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This paper demonstrates more fully why the Illinois Lutheran Conference stands with the King James Version of the Holy Bible and its underlying Hebrew and Greek texts.

THE SUPERIORITY OF THE RECEIVED TEXTS

I. The subject defined

This paper will address a most important and timely subject in this day and age when the foundational Greek, Hebrew and Aramaic texts of the Holy Scriptures are viewed by most of the clergy and the so-called scholars in the visible Christian Church as requiring near constant changes for what they - the modernists - call updating and improvement. To contend for the superiority of the received texts causes one to be labeled “unreasonable” or “old-fashioned” or a “troublemaker” by those who hold the position of the modernists. Nevertheless, to contend for the *superiority* of the received texts means that the *inferiority* of their competition must be demonstrated, and this will be done in this paper.

Most of the clergy and laity in the visible Christian Church these days use one or more of the modern versions of the Bible that have flooded the market over the past 50 years, and yet they are for the most part ignorant of the fact that the modern versions of the Bible are based upon *different* foundational texts than is the Holy Bible King James Version of 1611/1769. Over the past 30 years a number of ILC pastors have written materials exposing the danger of using the various modern English translations by comparing them with the faithful and reliable King James Version, and remarks were included in many of their writings in regards to the differences in translational technique and underlying texts. This paper will focus on the fact that the King James Version of the Holy Bible is the *only* English translation currently available that is based solely upon the received Hebrew Masoretic Old Testament Text and the Greek New Testament Textus Receptus (received text). The aforementioned texts are called “received” because they have been handed down and received from generation to generation within the visible Christian Church, and for that reason they are also known as the *traditional texts*. We would all be wise to follow the apostle Paul’s admonition to the early Thessalonian Christians, and also what he told the young pastor Timothy: “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.” (2 Thessalonians 2:15) “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” (2 Timothy 1:13)

The traditional foundational texts of the Holy Bible were not called into question or severely altered by any great number of people until beginning around the mid 1800’s. Since that time the vast majority of seminaries, universities, and Bible translators have embraced and now use what are known as the *critical* Hebrew and Greek texts, which are comparatively rather new-sprung inventions based on a few recently discovered manuscripts of questionable character. What is more, the printed critical editions of these texts are further changed every couple of years (e.g. the Nestle Aland Greek New Testament is currently in its 27th edition). Additionally, the compilers of the altered Old and New Testament texts augment them by making use of other sources of information when applying them in making new versions of the Bible, that is, they do not even remain faithful to their chosen Hebrew and Greek texts! Make no mistake about it, the majority have entirely cast aside the traditional texts in the original tongues; and furthermore, the now commonly used original language Bible texts are being continually

revised at an alarming rate, and those changes are reflected to a greater or lesser degree in every modern English Bible translation, and most modern foreign language translations as well.

The danger with all of the fooling around with God's Words is that the Holy Scriptures - together with Christ Himself - are the foundation of our Christian faith, for the Holy Scriptures show us our sin, our need for a Savior, and who the one, true Savior is- the Lord Jesus, true God and true man but one Christ. Hence, we need to stand firm on the Lord Jesus Christ and His true Word, and from our hearts we need to say, as did David, the words of Psalm 11:1-7, "In the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain? For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The LORD *is* in his holy temple, the LORD'S throne *is* in heaven: his eyes behold, his eyelids try, the children of men. The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup. For the righteous LORD loveth righteousness; his countenance doth behold the upright." Jesus says, Luke 6:47-49, "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." Thus, the foundation of our faith is none other than Jesus Christ the incarnate Word of God and the Holy Scriptures the written Word of God, as is clear from the words of Ephesians 2:19-20, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*" -- the apostles having written New Testament books of the Bible, the prophets having written Old Testament books of the Bible, and the entire Bible testifying of Jesus Christ: "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Corinthians 3:11)

