

**THE
KING JAMES
VERSION
IS THE
PRESERVED
WORD OF GOD**

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The King James Version is the Preserved Word of God

“The average well-taught Bible-believing Christian has often heard the King James Version (KJV) corrected on the basis of “better manuscripts” or “older authorities.” Such corrections are often made from the pulpit as well as being found in print. If one has never inquired into the matter, the Bible-believing Christian has probably been told that the Greek text used by the translators of 1611 is inferior to that used for more recent translations. Perhaps he has been told that the study of the Greek text of the New Testament (called textual criticism) is now a highly developed discipline which has led us to a more accurate knowledge of the original text of the Bible. Lacking any kind of technical training in this area, the average believer probably has accepted such explanations from individuals he regards as qualified to give them. Nevertheless, more than once he may have felt a twinge of uneasiness about the whole matter and wondered if, by any chance, the familiar KJV might not be somewhat better than its detractors think.”¹ The author will give a condensed explanation as to why deep down inside, these feelings of uneasiness toward other versions is a valid concern; for the KJV is the preserved Word of God and the other versions are counterfeits.

Inspiration

The inspired Word of God is a book different from all others. It is a very unique book. It is unique in the fact that it was: written over a 1500 year span; written by over 40 authors from every walk of life, including kings, peasants, philosophers, fishermen, poets, statesmen, scholars, etc., written on three continents and written in three languages. The Bible is unique in its circulation (over 87,000,000 Bibles as of 1966) and its survival. However, the one factor that

¹ Which Bible, p.25-26

separates the Bible from all other books is this fact that the Bible is God's Word.

“When we speak of the Bible as holy, we speak of it as being a Book set apart from all other books, a Book that is pure and perfect and free from error. We have every reason to accept it as the infallible Word of God, verbally inspired and trustworthy. The Bible is not only better and more accurate than other books; but the Bible is a different Book, a unique Book. It not only contains the Word of God, it is the Word of God throughout.”²

II Timothy 3:16 states: “All scripture is given by inspiration of God...” The word inspiration literally means, “God-breathed.” In II Peter 1:16-21, the Bible tells us the process used to write the Scriptures as: holy men of God spake (human penmanship) as they were moved (divine penmanship) by the Holy Ghost. The word “moved” means “borne along.” It is the same word translated “driven” in Acts 27:17 where the ship was totally controlled by the wind, at the mercy of the storm. Peter further states that we have “a more sure” word of prophecy -- "more sure" or literally "altogether reliable." This word is a comparative adjective and tells us that the Word of God is as reliable as the voice of God speaking from heaven.

“Without impairing or destroying their individual personalities and style, the Spirit of God ‘carried along’ those inspired writers of His words, so that they did in fact record the very Words of God. Those who reject this as impossible reduce the Almighty to the stature of a fallible man.”³

The Bible gives many verses concerning itself:

Psalm 119:89 “For ever, O LORD, thy word is settled in heaven.”

Psalm 119:140 “Thy word *is* very pure...”

Psalm 119:162 “I rejoice at thy word, as one that findeth great spoil.”

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.”

² Our Infallible Bible, p.6-7

³ Which Bible, p.5

Proverbs 30:5 “Every word of God *is* pure...”

Isa. 40:8 “The grass withereth, the flower fadeth: but the Word of our God shall stand forever.”

Matt. 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.”

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

The Bible gives warnings against corrupting it:

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

Prov. 30:5-6 “Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

Rev. 22:18-19 “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.”

One of the devil’s tools is to doubt what God has said. This is done by adding to, taking away from, and just plain doubting what God said. An example of this is found in the garden of Eden:

God gave His Word in Gen 2:16-17:

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Doubt is cast upon what was commanded:

Gen. 3:1 “Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”

Gen 3:4 “And the serpent said unto the woman, Ye shall not surely die...”

The Word of God is Promised to be Preserved

The Bible has promised to be preserved. Psalms 12:6-7 states:

“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”

These verses teach:

The extent of preservation -- “words”

The Agent of preservation -- “Thou” (the Lord)

The period of preservation -- “for ever”.

Not only is this promise given in the book of Psalms, but Jesus made a telling statement as He said in 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.” Jesus gave a greater stability to the Word of God than to the stability of heaven and earth.

The Word of God was inspired as God had holy men record word for word that which He wanted to have in His Word. God then oversaw this process called preservation. Preservation is found in the Bible as the Bible was copied. Proverbs 25:1 tells us, “These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.” This process of copying the Word of God is used to give us a preserved Bible.

This author will show how God oversaw this process. Regardless of whether we have knowledge of this process or are ignorant of it, we still can believe that we possess a preserved Word of God today, because God promised.

A shortened example of preservation is: The Holy Spirit inspired Solomon’s writing; Hezekiah’s men copied them; the scribes copied them in the Hebrew Masoretic text; the Textus Receptus contained this Hebrew text and was translated in English through Tyndale’s Bible and eventually into the King James Version.

