Anwar 595
 - Saddleback "Church" 90
 - Saddleback pseudo-church 788
 - Saint Peter's Basilica 806
 - salvation 205–211
 - as a process 223
 - ESV perverts the doctrine 215–226
 - sanctification 235
 - Sanderson, Thomas
 - translators 487–488
 - Sandy Creek Revival 107
 - Satan
 - did not begin attack by questioning God's existence 639
 - modus operandi 608
 - Satanic Bible 90, 611, 696, 701, 782
 - Satanic Deception 704
 - satanic modus operandi 573
 - Satan's henchmen 29
 - Satan's Line of Manuscripts 589–600
 - satisfactory substitute 78
 - "satraps"
 - KJB lieutenants 250

- save sinners 208
- “savior”
 - versus Saviour 246
- Saviour 52
 - defined 246
- Sawtree, William
 - martyred for faith 663
- scapular
 - Simon Stock invents 661
- Schaff, Philip
 - quote 480
- scholarship 452
 - unacceptable for other fields of study 339
- Scholarship-Only 563–573
- schoolboy Greek 564
- School of Alexandria 344
- Schuller, Robert 695
 - begins “Hour of Power” 696
- science of textual criticism 348
- Science Speaks 35
- Scofield Reference Study Bible 692
- Scopes Monkey Trial 693
- Scottish Presbyterians 794
- Scottish Reformation 673
- Scott, Michael D. 38
- scribes 548
- scripture 38, 62
 - foreseeing 107
 - preached 107
 - saith 104
 - available in 500 languages 648
- Scrivener, F.H.A. 564, 590, 689
- second Adam 81
- Second Great Awakening 685
- Second Oxford Company 481–482
- second person pronouns 325–330
- seed of Abraham 203
- seer
 - archaic Prophet 250
- self-authenticating 57, 550
- self-interpreting 57
- seminaries 66
 - developing last day scoffers 348
 - or rather cemeteries 339
- seminary 56, 428
- Semler, J.S.
 - German rationalism 683
- sensible people 168
- September 11th
 - Muslims destroy World Trade Centers 700
- Septuagint 552
- Sepulveda, Juan 584
- sermons 111
- seven mountains 349
- seven sacraments 664
- Seventh-Day Adventism 688
- Shakespeare, William 378, 464
- Sharia court system
 - religions in majority 642
- Shaw, George Bernard 54
 - quote teeth decayed 532
- sheep 329
- Shem 353
- sheol
 - its three English words 239
- Shi’a Muslims (Shi’ites) 654
- Shi’ites
 - Hezbollah in Lebanon 654
- ships of Alexandria 346, 601, 607
- shopkeepers 390
- shout 52
- silver dollars 35
- Simms, P. Marion 148
- Simon, Richard
 - first treatise on textual criticism 680
- Sinaiticus* 200, 345, 352, 556, 578, 589–590, 594, 596, 604, 626
- Aleph manuscript 607
- Constantine and Eusebius 649
- discovered by Tischendorf 687
- ships of Alexandria 607
- trashcan in a monastery 609

- sinless sacrifice 78
- sissified terminology 174
- sister 81
- “Skull”
 - changed from Calvary 226
- slang 326, 812
 - The Message* 388
- Slaughter of the Innocent
 - when does life begin 436
- Smith, Captain John 367
- Smith, Israel A.
 - Joseph Smith’s son 380
- Smith, Joseph 570, 686
 - Inspired version of the Bible 687
- Smörgåsbord Christianity 258
- snare of the Devil 704
- sodomy
 - final sin of the reprobate 245
- soferim 549
- sola scriptura 57
- soldier 173
- Solomon
 - King James likened to 360
- Sons of Liberty 683
- Soros, George
 - National Council of Churches 383
- soul authority 55, 70
- soul liberty 657
- soul sleep 378
- Southern Baptist Church 706
- Southern Baptist Convention 717, 727, 802
 - formed in Augusta, Georgia 687
- Sovereign 167
 - Inclusive version 386
- sovereign grace 166
- sovereignty 23, 448
- space
 - astronauts read KJB 448
- Spackman, Dennis 438
- Spanish Armada
 - hurricane destroys 675
- King James supports Queen Elizabeth 363
- Spanish Bible 803–804
- Spanish Inquisition 665
- Spanish Reyna 586
- Spanish Valera Bible 674
- Spaulding, Robert
 - translators 471
- speaking in tongues 19
- spiritual church
 - Montenses and Anabaptists 664
- spiritual drought 438, 565
- spiritualizing scripture 344
- Spurgeon, Charles H. 213, 565, 688
 - campaign against liberal Baptists 691
 - quote: believe God to the hilt 620
- standardized spelling 682
- Stand in awe of GOD 545
- Stand in awe of God’s WORD 545
- Stanley, Charles 716
- star of preachers
 - Lancelot Andrews 465
- state religion 349
- Stephanus Greek Text 586
- Stephens Greek New Testament 671
- stewards 119
- Stewart, Charles 367
- Stoics 252
- Stoner, Peter 35
- strong drink 93, 94
- Stuart, Henry 361
- Stuart, James Charles 361
- Stuart, Mary
 - Casket Letters prove conspiracy 675
 - queen of Scotland 673
- student becomes the teacher 567
- study 192
 - importance of Bible study 238
- study the Bible 191
- Sunday school 706
- Sunni Muslims (Sunnites) 654