Now, it is true that no one can actually destroy Jesus Christ or His Word, but both *can be destroyed in people's hearts and minds* if there Christ and His Word are robbed of their true character. Realize that a false Jesus put forth in a false Bible can indeed have a deadly effect, for Jesus says in Luke 9:26, "whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels." Note well: being ashamed of both Jesus and His words - not just His doctrines - will end with the result of the ashamed person being disowned by Christ on Judgment Day. ALL of God's Words are important, not one excepted; and so, tampering with God's Words is a terrible sin indeed. But, may we take comfort in knowing that the Lord God Almighty remains in charge, and therefore the wicked who would destroy the foundation of our faith will not ultimately succeed. "Jesus Christ the same yesterday, and to day, and for ever." (Hebrews 13:8) The Lord Jesus is the eternal Savior! "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." (Psalm 12:6-7) The Word of God may be suppressed by its enemies, but it will always be available to us in its purity to teach us of our Savior, the Lord Jesus Christ.

II. Why the subject is very important

It has already been stated that the danger with all of the fooling around with God's Words is that the prophetic and apostolic Holy Scriptures of the Old and New Testaments together with the incarnate Word - Jesus, the only begotten Son of God - is the foundation of our Christian faith, and so to tamper with the foundation is to tamper with what is of the utmost importance to every child of God. The Bible is the place where God reveals Himself to us not only as the Father and the Holy Ghost, but also as the incarnate Word, Jesus Christ our Lord and only Savior from sin, death, the devil, and hell. We would not have knowledge of *who* the true God is if He did not tell us of Himself, and thus the true and complete written Word of God is of vital significance to us! However, there are several other reasons why the subject of this paper - "The Superiority of the Received Texts" - is very important, namely: God's promises are involved, God's doctrines are involved, and accordingly God's honor is involved. We will consider these points first in light of Holy Scripture itself because, as the psalmist declares in Psalm 119:103-105, "How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word *is* a lamp unto my feet, and a light unto my path." And, 1 Timothy 1:17 proclaims: "Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen."

The truth that the Holy Scriptures were given by inspiration of God when they were first penned is still acknowledged by several Christian groups of various denominational labels, as well as by some who call themselves non-denominational, and the *verbal, plenary inspiration of the Bible* is certainly a matter of *God's doctrine*. The Bible says of itself: "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Timothy 3:16-17) And, "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: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost." (2 Peter 1:19-21) Consequently, only outright unbelievers deny the verbal and plenary *inspiration* of the Holy Bible and its supernatural character *as it was originally given*. However, the number of Christian groups that also hold to the divine, pristine *preservation* of the Holy Scriptures appears to be relatively few, and yet the Bible teaches its preservation no less than its inspiration, and so the *divine, pristine preservation of the Bible* is also a matter of *God's doctrine*, and of *God's promises*, and thus a matter of *God's honor* as well. Therefore, we shall see from the evidence which follows that to deny the divine, pristine preservation of Holy Writ also betrays dangerous unbelief, no less than the denial of its divine inspiration.

Let us carefully look at the passages quoted in the previous paragraph as proof for both the verbal, plenary inspiration of the Holy Scriptures and their divine, pristine preservation. We will first consider 2 Timothy 3:16-17, "**All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.**"

The first clause reads: **All <3956> scripture <1124> *is* given by inspiration of God <2315>** The numbers in brackets (< >) being Strong's Concordance numbers (to assist the non-Greek-reader in identifying the original root word). In the original Greek the clause under consideration reads: *πάσα γραφή θεόπνευστος*. The grammatical and lexical information for the individual words is as follows:

πάσα adjective nominative feminine singular no degree from πᾶς

3956 πᾶς pas {pas}

Meaning: 1) individually 1a) each, every, any, all, the whole, everyone, all things, everything 2) collectively 2a) some of all types

γραφή noun nominative feminine singular from γραφή

1124 γραφή graphe {graf-ay'}

Meaning: 1) a writing, thing written 2) the Scripture, used to denote either the book itself, or its contents 3) a certain portion or section of the Holy Scripture