Inspiration Demands Preservation

Inspiration demands preservation. How foolish would it be that God would inspire His Word and then allow man to pervert it, lose it or corrupt it over time. “There exists no reason for supposing that the Divine Agent, who in the first instance thus gave to mankind the Scriptures of Truth, straightway abdicated His office; took no further care of His work; abandoned those precious writings to their fate.”⁴

⁴ The Traditional Text, p.10

Fallen, sinful man cannot be trusted. God cannot lie. “Therefore if man is the preserver of God’s Word, only failure can result. It is for man’s good that God did not leave the result of the preservation of His Word to man’s faithfulness, regardless of how the textualists might labor over the extant manuscripts, trying to determine through logical, rational, state-of-the-art philosophical and mathematical methods what is God’s preserved Word and what is not God’s preserved Word.”⁵

“It was only to have been anticipated that the Author of the Everlasting Gospel - that masterpiece of Divine Wisdom, that miracle of superhuman skill - would show Himself supremely careful for the protection and preservation of His own chiefest work.”⁶

Preservation is Based on Faith

The fact that God has preserved His Word is based upon faith. By faith we accept that God inspired the writers as they penned the Scriptures. By faith we believe that God oversaw the compiling of the canon with the sixty-six books of the Bible. By faith we believe God has preserved His Word to us - just as He promised to do.

“Thy word is truth” (John 17:17). Truth never changes. Truth is absolute. Therefore, there is only one truth; only one Bible that is the Word of God. You cannot say that the King James Version is truth *and* that the American Standard Version is also truth. Truth is absolute. The definition of truth demands inspiration. The opposite of truth is a lie. John 8:44 states:

“Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” The devil is the author of that which is not truth.

We know that God promised to preserve His Word (Ps. 12:6-7). We know that His Word

⁵ Critical Problems: Many in Biblical Scholarship, None in God’s Word, p.7

⁶ The Traditional Text, p.11

is truth (John 17:17). We know there is only one truth. Therefore, we know that the truth, the one preserved Word of God is out there; it is just a matter of finding it.

Truth never changes, therefore truth is absolute. Webster defines truth as: “exact accordance with that which is, or has been, or shall be.” Where can truth be found? It is found in the preserved KJV with the Holy Spirit bearing witness and guiding you into all truth. Jesus said in John 10:27, “My sheep hear my voice, and I know them, and they follow me...” The KJV is the only translation solely translated from the Textus Receptus (Received Text). The Textus Receptus (TR) is named so because Christians have accepted it (received it) as the text which is the Word of God.

Holy Spirit Will Guide into all Truth

The Holy Spirit guided the original authors as they penned the Holy Scriptures. He guided the early church in regard to the proper canon of Scripture as they accepted the 66 books of the Bible as canonical. He guided the preservation of the very Word of God. He also guided Christians to accept the TR as the Word of God. “It is inconsistent to believe that God guided the church in regard to the New Testament canon but gave the church no guidance in regard to the New Testament text.” Just as He guided these Christians, even so today God will guide you into the proper version of the Bible if you let Him.

God Is Not the Author of Confusion

Compare the KJV to the other versions translated from corrupt Greek texts:

ASV Psalm 12:6 “The words of Jehovah are pure words; As silver tried in a furnace on the earth, purified seven times.”

KJV Psalm 12:6 “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.”

NAS Psalm 12:6 “The words of the LORD are pure words; As silver tried in a furnace on the earth, refined seven times.”

NIV Psalm 12:6 “And the words of the LORD are flawless, like silver refined in a furnace of clay, purified seven times.”

NLT Psalm 12:6 “The LORD's promises are pure, like silver refined in a furnace, purified seven times over.”

RSV Psalm 12:6 “The promises of the LORD are promises that are pure, silver refined in a furnace on the ground, purified seven times.”

ASV Psalm 12:7 “Thou wilt keep them, O Jehovah, Thou wilt preserve them from this generation for ever.”

KJV Psalm 12:7 “Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.”

NAS Psalm 12:7 “Thou, O LORD, wilt keep them; Thou wilt preserve him from this generation forever.”

NIV Psalm 12:7 “O LORD, you will keep us safe and protect us from such people forever.”

NLT Psalm 12:7 “Therefore, LORD, we know you will protect the oppressed, preserving them forever from this lying generation,”

RSV Psalm 12:7 “Do thou, O LORD, protect us, guard us ever from this generation.”

“Notice how the NIV conveniently changes ‘them’ to ‘us’ and ‘this generation’ to ‘such people.’ The consistent testimony of history condemns this rendering as totally preposterous.

This depraved reading was released less than one generation after six million of David’s descendents (the ‘us’ of verse 7) were exterminated by Adolph Hitler. When the mob cried out to Pilate, ‘His blood be on us and on our children,’ a new period of heartache was ushered in where Jewish people would be anything but ‘safe’ and ‘protected.’ In fact, from a numerical standpoint, David’s people have known only holocaust and genocide for two thousand of the three thousand years since the twelfth Psalm was penned. Who is lying - God or the NIV

translators?”⁷

The subject of verse 6 is the “Words of the Lord.” It demands that verse 7 also refers to this subject matter. How brazen for these “scholars” to change the very Word of God. Let me remind you that the Bible says: “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.”

Many believe that there are no doctrinal differences between the KJV and the other versions. Consider the following examples of corruption of Scripture:

(1) Jesus had no father on earth. Joseph was His step-father. The KJV correctly translates this. The other versions call Joseph “father.” This would make Jesus born to an earthly sinful father:

ASV Luke 2:33 “And his father and his mother were marvelling at the things which were spoken concerning him;”

KJV Luke 2:33 “And Joseph and his mother marvelled at those things which were spoken of him.”

NAS Luke 2:33 “And His father and mother were amazed at the things which were being said about Him.”

NIV Luke 2:33 “The child's father and mother marveled at what was said about him.”