Sunnites
 make up 90% of Muslims 654
 Sun of righteousness 617
 supernatural knowledge 57
 Swaggart, Jimmy 698
 Swedish Uppsala Bible 586
 Swift River 583
 Switzerland
 reformation begins 667
 sword of the Spirit 64
 syllable count 230
 Syria, Asia Minor 353
 Syriac and the Latin versions 557
 Syriac Peshitta 646
 Syrian
 manuscript family 356
 Systematic Theology 65

T

Tale of Three Cities 337–356
 Tanakh 42, 552
 Taoism 737
 Tasbih of Fatima 657
 Tatian 347
 Taverner's Bible 670
 Teem, Janet
 part 1 703–717
 part 2 719–730
 televangelists 710
 Ten Commandments, the movie 31
 Tertius 454
 inspired? 432
 Tertullian 556
 wrote of Montanists 646
 Test Act
 rejecting concept of transubstantia-
 tion 680
 testator 163, 165
 Tetzl, Johann
 sell indulgences 667
 Texas 35
 textual corruption 640

textual criticism 201, 341
Textus Receptus 83, 563, 577, 583,
 591, 594, 604, 647, 666, 677
 6,000 differences with Critical Texts
 649
 other language translations 586
 TGIF 622
 The Bible in America 148
The Bible Stands 454–455
 The Book of Mormon 686
 The Development of Modern English
 812
The Great Instauration 360
 The Holy Scriptures, Translated and
 Corrected by the Spirit of
 Revelation
 Joseph Smith's translation 379
The King James Only Controversy 8
The King James Version Defended
 The logic of faith 444
 The Lord is...God's word is... 497–
 505
The Message 114
 Theodore of Tarsus 655
 theological education 427
 thesaurus 616
 The Workes
 collection of King James' writings
 374
 The Workes of the Most High and
 Mightie Prince 360
 third university 473
 Thomas, Cal
 quote on itching ears 479
 Thomas Nelson Publishers 159, 611,
 782
 Thompson, Richard
 translators 468
 Thomson, Giles
 translators 483
 Thou
 prounouns in disuse in 1611 263