Usage: AV - scripture 51; 51

θεόπνευστος adjective nominative feminine singular no degree from θεόπνευστος

2315 θεόπνευστος {teh-op'-nyoo-stos}

Meaning: 1) inspired by God 1a) the contents of the scriptures

Usage: AV - given by inspiration of God 1; 1

[Friberg's Lexicon] θεόπνευστος, ου of the Scriptures as communication that has been ordained by God's authority and produced by the enabling of his Spirit; strictly *God-breathed*; hence *divinely inspired*, *inspired by God* (2T 3.16)

Furthermore, regarding the grammar of the term θεόπνευστος (theopneustos), “the Predicate Nominative and Adjective are those parts of a sentence that makes an assertion about the subject” [#6 (CWS)], and hence we see that the divine origin of Holy Scripture is an established fact by the Word of God itself, for God Himself *makes the assertion*, and God “cannot lie” (Titus 1:2)! Thus, the Holy Bible IS ENTIRELY GOD’S WORD!

The remainder of 2 Timothy 3:16 reads: **and is profitable <5624> for doctrine, for reproof, for correction, for instruction in righteousness**, and the grammatical and lexical information for the underlined phrase in the original Greek is as follows,

ὠφέλιμος adjective nominative masculine singular no degree from ὠφέλιμος

5624 ὠφέλιμος ophelimos {o-fel'-ee-mos}

Meaning: 1) profitable

Usage: AV - profitable 3, profit + 2076 1; 4

Note that ὠφέλιμος - rendered, “is profitable” - is a *nominative adjective* which, as we noted above, makes an assertion about the subject. That being the case, we see that Holy Scripture - being that it is definitely profitable for doctrine, for reproof, for correction, for instruction in righteousness - must still be currently present or it could not carry out what it *asserts* in this passage! For verse 17 of 2 Timothy 3 adds: **That the man of God may be <5600> (5753) perfect, thoroughly furnished unto all good works.**

The underlined phrase “may be” in the original Greek is the word ἦ and is a verb subjunctive present 3rd person singular from εἶμι

5600 ὦ ο {o} including the oblique forms, as well as ης es {ace}, η e {ay}, etc.

Meaning: 1) be, may be, etc.

Usage: AV - be 22, may be 22, should be 6, is 5, might be 2, were 1, not tr 4, misc 4; 66

I draw your attention to the fact that the expression “may be” (ἦ) is *present tense*, which is defined as follows: “**present tense**- a set of verb forms that indicate that at the time of the discourse the action in the verb was continuing or being repeated. Examples: *I am watching* what my brother *is doing*.” [#6 (BW7) Friberg] Also, “The **Present Tense in the Indicative Mood** represents contemporaneous action, as opposed to action in the past or the future. In moods other than in the indicative mood [such as the subjunctive], it refers only to continuous or repeated action.” [#6 (CWS) notation and emphasis mine, m.e.l.] Therefore, since the Holy Scriptures keep on completely furnishing the man of God, the Christian, unto all good works, it is self-evident that ALL of the God-given words which make up the Holy Bible are indeed present and will be present as long as God keeps calling and making Christians! Thus, the *preservation* of God’s Word is taught as well as its *inspiration* in 2 Timothy 3:16-17.

Now let’s consider 2 Peter 1:19-21, which reads, “**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: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.**”

In the first clause the apostle Peter says: **We have <2192> (5719) also a more sure <949> word of prophecy.** When Peter wrote these words by inspiration of God he was adding to the truth that he had just related, namely that, “we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 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. And this voice which came from heaven we heard, when we were with him in the holy mount.” (2 Peter 1:16-18) Peter, together with James and John, had personally witnessed the transfiguration of the Lord Jesus on the mount, but then in 2 Peter 1:19-21 he added the further truthful witness of the Holy Scriptures- the fact that prophecy had been written concerning the coming of the Lord Jesus Christ. Now, this “word of prophecy” is “a more sure word” that Peter stated “we have”.

Note the following details regarding the Greek words behind the underlined English expressions.