NLT Luke 2:33 “Joseph and Mary were amazed at what was being said about Jesus.”

RSV Luke 2:33 “And his father and his mother marveled at what was said about him;”

(2) The KJV correctly states that anger “without a cause” is sin. The other versions omit the phrase “without a cause” because a Greek word, “*εινκη*” is missing from the corrupt texts.

⁷ Final Authority, p.14

ASV Matthew 5:22 “But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.”

KJV 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.”

NAS Matthew 5:22 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty *enough to go* into the fiery hell.”

NIV Matthew 5:22 “But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca, 'is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.”

NLT Matthew 5:22 “But I say, if you are angry with someone, you are subject to judgment! If you call someone an idiot, you are in danger of being brought before the high council. And if you curse someone, you are in danger of the fires of hell.”

RSV Matthew 5:22 “But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, `You fool!' shall be liable to the hell of fire.”

To state, as these other versions do, that to be angry is sinful, would make Jesus a sinner.

Jesus got angry. He not only got angry, it was on more than one occasion:

As He healed on the Sabbath day:

Mark 3:5: “And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.”

As he kicked the moneychangers out of the temple:

Matthew 21:12 “And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves...”

John 2:15 “And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables...”

The Bible states that sometimes it is ok to be angry:

Ephesians 4:26: “Be ye angry, and sin not: let not the sun go down upon your wrath.”

According to the KJV, it is wrong to be angry without a cause. The other versions indicate that anger in and of itself is sinful. If anger is sinful, then the Bible contradicts itself and Jesus is a sinner. This is not only weighty, credible evidence, but it is also evidence concerning the very Word of God, which is truth. You wouldn't let someone tell you that Jesus had a flaw or error, and yet this is exactly what the other versions teach.

(3) In John 6:47, the other versions tell you that if you believe - you will make it to heaven. Most all believe; Muslims believe, Buddhists believe - will they make it to heaven? According to these other versions, they will. The KJV accurately states that one must believe on Christ.

ASV John 6:47 “Verily, verily, I say unto you, He that believeth hath eternal life.”

KJV John 6:47 “Verily, verily, I say unto you, He that believeth on me hath everlasting life.”

NAS John 6:47 “Truly, truly, I say to you, he who believes has eternal life.”

NIV John 6:47 “I tell you the truth, he who believes has everlasting life.”

NLT John 6:47 “I assure you, anyone who believes in me already has eternal life.”

RSV John 6:47 “Truly, truly, I say to you, he who believes has eternal life.”

(4) Matthew gives a Bible fulfillment of the account of the virgin birth that was prophesied in the book of Isaiah.

Matthew 1:22-23 “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

The RSV is blatantly corrupt:

RSV Isaiah 7:14 “Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.”

A young woman conceiving is not a sign. It is also a corrupt translation.

(5) Jesus is from everlasting. This is seen in Micah 5:2 in the KJV. However, some of the other versions would cast doubt on this fact:

KJV 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.”

NLT Micah 5:2 “But you, O Bethlehem Ephrathah, are only a small village in Judah. Yet a ruler of Israel will come from you, one whose origins are from the distant past.”

RSV Micah 5:2 “But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.”

According to these versions, Jesus could have been a created god as the Jehovah

Witnesses believe.

(6) The KJV calls Lucifer “son of the morning.” The ASV and the RSV refers to Lucifer as “day-star.” The NIV refers to Lucifer as “morning star.” However in the KJV and the other versions, Jesus is the day-star and the morning star. The day star and the morning star cannot refer to both Jesus and Lucifer. The KJV accurately calls Lucifer “son of the morning.”

ASV Isaiah 14:12 “How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations!”

KJV 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!”

RSV 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!”

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!”

These previous verses refer to Lucifer. The following verses refer to Christ:

ASV 2 Peter 1:19 “And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts:”

KJV 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:”

NAS 2 Peter 1:19 “And *so* we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.”

NIV 2 Peter 1:19 “And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.”

NLT 2 Peter 1:19 “Because of that, we have even greater confidence in the message proclaimed by the prophets. Pay close attention to what they wrote, for their words are like a light shining in a dark place -- until the day Christ appears and his brilliant light shines in your hearts.”

RSV 2 Peter 1:19 “And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.”

ASV Revelation 22:16 “I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.”

KJV 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.”

NAS Revelation 22:16 “I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the offspring of David, the bright morning star.”

NIV Revelation 22:16 “I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.”

NLT Revelation 22:16 “I, Jesus, have sent my angel to give you this message for the churches. I am both the source of David and the heir to his throne. I am the bright morning star.”

RSV Revelation 22:16 “I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star.”

Do you realize the implications from these other versions. They have just referred to Jesus as the one whom has fallen from heaven. According to these versions, Jesus is Lucifer!

(7) The Son of God was the fourth man in the fiery furnace, but you would never know it from the other versions:

ASV Daniel 3:25 “He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.”

KJV Daniel 3:25 “He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.”

NAS Daniel 3:25 “He answered and said, "Look! I see four men loosed *and* walking *about* in the midst of the fire without harm, and the appearance of the fourth is like a son of the gods!”

NIV Daniel 3:25 “He said, "Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods.”

NLT Daniel 3:25 “Look!” Nebuchadnezzar shouted. ‘I see four men, unbound, walking around in the fire. They aren't even hurt by the flames! And the fourth looks like a divine being !”