- thoughts 387
 thoughts, God's 82
 three families of manuscripts 356
 threefold cord 573
 Throckmorton, Elizabeth 818
 "through his blood" 221
 Thus saith the Lord 106, 114, 118
 Tiberias 551
 Tischendorf 594
 discovers Sinaiticus 687
 title 71
 title page 328
 Tittle 553
 TNIV 90
 Tocqueville, Alexis de 17
 Torah 552
 tornado 35
 Torrey, R. A. 124
 Toulouse, France
 first permanent ecclesiastical judges 660
 Tower of Babel 707, 733
 Tozer, A. W. 204
 God modify His image 701
 quote Sunday worship 404
 The Bible intimately know God 702
 traditionalists 355
 Traditional text 577
 traditions 59, 60, 168, 351
 tradition to be equal in authority 671
 Tragelles 594
 translation 53
translators 791
 Abbott, George 482
 Aglionby, John 485
 Chaplain to Queen Elizabeth 485
 Andrews, Lancelot 464-465
 Hampton Court conference 465
 Hebrew, Greek, Chaldee and Syriac and familiar with eleven other languages 465
 Andrews, Roger 471
 Bancroft, Richard 492
 chief overseer of translators 492
 Barlow, William 486
 Bedwell, William 466-467
 Bilson, Thomas
 Apostles' Creed & Christ in hell 491
 final edit and printing of KJB 492
 Bing, Andrew 471
 Bois, John 490
 complete written account 491
 entire Greek New Testament committed to memory 491
 Hebrew Bible at age of five 490
 largest Greek libraries 490
 Brainthwaite, William 488
 Brett, Richard 477
 Burleigh, Francis 468
 by company 464-480
 Chaderton, Lawrence 469-470
 attentive audience 470
 Clarke, Richard 467
 Dakins, Williams 487
 Dillingham, Francis
 great Grecian 470
 disputes in the Latin tongue
 Richardson, John 470
 Downes, Andrew
 final checking committee 490
 revive the study of Greek 489
 Eedes, Richard 482
 chaplain to Queen Elizabeth 482
 Fairclough, Daniel
 25 years old 478
 25 years old chosen translator 478
 Fenton, Roger 486-487
 God's Enabling 463
 Harmar, John 484
 first Greek text printed at Oxford 485
 John Chrysostom's sermons 485
 Harrison, Thomas 470

- Hebraist
 Harrison, Thomas 470
 Hebrew & Latin proficiency 464
 Hutchinson, Ralph 487
 Hutten, Leonard
 studied history of England 486
 Kilby, Richard
 the young preacher rebuked 476
 King, Geoffrey 468
 Laifield, John 468
 Latin provicency 464
 Lively, Edward 469
 Overall, John 466
 National Geographic 466
 overall qualifications and pedigrees 460
 Ravens, Ralph 484
 Ravis, Thomas 481–482
 Hampton Court Conference 482
 Reynolds, John
 Hampton Court Conference 472
 living library and third university 473
 miraculous memory 473
 Richardson, John 470
 regal prerogative 471
 Saravia, Hadrian a 467
 Savile, Henry 483
 knighted in 1604 483
 scientist and mathematician 483
 Smith, Miles 476–477
 walking library 476
 Spencer, John 486
 Thompson, Richard
 alcoholic 462
 drunkard 468
 Thomson, Giles
 Hampton Court Conference 483
 highest order of knighthood 483
 Thorne, William 478–479
 Hebraist and oriental scholar 479
 Tighe, Robert 466
 Translators to the Readers
 Hebrew and Latin proficiency 464
 Tribulation 23
 trinity
 not a synonym for Godhead 238
 Trinity Evangelical Divinity School 178
 TR man 83, 563
 true worship 63
 trump 52
 trusted 212
 Trust in GOD 545
 Trust in God's WORD 545
 trust in riches 210
 Tudor, Henry
 becomes King Henry VII 666
 Tulip 167
 Twain, Mark 227
 Twentieth (20th) Century
 English Versions 405–420
 Twentieth (20th) Century English Versions 405–420
 Twenty-first (21st) Century English Versions 423–426
 two or three witness 573
 Tyndale 775
 90% of KJB 262
 goes home to Gloucester 668
 Tyndale and Coverdale
 work together in Hamburg 669
 Tyndale Bible
 90% of King James 777
 Tyndale, William
 National Geographic 790
 Welsh Baptist 666
- U**
 uncertain sound 76, 336
 Uniqueness of God's Word 341
 United Bible Societies 694
 United Church of Christ 384
 United Kingdom 361

United Methodists 384
 United States 17
 unity 67
 Universalism 378
 universal Sacrament of salvation 664
 USA Today 75
 U.S. Constitution 378

V

vain worship 123
 Valera, Cipriano de 804
 variances between Sinaiticus and Vaticanus, 3,036 607
 variant 591
 variant readings 341
Vaticanus 200, 346, 352, 556, 578, 584, 594, 596, 604, 626
 B manuscript 607
 Constantine and Eusebius 649
 found twice 609
 logged into Vatican library 665
 originated around AD 350 589
 ships of Alexandria 607
Vaticanus & Sinaiticus
 Burgon wrote, "mutilated texts" 607
 Verb Endings 333
 verses removed 556
 Versio Vulgata 558
 vestibule 257
 Vietnam War 449
 "virgin" 74
 "virtuous woman" 93
 vocabulary
 6,000 word count 230
 vocative 809
 voice, a 102
 voice of God 108