The WORD is “more sure” - **βεβαιότερον** adjective accusative masculine singular comparative from **βέβαιος**

949 **βέβαιος** bebaios {beb'-ah-yos}

Meaning: 1) stable, fast, firm 2) metaph. sure, trusty [“altogether reliable” Friberg]

Usage: AV - stedfast 4, sure 2, firm 1, of force 1, more sure 1; 9

The WORD is what “we have” - **ἔχομεν** verb indicative present active 1st person plural from **ἔχω**
2192 **ἔχω** echo {ekh'-o}

Meaning: 1) to have, i.e. to hold 1a) to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as 2) to have i.e. own, possess 2a) external things such as pertain to property or riches or furniture or utensils or goods or food etc. 2b) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship 3) to hold one's self or find one's self so and so, to be in such or such a condition 4) to

hold one's self to a thing, to lay hold of a thing, to adhere or cling to 4a) to be closely joined to a person or a thing

Usage: AV - have 613, be 22, need + 5532 12, misc 63, vr have 2; 712

I draw your attention to the fact that the phrase “we have” (ἔχομεν) is *present tense*, which, as we noted earlier, indicates continuous or repeated action. Thus, the apostle Peter was positive that the Hebrew Old Testament Scriptures were available right then and there; they were not lost; they were preserved intact. Now, since Jesus tells us in John 10:35 that “the scripture cannot be broken,” and Isaiah 40:8 declares that “the word of our God shall stand for ever,” then we too can be positive that God’s Word IS SURE, STEADFAST, AND TRUSTWORTHY, and that WE HAVE GOD’S WORD right up to the present time to rely on and make use of, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:4)

Furthermore, the fact that “Scripture” includes the New Testament as well as the Old Testament is established by the inspired words of St. Peter in his 2nd epistle, chapter 3, verses 15 & 16, “And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.” Note that the epistles of Paul are *equated* with the other Scriptures, which proves them to be given by inspiration of God. Additionally, the apostle Paul wrote to the Christians at Corinth as follows: “what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 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. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” (1 Corinthians 2:11-13) Hence, Paul and his fellow apostles all spoke words that the Holy Ghost gave them to speak, and those words were recorded for our learning. Thus, the prophetic and apostolic Scriptures were given by *inspiration* of God and have been *preserved* by God.

After the opening clause in verse 19 of 2nd Peter chapter 1, the apostle concludes the verse: **whereunto ye do well that ye take heed, as unto a light that shineth <5316> in a dark place, until the day dawn, and the day star arise in your hearts.** We all do well when we take heed to the Scriptures which enlighten our sin-darkened hearts and shine Jesus the Light of the world into them, “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Corinthians 4:6) Jesus is the “day star” for He is “the Sun of righteousness” who has arisen “with healing in his wings.” (Malachi 4:2) Without the Word of God there could be no spiritual enlightenment, no personal faith in Christ as Savior and Lord, because, “faith *cometh* by hearing, and hearing by the word of God.” (Romans 10:17) Moreover, spiritual life can only be healthy and growing if one feeds on ALL of God’s Word, for Jesus says in Luke 4:4, “It is written, That man shall not live by bread alone, but by every word of God.” Note well: **every** <3956> **word of God** (παντὶ ῥήματι Θεοῦ);

παντὶ adjective dative neuter singular no degree from πᾶς

3956 πᾶς pas {pas}

Meaning: 1) individually 1a) each, every, any, all, the whole, everyone, all things, everything 2) collectively 2a) some of all types

Now, if we are to live by *every* Word of God then we must certainly have every Word of God- that's Scripture preservation guaranteed! Looking back at the underlined expression in 2 Peter 1:19, notice that the Light of God's Word, the sure word of prophecy, is as that "that shineth," which in the Greek is:

φαίνοντι verb participle present middle or passive dative masculine singular from **φαίνω**

5316 φαίνω phaino {fah'-ee-no}

Meaning: 1) to bring forth into the light, cause to shine, shed light 2) shine 2a) to shine, be bright or resplendent 2b) to become evident, to be brought forth into the light, come to view, appear 2b1) of growing vegetation, to come to light 2b2) to appear, be seen 2b3) exposed to view 2c) to meet the eyes, strike the sight, become clear or manifest 2c1) to be seen, appear 2d) to appear to the mind, seem to one's judgment or opinion