RSV Daniel 3:25 “He answered, ‘But I see four men loose, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods.”

(8) God was manifest in the flesh. The other versions state that “he” was manifest in the flesh. What significance does this have? Aren't all people manifest in the flesh? It must be that the word “Theos” (God) is missing from the corrupt texts. Someone, a Bible rejecter, must have removed it. Galatians 5:9 states: “A little leaven leaveneth the whole lump.”

ASV 1 Timothy 3:16 “And without controversy great is the mystery of godliness; He who was manifested in the flesh....”

KJV 1 Timothy 3:16 “And without controversy great is the mystery of godliness: God was manifest in the flesh....”

NAS 1 Timothy 3:16 “And by common confession great is the mystery of godliness: He who was revealed in the flesh...”

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

NLT 1 Timothy 3:16 “Without question, this is the great mystery of our faith: Christ appeared in the flesh...”

RSV 1 Timothy 3:16 “Great indeed, we confess, is the mystery of our religion: He was manifested in the flesh...”

Liberal theologians and scholars will tell you that they are the ones to be trusted. Let me remind you that man at his best state is altogether vanity. God has given to every believer the unction of the Holy Spirit (John 2:27), for you to rely upon and allow the Holy Spirit to guide you into all truth. We need not trust what some theologian or some scholar says. Take the Word of God exactly as it is written. Allow these proofs to challenge you to remain steadfast to God’s Preserved Word, the King James Version.

Two Streams of Bibles

Despite the many Bible versions available today, there are fundamentally only two streams of Bibles. “The first stream which carried the Received Text in Hebrew and Greek, began with the apostolic churches, and reappearing at intervals down the Christian Era among enlightened believers, was protected by the wisdom and scholarship of the pure church in her different phases: precious manuscripts were preserved by such as the church at Pella in Palestine where Christians fled, when in 70 A.D. the Romans destroyed Jerusalem; by the Syrian Church of Antioch which produced eminent scholarship; by the Italic Church in northern Italy; and also at

the same time by the Gallic Church in southern France and by the Celtic Church in Great Britain; by the pre-Waldensian, the Waldensian, and the churches of the Reformation.

This first stream appears, with very little change, in the Protestant Bibles of many languages, And in English, in that Bible known as the King James Version, the one which has been in use for three hundred years in the English-speaking world. These manuscripts have in agreement with them, by far the vast majority of copies of the original text. So vast is this majority that even the enemies of the Received Text admit that nineteen-twentieths of all Greek manuscripts are of this class.

The old Latin texts, like the other versions, are of two kinds; both the Traditional Text and the forms of corruption find a place in them. Augustine wrote, 'In the earliest days of faith whenever any Greek codex fell into the hands of anyone who thought that he had a slight familiarity with Greek and Latin, he was bold enough to attempt to make a translation.' The Old Latin evidence varies so much that it seems almost certain that several separate ancient translations from different Greek codices are represented by it. Much, but by no means all, of the Old Latin evidence is favorable to the Traditional Text.

The second stream is a small one of a very few manuscripts. These last manuscripts are represented:

In Greek: The Vatican MS., or Codex B, in the library at Rome; and the Sinaitic, or Codex Aleph, its brother.

In Latin: The Vulgate or Latin Bible of Jerome

In English: The Jesuit Bible of 1582, which later with vast changes is seen in the Douay, or Catholic Bible.

In English again: In many modern Bible which introduces practically all the Catholic readings of the Latin Vulgate which were rejected by the Protestants of the Reformation; among these, prominently, are the Revised Versions.

So the present controversy between the King James Version in English and the modern versions is the same old contest fought out between the early church and rival sects; and later, between Waldensians and the Papists from the fourth century to the thirteenth centuries; and later still, between the Reformers and the Jesuits in the sixteenth century.”⁸

These are the two streams that are found. One stream is the Textus Receptus (Received Text – KJV). The other stream is the Westcott and Hort / Nestle’s Text (From which come the ASV, NIV, RSV, NASV, TEV...). The Textus Receptus was compiled from a number of Byzantine manuscripts by numerous editors from the early 1500’s. Erasmus published five editions of the Greek New Testament. His first edition was in 1516 followed by editions in 1519, 1522, 1527 and in 1535. Robert Estienne whose Latin name is Stephanus, published four editions of the Greek New Testament. They are referred to as the ‘Stephanus’ Bible and his most popular edition was in 1550. Theodore Beza, a fellow-Reformer with John Calvin in Geneva, produced ten editions of the Greek New Testament. There was also the editions of the Elzevir Brothers. They printed seven editions of the Greek Text. It was in their second edition that the words, “textum ab omnibus receptum” -- “you have the text received by all” - were placed. These editions of the Bible are referred to as the Textus Receptus. They all follow closely to the editions of Erasmus and Stephanus. The most popular editions of these are: Erasmus 1522, Stephanus 1550, Beza 1565, and Elzevir 1633. The Textus Receptus was the text used by William Tyndale and in turn by the translators of the King James Version in 1611.

The other stream, the Westcott and Hort stream, represents only 10-15% of all Greek Manuscripts. Two of these manuscripts, which many modern scholars claim to be superior to the Textus Receptus, are the Sinaiticus and the Vaticanus. They not only differ from the Textus

⁸ Which Bible, p.187-188

Receptus, they also differ among themselves. They do not represent a single competing form.