W

Waldegrave, Robert
 King James' printer 493

Waldenses 60, 647, 657-659, 804
 massacre 678
 in the 5th century 650
 walking library 476
 Ward, John
 translators 491
 Ward, Samuel
 translators 488
 Warren, Rick 114, 788
 Saddleback Church 701
 watermark in money 37
 Webster, Daniel 150
 quote on parents love for scriptures 357
 Webster, Noah 120, 686
 quote neglect the Bible 422
 Webster's 1828 dictionary 265
 Welden, Sir Anthony 368
 accusations against son of King James 369
 Wellhausen, Julius
 German rationalism 337
 Welsh Baptists 666
 described 667
 Wenzl, Andrew 798
 Wesley, John
 quote on good men, bad men, etc 440
 Westcott 590, 604, 688
 Westcott and Hort 197, 207, 366, 591, 594, 623
 Anglicanism 461
 Kenyon writes 207
 revived dead manuscripts 352
 theories of corruption 593
 Westcott and Hort theory 201
 Westcott, Brook Foss 66
 Western 356, 595
 western type of interpretation 351
 wheat 112
 Whipple, Abraham
 blow up HMS Gaspee 682

- White, Ellen 688
 Whitefield, George
 revival preaching in American colonies 681
 White, James 8, 69, 70, 207
 employed by Lockman Foundation 70
 scribal expansion 592
 website (Jamie Hubner) 259
 Whittingham, William
 verses include italics 672
 whole counsel of God 192
 wife of noble character 93
 Wikipedia 96
 Wilberforce, William
 quote on four things 730
 wilderness temptation 22
 William of Orange 680
 will of God 99
 Willow Creek Community Church 697
 Wilson, Woodrow 137
 wisdom of man 341
 without a cause 81
 witness 71
 Wittenberg, Germany 806
 95 Theses 666-667
 women 93
 women who are deacons 93
 Wood, Anthony
 writing about Thomas Bilson 491
 word of God 100-104
 burning fire 113
 effectually 115
 laying aside 121
 none effect 122
 personality 107
 rejecting the 122
 various verses showing preeminence 387
 Word of God 121-123
 word of his power 30
 word of men 97-99, 106, 110, 111-113, 121-123
 words 71
 788,258 count 230
 words of men 104
 World Council of Churches 694
 world language 43
 World Magazine 178
 world missions 448
 World's Parliament of Religions 691
 worship God in vain 123
 worthless trash 255
 worthy 99
 Wotton, Sir Henry 364
 Woudstra, Marten 86
 NIV OT chariman 614
 wreath 168
 Writings 552
 Wycliffe, John 579, 775
 begins translating Old Latin Bible into English 663
 excommunicated 582
 Gospel Doctor 582
 Wycliffites and Lollards 662
- ## Y
- Yale University 148
 you-all 812
 You can resist GOD 545
 You can resist God's WORD 546
 "young woman" 74, 382
 youse, youse, you'uns and you'all or y'all 326, 812
- ## Z
- Zacharias in Second Chronicles 553
 zero hour 449
 Zondervan 75, 82, 90, 155, 611, 701, 782
 Zulu time 449
 Zwingli, reformation begins in Switzerland 667





Bibliography

Appendix Eleven

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(Continued inside, page 2)



Dr. Douglas D. Stauffer is an internationally recognized authority in the field of Bible history and defense. He holds three Bible degrees including a PhD in Religion. Because of his biblical expertise, *Oxford University Press* commissioned Dr. Stauffer to work as a consulting editor. Along with being a frequent guest speaker on radio and television, he has served for ten years in pastoral ministries and logged thousands of hours teaching through the church and at the college level. He is a prolific author, having written eight books along with many writings published in Christian periodicals.

While attending Bible college, Dr. Stauffer passed the CPA exam and went on to enjoy a successful career in the management of several companies. In 1995, he left his position as CFO of a multi-million-dollar corporation in order to dedicate himself more fully to the ministry. Since that time, he has earned a Th.M. in Theology and a PhD in Religion from *International Baptist Seminary*. *One Book One Authority* is Dr. Stauffer's second book in a series targeting Bible defense and history. Each of his other books has been produced in segments for cable television.



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