Usage: AV - appear 17, shine 10, be seen 2, seem 1, think 1; 31

I call your attention to the fact that the phrase "that shineth" (φαίνοντι) is a *present participle*, and, "The **Present Tense in the Indicative Mood** represents contemporaneous action, as opposed to action in the past or the future. In moods other than in the indicative mood, it refers only to continuous or repeated action. The **Participle** is a verbal adjective. As such, the participle may function as a verb, noun, or adjective in the sentence." [#6 (CWS)] Therefore, just as light to this very day illuminates a dark place, so God's Word continues to illuminate man's heart that is by nature dark with sin. Thus, the grammar of the original Greek proves the continued presence of God's Word among men to enlighten them, and so Holy Scripture has been preserved that it may continue to convert sinners to the Savior.

Now consider 2 Peter 1:20-21, **Knowing this first, that no prophecy <4394> of the scripture is of any private <2398> interpretation <1955>. 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 lexical information for the Greek behind the words "prophecy"; "private"; and "interpretation" is as follows:

4394 προφητεία propheteia {prof-ay-ti'-ah}

Meaning: 1) prophecy 1a) a discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; esp. by foretelling future events 1b) Used in the NT of the utterance of OT prophets 1b1) of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining to it, the spirit of prophecy, the divine mind, to which the prophetic faculty is due 1b2) of the endowment and speech of the Christian teachers called prophets 1b3) the gifts and utterances of these prophets, esp. of the predictions of the works of which, set apart to teach the gospel, will accomplish for the kingdom of Christ

Usage: AV - prophecy 16, prophesying 3; 19

2398 ἴδιος idios {id'-ee-os}

Meaning: 1) pertaining to one's self, one's own, belonging to one's self

Usage: AV - his own 48, their own 13, privately 8, apart 7, your own 6, his 5, own 5, not tr 1, misc 20; 113

1955 ἐπίλυσις epilysis {ep-il'-oo-sis}

Meaning: 1) a loosening, unloosing 2) metaph. interpretation

Usage: AV - interpretation 1; 1

Note that the *Source of Scripture*, the *Source of Biblical prophecy*, and the *Source of its meaning* is GOD the HOLY GHOST! This certainly teaches that every prophecy of Scripture is *inspired* by God, and it also teaches that no prophecy of Scripture - including those about itself - is to be bent to conform to one's own notions. It was not by man's will that the Word of God came in old time, but God the Holy Ghost moved chosen, holy men to speak His Word. Holy Scripture is unique among all the books in this world, because only the Holy Bible was given to us by God and is preserved to us by God, and this is a matter of God's doctrine and His unbreakable promises, and accordingly a matter of His honor.

The passages that we've looked at in detail thus far have already demonstrated that the *divine pristine preservation* of the Holy Scriptures is taught by Holy Writ itself no less than their *divine inspiration*. Now also consider some of the words of our Lord and Savior Jesus Christ in His High Priestly prayer to His heavenly Father before He gave Himself into death for our sins: **“Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word.”** (John 17:17-20)

The underlined words of Jesus Christ teach that faith in Him would continue to come about through the word of His apostles (the New Testament), and that means that their word (which is given by inspiration of God, and is thus God's Word which is truth) would always be available to convert sinners to the Savior since the phrase “which shall believe” is *future tense* (πιστευούτων verb participle future active genitive masculine plural from πιστεύω). {Note: “The tenses of the participle, like those of the other dependent moods, do not, in general, in themselves denote time. To this general rule the Future Participle is the leading exception, its functions being such as necessarily to express time-relations. The Future Participle represents an action as future from the point of view of the principal verb.” [#6 (BW7) Burton, *Moods and Tenses of New Testament Greek*] And, “The **Active Voice** represents the action as being accomplished by the subject of the verb.” [#6 (CWS)]} Consequently, the preferred Greek manuscripts of the modernists (manuscripts “Aleph” & “B” that were lost and unused for better than 1,000 years) which disagree in many areas with the traditional (received) texts, cannot possibly be the true Word of God because if they were the true Word of God then it would mean that the Lord lied about the apostle's word always being available to convert sinners to the Savior- and remember that the apostle's word is God's Word of Truth that He gave them! But, God does not break His promises, *including His promises to preserve His Word*; **“God forbid: yea, let God be true, but every man a liar.”** (Romans 3:4)

The following is a list of some of the many unbreakable promises of God concerning the *preservation* of His Word.