They disagree as much among themselves as they do with the Textus Receptus. One example is I Tim. 3:16. Over 300 manuscripts read, “God was manifest in the flesh”(KJV). Only 7 read, “who was manifest in the flesh”(NIV, NASV...). So we have to judge between 97% and 3%.

“That witnesses are to be weighed, not counted, is a maxim of which we hear constantly. It may be said to embody much fundamental fallacy. It assumes that the witnesses we possess are capable of being weighed and that the critic is competent to weigh them, neither or which proposition is true. Number is the most ordinary ingredient of weight. If ten witnesses are called into court, and nine give the same account while the one contradicts the other nine, which will be accepted? The nine of course.”⁹

There are only two streams of Bibles. Does the Word of God rest in 85-90% of all Greek manuscripts which closely agree with each other, or does it rest in the 10-15% of all Greek manuscripts of which there are several thousands of differences between themselves?

The Majority Text

The Textus Receptus is also referred to as the Majority Text, the Byzantine Text and the Traditional Text. Dean Burgon was an ardent defender to this Byzantine Text found in the vast majority of the Greek New Testament manuscripts. He gave to this text the name, “The Traditional Text,” thus indicating his conviction that this was the true text which by a perpetual tradition had been handed down generation after generation without fail in the church. He maintained that it is the true text because it is that Greek New Testament which is known to have been used by the Church of Jesus Christ in unbroken succession from the early church to the present day. The Holy Spirit said in John 16:13 that He would “guide you into all truth.” John

⁹ Which Bible, p.124-125

17:17 says, “Thy word is truth.” From the early church to the present day fundamental Baptists, the Holy Spirit has guided believers to accept the Textus Receptus / King James Version as the Word of God. Jesus said, “My sheep hear my voice....” We hear the voice of God as we read and study the Bible which is divinely preserved from the Textus Receptus, the Majority Text.

Dean Burgon stated this concerning this text that has 85-90% of all Greek manuscripts: “I am utterly disinclined to believe - so grossly improbably does it seem - that at the end of 1800 years, 995 out of every thousand, suppose, will prove untrustworthy; and on the contrary that one, two, three, four, or five remain whose contents were until yesterday as good as unknown should be found to have retained the secret of what the Holy Spirit originally inspired. I am utterly unable to believe that God’s promise has so entirely failed, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked by a German critic out of a waste-paper basket in the convent of St. Catherine, and that the entire text had to be remodeled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries, and had probably owed their survival to that neglect while hundreds of others had been thumbed to pieces, and had bequeathed their witness to copies made from them.”¹⁰

The Vaticanus (B) and the Sinaiticus (Aleph)

The Westcott and Hort text and the Nestle’s text derives mainly from the Vaticanus and the Sinaiticus. These are two extant Greek manuscripts that date back to the 4th century. The Vaticanus was found in the Vatican and the Sinaiticus was discovered in St. Catherine’s Monastery, located at the base of Mt. Sinai.

“The variations among the Majority Text are minor, like the varieties of doves. On the other hand, the remaining handful of manuscripts are as diverse as dogs and dragons. This

¹⁰ The Traditional Text of the Holy Gospels, p.7

handful not only disagree with the ‘Majority’ as to what the New Testament says, but disagree among themselves. These include such manuscripts as Vaticanus (B), Sinaiticus (Aleph), Bezae (D), Papyrus 75 and a smattering of versions. Of the four uncials, Aleph, B, C, and D, Burgon writes, ‘All four are discovered on careful scrutiny to differ essentially, not only from 99 out of 100 of the whole body of extant manuscripts, but even from one another.’¹¹

Sinaiticus omits John 5:4, 8:1-4, Matt. 16:2-3, Rom.16:24, Mark 16:9-20 and a handful of other words and phrases. “Using the Textus Receptus as a basis of comparison, Burgon found that Sinaiticus, in the four Gospels alone, omitted 3,455 words, added 839 words, substituted 1,114, transposed 2,299, and modified 1,265 words. Thus in all, 8,972 words are affected.”¹²

“Again, using the Received Text as the basis of comparison, in the four Gospels, Vaticanus is found to omit at least 2,877 words, to add 536, to substitute 935, to transpose 2,098 and to modify 1,132 words, for a total of 7,578 words that have in some way been altered.

With primarily Vaticanus followed by Sinaiticus, you have the ‘two main pillars’ of the modern Greek Text and yet not only have they departed from the Received Text, but also there is the sharpest disagreement between them. Herman Hoskier in *Codex B and its Allies* said, ‘There are over 3000 real differences between Aleph and B in the Gospels alone!’ This is the kind of ‘foundation’ that one has in the new versions.

Burgon, who spent years examining both MSS (MSS means manuscripts, MS means manuscript) said, ‘It is in fact easier to find two consecutive verses in which these two MSS differ, than two consecutive verses in which they entirely agree.’

And yet these are the two MSS on which Westcott and Hort and all subsequent editors - Nestle, Aland, Souter and the United Bible Society text put their greatest reliance.”¹³

¹¹ New Age Bible Versions, p.475

¹² Forever Settled, p.113

The fact that the Westcott and Hort text is a minority text discredits its reliability.

“Fifteen centuries, in which the art of copying the Bible was brought to perfection, and printing invented, have by unceasing rejection of their claims sealed forever the condemnation of their character and so detracted from their weight.”¹⁴

The manuscripts of the Majority Text come from Greece, Syria, Asia Minor, Africa, Gaul, Italy, Ireland, Constantinople and Alexandria. On the other hand, the minority texts come from only one area - Alexandria, Egypt.