Psalm 105:7-8, **“He is the LORD our God: his judgments are in all the earth. He hath remembered his covenant for ever <5769>, the word which he commanded to a thousand generations.”** That's certainly testimony that God's Word stands firm and will be preserved!

Psalm 119:89-90, 111, 152 & 160, **“For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. Thy testimonies**

have I taken as an heritage for ever: for they *are* the rejoicing of my heart. Concerning thy testimonies, I have known of old that thou hast founded them for ever. Thy word *is true from the beginning: and every one of thy righteous judgments endureth for ever <5769>.*” God’s Word stands forever, it is settled in heaven, God does not change it; and the truth that God is faithful to all generations is demonstrated by the fact that His Word that is settled in heaven has been given to us on Earth as an heritage forever. Sinful men may change God’s Word on Earth, add or take away from it, but they can never eradicate His TRUE WORD which is forever settled. Definitely divine preservation!

Isaiah 40:8, **“The grass withereth, the flower fadeth: but the word of our God shall stand for ever <5769>.”** God’s Word is not like the grass and flowers of the field which are here today and gone tomorrow; no, God’s Word is everlasting; He promises us that it is so; that’s Bible preservation!

The Hebrew behind the expression “for ever” is:

5769 עֹלָם `owlam {o-lawm'} or עֲלָם `olam {o-lawm'}

Meaning: 1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world 1a) ancient time, long time (of past) 1b) (of future) 1b1) for ever, always 1b2) continuous existence, perpetual 1b3) everlasting, indefinite or unending future, eternity

Usage: AV - ever 272, everlasting 63, old 22, perpetual 22, evermore 15, never 13, time 6, ancient 5, world 4, always 3, alway 2, long 2, more 2, never + 0408 2, misc 6; 439

In the Old Testament the expression “is written” occurs 24 times in reference to God’s Word:

^{KJV} **Joshua 1:8** This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

^{KJV} **Joshua 8:31** As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

^{KJV} **Joshua 8:34** And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

^{KJV} **Joshua 23:6** Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left;

^{KJV} **1 Kings 2:3** And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

^{KJV} **2 Kings 14:6** But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

^{KJV} **2 Kings 22:13** Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

^{KJV} **2 Kings 23:21** And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is written* in the book of this covenant.

^{KJV} **1 Chronicles 16:40** To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

^{KJV} **2 Chronicles 23:18** Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is written* in the law of Moses, with rejoicing and with singing, *as it was ordained* by David.

^{KJV} **2 Chronicles 25:4** But he slew not their children, but *did* as *it is written* in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

^{KJV} **2 Chronicles 31:3** *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is written* in the law of the LORD.

^{KJV} **2 Chronicles 34:21** Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

^{KJV} **2 Chronicles 35:12** And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is written* in the book of Moses. And so *did they* with the oxen.

^{KJV} **Ezra 3:2** Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is written* in the law of Moses the man of God.

^{KJV} **Ezra 3:4** They kept also the feast of tabernacles, as *it is written*, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required;

^{KJV} **Ezra 6:18** And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as *it is written* in the book of Moses.

^{KJV} **Nehemiah 8:15** And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is written*.

^{KJV} **Nehemiah 10:34** And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is written* in the law:

^{KJV} **Nehemiah 10:36** Also the firstborn of our sons, and of our cattle, as *it is written* in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

^{KJV} **Psalms 40:7** Then said I, Lo, I come: in the volume of the book *it is written* of me,

^{KJV} **Jeremiah 25:13** And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

^{KJV} **Daniel 9:11** Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

^{KJV} **Daniel 9:13** As *it is written* in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

The Hebrew root word (Aramaic in Ezra 6:18) behind the phrase “is written” is:

3789 כָּתַב *kathab* {kaw-thab'}

Meaning: 1) to write, record, enrol 1a) (Qal) 1a1) to write, inscribe, engrave, write in, write on 1a2) to write down, describe in writing 1a3) to register, enrol, record 1a4) to decree 1b) (Niphal) 1b1) to be written 1b2) to be written down, be recorded, be enrolled 1c) (Piel) to continue writing

Usage: AV - write 210, describe 7, subscribe 4, recorded 1, write up 1; 223

{Stem - Qal; Mood - Participle Passive}

“The **Qal Participle Passive (qptp)** is a verbal adjective in the passive voice indicating continued, simple action. It is often used of a state that has come into existence and continues to exist.” [#6 (CWS)]

Note then that God’s Word that the Old Testament prophets penned as they were moved by the Holy Ghost *came into existence and continues to exist!* That is Scripture preservation!

In the New Testament the expression “is written” occurs 70 times in reference to God’s Word:

^{KJV} **Matthew 2:5** And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

^{KJV} **Matthew 4:4** But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

^{KJV} **Matthew 4:6** And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

^{KJV} **Matthew 4:7** Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

^{KJV} **Matthew 4:10** Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

^{KJV} **Matthew 11:10** For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

^{KJV} **Matthew 21:13** And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

^{KJV} **Matthew 26:24** The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

^{KJV} **Matthew 26:31** Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

^{KJV} **Mark 1:2** As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

^{KJV} **Mark 7:6** He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

^{KJV} **Mark 9:12** And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

^{KJV} **Mark 9:13** But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

^{KJV} **Mark 14:21** 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.

^{KJV} **Mark 14:27** And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

^{KJV} **Luke 2:23** (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

^{KJV} **Luke 3:4** As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

^{KJV} **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.

^{KJV} **Luke 4:8** And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

^{KJV} **Luke 4:10** For it is written, He shall give his angels charge over thee, to keep thee:

^{KJV} **Luke 7:27** This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

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

^{KJV} **Luke 19:46** Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

^{KJV} **Luke 20:17** And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

^{KJV} **Luke 22:37** For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

^{KJV} **Luke 24:46** And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

^{KJV} **John 6:31** Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

^{KJV} **John 6:45** It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

^{KJV} **John 12:14** And Jesus, when he had found a young ass, sat thereon; as it is written,

^{KJV} **John 15:25** But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

^{KJV} **Acts 1:20** For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

^{KJV} **Acts 7:42** Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

^{KJV} **Acts 15:15** And to this agree the words of the prophets; as it is written,

^{KJV} **Acts 23:5** Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

^{KJV} **Romans 1:17** For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

^{KJV} **Romans 2:24** For the name of God is blasphemed among the Gentiles through you, as it is written.

^{KJV} **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.

^{KJV} **Romans 3:10** As it is written, There is none righteous, no, not one:

^{KJV} **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.

^{KJV} **Romans 8:36** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

^{KJV} **Romans 9:13** As it is written, Jacob have I loved, but Esau have I hated.

^{KJV} **Romans 9:33** As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

^{KJV} **Romans 10:15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

^{KJV} **Romans 11:8** (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

^{KJV} **Romans 11:26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

^{KJV} **Romans 12:19** Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

^{KJV} **Romans 14:11** For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

^{KJV} **Romans 15:3** For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

^{KJV} **Romans 15:9** And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

^{KJV} **Romans 15:21** But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

^{KJV} **1 Corinthians 1:19** For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

^{KJV} **1 Corinthians 1:31** That, according as it is written, He that glorieth, let him glory in the Lord.

^{KJV} **1 Corinthians 2:9** But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

^{KJV} **1 Corinthians 3:19** For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

^{KJV} **1 Corinthians 4:6** And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

^{KJV} **1 Corinthians 9:9** For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

^{KJV} **1 Corinthians 9:10** Or saith he *it* altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

^{KJV} **1 Corinthians 10:7** Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

^{KJV} **1 Corinthians 14:21** In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

^{KJV} **1 Corinthians 15:45** And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

^{KJV} **1 Corinthians 15:54** So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

^{KJV} **2 Corinthians 4:13** We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

^{KJV} **2 Corinthians 8:15** As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

^{KJV} **2 Corinthians 9:9** (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

^{KJV} **Galatians 3:10** For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

^{KJV} **Galatians 3:13** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

^{KJV} **Galatians 4:22** For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

^{KJV} **Galatians 4:27** For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

^{KJV} **Hebrews 10:7** Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

^{KJV} **1 Peter 1:16** Because it is written, Be ye holy; for I am holy.