Pickering states, “A reading found in only one limited area cannot be original...if a reading died out in the fourth century, we have the verdict of history against it.”¹⁵

Zane Hodge contends that because most of the early manuscript discoveries, all of the non-Byzantine text-type, have come from Egypt, therefore they probably represent a textual tradition, pertaining only to that geographical area.

Alexandria, Egypt was noted as the seed-bed for liberalism, modernism and allegorical interpretation of Scripture. The location of the origination of the Westcott and Hort text condemns it as not credible.

“The Textus Receptus was the Bible of early Eastern Christianity. Later it was adapted as the official text of the Greek Catholic Church. There were local reasons which contributed to this result. But, probably, far greater reasons will be found in the fact that the Received Text had authority enough to become, either in itself or by its translation, the Bible of the great Syrian Church; of the Waldensian Church of northern Italy; of the Gallic Church in southern France; and of the Celtic Church in Scotland and Ireland; as well as the official Bible of the Greek

¹³ Forever Settled, p.115

¹⁴ Which Bible, p.127

¹⁵ New Age Bible Versions, p.477

Catholic Church. All these churches, some earlier, some later, were in opposition to the Church of Rome and at a time when the Received Text and these Bibles of the Constantine type were rivals. They, as represented in their descendants, are rivals to this day. The Church of Rome built on the Eusebio-Origen type of Bible; these others are built on the Received Text. Therefore, because they themselves believed that the Received Text was the true Apostolic Bible, and further, because the Church of Rome arrogated to itself the power to choose a Bible which bore the marks of systematic depravation, we have the testimony of these five churches to the authenticity and the apostolicity of the Received Text.”¹⁶ The Church of Rome drawing from the Wescott and Hort text condemns it as not being credible.

It shouldn't surprise us that the Church of Rome and Westcott and Hort would come to agreement. We will see that the same tactics used against the Living Word are also used against the Written Word. False witnesses spoke against Christ as in Mark 14:56, “ For many bare false witness against him, but their witness agreed not together.” As Vaticanus and Sinaiticus do not agree together, yet they are united against the Received Text, even so in Luke 23:11, “And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.”

“Older is Better”

The Vaticanus and the Sinaiticus were lost from 500-1800 A.D. It was touted by Westcott and Hort that they are better manuscripts than the majority text because they are older. This was challenged by scholars Dean Burgon, Robert Dick Wilson and others.

The main reason modern scholars give credibility to this minority text is the fact that these texts go back to the 4th century. We will give several reasons why this is not a valid

¹⁶ Forever Settled, p.126

argument.

1) Tampering of the Scriptures took place before 200 A.D.

“Cowell says, ‘The overwhelming majority of variant readings were created before the year 200.’ Scrivener says, ‘The worst corruptions to which the N.T. has ever been subjected, originated within a hundred years after it was composed.’ Kilpatrick states, ‘The creation of new variants ceased by 200 A.D. because it became impossible to sell them.’¹⁷ The “oldest manuscripts” date back to the 4th century. Corruption of Scripture had already set in.

2) Emphasis ought to be on how many copies removed from the original it is, not how old it is.

“A manuscript which is dated as having been copied during the 10th century could have been the fifth in a line of copies originating with the original autograph, whilst a manuscript dated as having been copied during the 3rd century could have been the one hundredth in the line of copies. Since it is difficult to tell the genealogy, the family of any given manuscript, it is important to note that age is relative in the sense that you could have a corrupt 3rd century manuscript or a faithful 10th century manuscript.

A good illustration would be to suppose that, in the year 3000, a copy of the English Bible was found which dated from the 1970's. Suppose this Bible happened to be the oldest existing Bible available, and this Bible happened to differ in hundreds of places from the Bible that was in use by Christians in the year 3000. One could well imagine the scientific critics, with their methodology, extolling the virtues of the ancient age of this Bible, the page design showing quality, careful care in the layout and the paper of this particular volume, the binding and so on. But their arguments would tend to fall apart when, after beginning to translate Bible into modern

¹⁷ Forever Settled, p.95

languages on the basis of this ancient book, Christians discovered that this version of the Scriptures was the New World Translation of the Jehovah's Witnesses."¹⁸

3) Genuine texts will have a majority of copies.

“Under normal circumstances, the older a text is than its rivals, the greater are its chances to survive in a plurality or a majority of the texts extant at any subsequent period. But the oldest text of all is the autograph. Thus it ought to be taken for granted that, barring some radical dislocation in the history of transmission, a majority of texts will be far more likely to represent correctly the character of the original than a small minority of texts. This is especially true when the ratio is an overwhelming 8:2. Under any reasonably normal transmission conditions, it would be quite impossible for a later text-form (which critics declare the Textus Receptus to be) to secure so one-sided a preponderance.”¹⁹

4) Fewer copies of the Textus Receptus are available because Christians read them and wore them out with use.

Usage by ordinary Christians would literally wear out old copies. The Bible was never intended to be stored up, but to be read. “Burgon regarded the good state of preservation of B and Aleph in spite of their exceptional age as proof not of their goodness but of their badness. If they had been good manuscripts, they would have been read to pieces long ago. ‘We suspect that these two manuscripts are indebted for their preservation, solely to their ascertained evil character... thus the fact that B and Aleph are so old is a point against them, not something in their favor. It shows that the Church rejected them and did not read them. Otherwise they would have worn out and disappeared through much reading. Burgon has been accused of sophistry in arguing this

¹⁸ Syllabus, History of the Bible, p.222

¹⁹ Forever Settled, p.84

way, but certainly his suggestion cannot be rejected by naturalistic critics as impossible. For one of their 'own poets' favored the idea that the scribes 'usually destroyed their exemplars when they had copied the sacred books.'²⁰

B and Aleph have escaped decay and destruction for the simple reason that they were not accepted as a legitimate copy of the Word of God. They were abandoned by Christians and viewed as corrupt. Today many godly pastors preach from a worn out King James Version and possess a spotless RSV in their office.

5) Bibles of Christians were often destroyed.

Not only did Christians read their Bibles and wear them out, they were often martyred and their Bibles were destroyed. Unger's Bible Dictionary says, "There were portions of the Bible and possibly the entire work, rendered into the English vernacular very early in the history of the language." Gildas states that, "When the English martyrs gave up their lives in the 4th century, all the copies of the Holy Scriptures which could be found were burned in the street."²¹

6) Egypt's climate is conducive to preservation.

Egypt's dry and arid climate favors the preservation of ancient texts. Egypt was noted for liberalism and modernism. Bibles from Egypt would tend to be corrupt.

7) To accept the older manuscripts is to admit from the 4th century on, the Bible was lost and that God kept His Word hidden in the Vatican and in a monastery.

8) Evidence shows that the Textus Receptus pre-dates the 4th century.

In 1881, Westcott and Hort claimed that the Textus Receptus was a late rendering of the Scripture. However, it has been proven by many scholars that the Textus Receptus is earlier than the 4th century.

²⁰ Which Bible, p.93-94

²¹ Forever Settled, p.183

H.A. Sturtz, who is no friend of the Textus Receptus, in his book, *The Byzantine Text-Type and New Testament Textual criticism*, “summarizes his research concerning the superiority of the KJV text-type, based on the discoveries in the papyri. H.A. Sturz... surveyed all the available papyri... each new MS discovered vindicated added Byzantine readings... The magnitude of this vindication can be more fully appreciated by recalling that only about 30% of the New Testament has early papyri attestation... If we had at least three papyri covering all parts of the New Testament, all of the 5000+ Byzantine readings rejected by the critical (eclectic) texts would be vindicated by early papyrus... Henceforth no one may reasonably or responsibly characterize the Byzantine text-type as being...late...Although modern editors continue to reject these readings, it can no longer be argued that they are late.”²² In this book, on pages 55-97, the author gives seven reasons why the Textus Receptus is older than the 4th century. He concludes; “It is concluded, then, that the readings of the Byzantine text are old. They, like the readings of the other text-types, go back deep into the second century.”²³

Pickering states, “The Textus Receptus has more early attestation than B and twice as much as Aleph - evidently the Textus Receptus reflects an earlier text than either B or Aleph.”²⁴

G. Zuntz writes, “Readings previously discarded as late are in P 46... are all Byzantine Readings ancient?...G. Pasquali answers in the affirmative... Papyrus P 46 and 45 support the Majority Text readings...”²⁵

Metzger says, “Papyrus 75 supports the majority text dozens of times. In relation to the majority text, P 46 (about 200 A.D.), shows that some readings ... go back to a very early period...P 66 has readings that agree with the majority...text-type.”²⁶

²² New Age Bible Versions, p.481

²³ The Byzantine Text-Type and New Testament Textual Criticism, p.97

²⁴ The Identity of the New Testament Text, p.224

²⁵ The Texts of the Epistles, p.55

²⁶ Manuscripts of the Greek Bible, p.64, 108

Hills notes, “Byzantine readings which most critics have regarded as late, have now been proven by Papyrus Bodmer II to be early readings.”²⁷

The Journal of Theological Studies (London: Oxford University Press N.S., vol. II, 1960) p.381 says, “Papyrus 66 supports the readings of the Majority Text.”

Comfort writes, “Some of the New Testament papyri that have been discovered show remarkable similarity with later MSS. In fact, several of the extant early papyri are related to many later MSS (fourth century and beyond) or at least share a common ancestor.”²⁸

The contention that the corrupt texts are older and therefore better is no longer a valid point. To read and accept the NIV, ASV, RSV, NASV or any other of the recent versions, is to accept the Westcott and Hort text. To accept the Westcott and Hort text is to believe that the Word of God was misplaced from 500-1800 A.D., revived in our day, and stamped as genuine. To accept the Westcott and Hort text as the Word of God is to believe that God blessed the Great Awakening and the preaching of Spurgeon, Moody, and Finney with a corrupt Bible.

“The KJV is Hard to Understand”

Something you hear people often say is that the old English of the King James Version of the Bible is hard to understand.

We must remember what our God-given purpose is in reading the Word of God. We are not to peruse the Bible as we would any other book. For sure it is okay to read the Bible as a novel, as a love story and as a historical book. However, the main purpose of reading the Bible is to feed our soul. Our soul, that has been saved, needs to be fed from the very Word of God. A casual observer may say that all the versions basically say the same thing. The difference is that

²⁷ The Last Twelve Verses of Mark, p.54

²⁸ Early Manuscripts and Modern Translations of the Bible, p.11

one of these translations is none other than the very preserved Word of God and the others are counterfeits. Therefore, as we pick up the King James Version of the Bible, it is none other than God the Holy Spirit that speaks to our heart with the Book that He (the Holy Spirit) wrote. The Bible is more than a theological book, it is primarily a devotional book. This is why it is critical that you do not pick “just any version,” because God did not sanction “just any version.” We need to find out which one is the real deal. Remember, God said, “For thou hast magnified thy word above all thy name” (Ps 138:2).

The archaic “*thee’s*” and “*thou’s*” are often stated as difficult. First of all, they are not hard to understand at all. Second of all, D.A. Waite points out that there is a wonderful consistency with the use of pronouns, throughout the Bible: “The King James Bible, in their use of pronouns, *thee, thy, thyself, thou, thine, ye, you, your, and yourselves*, have rendered accuracy a great service. All the pronouns beginning with the letter “T” are singular. All the pronouns beginning with the letter “Y” are plural. In this way, the English reader can pick up his King James Bible, and unlike any of the other modern versions, he can tell immediately whether the second person pronoun is singular or plural...you don’t need to know Greek or Hebrew to find out the answer!”²⁹

“The “*thee’s*” and the “*thou’s*” are not 1611 English, but Bible language. At the time of the translation, these singular forms had already been replaced in conversation by “*you*.” The glaring difference between the style of the KJV’s preface and text reveals that its’ style is that of the Hebrew and New Testament Greek.”³⁰

There are some archaic words in the King James Version. You can usually determine the meaning of these words by reading the context of the passage. You can also look up these words

²⁹ English Bible: Manuscript Evidence, p.227-228

³⁰ New Age Bible Versions, p.210

in a *Noah Webster's 1828 American Dictionary of the English Language*. Why throw out the baby with the bath water? You will need a dictionary to read some of the words in the newer versions as well. The new versions do not always improve the archaic words. In Daniel 3:7, some replace “sackbut” by calling it “trigon” and change “harp” to “zither.”

The King James Version of the Bible is actually easier to read than any of its counterparts. “The Flesch-Kincaid research company’s Grade Level Indicator betrays the strictly black and white nature of the issue showing the new version’s true colors. The KJV ranks easier in 23 out of 26 comparisons. (Their formula is: (.39 x average number of words per sentence) + (11.8 x average number of syllables per word) - (15.59) = grade level. The first chapter of the first and last books of both the Old and New Testaments were compared. The KJV had a grade level of 5.8; NASB was 6.1; NKJV was 6.9; TEV was 7.2 and the NIV was 8.4. To extend the inquiry, one each of the three book-types (Gospel, Pauline epistle, General epistle) were surveyed. The resulting data confirms the readability of the KJV:

	KJV	NIV	NASB	TEV	NKJV
John 1:1-21	3.6	3.6	4.2	5.9	3.9
Gal. 1:1-21	8.6	9.8	10.4	6.7	8.9
Jas. 1:1-21	5.7	6.5	7.0	6.0	6.4

Why is the KJV easier to read? The KJV uses one or two syllable words while new versions substitute complex multi-syllable words and phrases.”³¹ II Cor. 3:12 states, “Seeing then that we have such hope, we use great plainness of speech.”

One of the advantages of the KJV is its readability. “The first thing that attracts attention is its use of words, and since words lie at the root of all literature, it is worth while to stop for them for a moment. Two things are to be said about the words: first that they are few; and

³¹ New Age Bible Versions, p.195-196

secondly, that they are short. The vocabulary of the English Bible is not an extensive one. Shakespeare uses from fifteen to twenty thousand words. In Milton's verse he uses about thirteen thousand. But the average word in the whole entire Bible, including the long proper names, is barely over four letters, and if all the proper names are excluded the average word is just a little under four letters. In the Ten Commandments there are three hundred and nineteen words in all: two hundred and fifty-nine of them are words of one syllable, and only sixty are of two syllables and over. Short words are strong words. They have a snap and a grip to them that long words have not. There is not a line of trifling in the book."³²

The translators of the KJV used great care when translating words. If they added words to help the flow of the English, they put those words in italics. This way the reader understood that these words were not in the Greek or Hebrew, but were added so that the translation into English could be more readily understood. There was no secrecy and the translators were meticulous in their detail of translating the Word of God. How unlike the "eclectic" method as these "translators" pick and choose what or what is not the Word of God. This process of using the "eclectic" method is nothing short of giving the translator the authority *over* the Word of God.

Chrysostom (347-407 A.D.) stated as he rebuked some in his day, "You say, 'I cannot understand it!' What marvel? How shouldest thou understand it, if thou will not read nor look upon it."³³

The KJV doesn't make sense to you? You need to make sure that you are saved. The language is hard to understand? You need to read the KJV. The Holy Spirit will guide you into all truth. Thy Word is truth.

Let these verses sink into the depths of your soul so that your faith will not be shaken:

³² The Greatest English Classic, p.86-87

³³ Final Authority, p.5

Proverbs 30:5 “Every word of God *is* pure...”

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

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.”

Psalms 12:6-7 “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.”

In closing, hear the words of Charles Haddon Spurgeon:

“The Bible is God’s Word, and when I see it, I seem to hear a voice saying, ‘I am the Book of God, read me; I am God’s writing; open my leaves, for I was penned by God....’ I plead with you, I beg of you, respect your Bibles, and search them out. Go home and read your Bibles... Oh Book of books! And wast thou written by my God? Then I will bow before thee, thou Book of vast authority! For He has written this Book Himself... Let us love it; let us count it more precious than fine gold!”

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