The Greek root word behind the phrase “is written” is:

1125 γράφω grapho {graf'-o}

Meaning: 1) to write, with reference to the form of the letters 1a) to delineate (or form) letters on a tablet, parchment, paper, or other material 2) to write, with reference to the contents of the writing 2a) to express in written characters 2b) to commit to writing (things not to be forgotten), write down, record 2c) used of those things which stand written in the sacred books (of the OT) 2d) to write to one, i.e. by writing (in a written epistle) to give information, directions 3) to fill with writing 4) to draw up in writing, compose

Usage: AV - write 206, writing 1, describe 1, vr write 1; 209

{Tense - Perfect; Voice - Passive; Mood - Indicative; most often the form in the Greek text is γέγραπται verb indicative perfect passive 3rd person singular from γράφω}

“The perfect tense in Greek corresponds to the perfect tense in English, and describes an action which is viewed as having been completed in the past, once and for all, not needing to be repeated.” [#6 (BW7)]

“The **Perfect Tense** describes an action, or more correctly a process, that took place in the past, the results of which have continued to the present. The **Passive Voice** represents the subject as receiving the action of the verb. The **Indicative Mood** makes an assertion of fact and is used with all six Greek tenses. The use of the word *gégraptai*, it is written, in the perfect tense refers authoritatively to what is found written in Holy Scripture and denotes legislative act or enactment. In the sphere of revelation, the written records hold this authoritative position, and *gégraptai* always implies an appeal to the indisputable and legal authority of the passage quoted (Matt. 4:4, 6, 7, 10; 11:10). It is completed by additions such as “in the law” (Luke 2:23; 10:26); “in the book of the words of Isaiah” (Luke 3:4); “in the prophets” (John 6:45).” [#6 (CWS)]

Note well that the Holy Word of God, the prophetic and apostolic Scriptures of the Old and New Testaments, stands written for all time! That is certainly Scripture preservation!

The following passages are further New Testament promises of Scripture preservation:

Matthew 4:4, “**But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**”

In order for man to live by *every Word of God* it is self-evident that God will see to it that we have ALL of His Word.

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.”**

Three times the same words are recorded for our learning: Jesus promises that His WORDS *shall not pass away!* The Lord Jesus, who is true God as well as true man, does NOT lie, for He is “the Amen, the faithful and true witness, the beginning of the creation of God” (Revelation 3:14). Hence, God’s Word shall not perish or disappear!

1 Peter 1:23-25, **“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”** Notice that in these three verses we are told *twice* how long the Word of God, the Word of the Lord, will remain and continue: FOR EVER!

John 10:35, **“If he called them gods, unto whom the word of God came, and the scripture cannot be broken.”** Here Jesus is speaking, and He assures us that *Scripture cannot be broken*, it cannot be destroyed or dissolved! Scripture stands true forever and consequently it must always be present!

Luke 16:17, **“And it is easier for heaven and earth to pass, than one tittle of the law to fail.”** Jesus spoke these words, and He in effect tells us that it’s easier for the entire universe to pass away than for one *tittle* of the Old Testament to fall or perish. Now the term “tittle” refers to a very small projection on certain Hebrew letters that differentiates one from another; compare the two letters that follow, the Hebrew *daleth* and *reysh*: ד ר note that in the upper right hand corner of the *daleth* there is a small projection that differentiates it from the *reysh*, and that small projection is known as a “little horn” or TITTLE, and that tiny accent is what our Lord promises will not fail!

Matthew 5:17-18, **“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 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.”** Here again Jesus refers to the Old Testament Scriptures in particular (the Hebrew cannon is divided into the law, the prophets, and the writings) for he mentions a “tittle” not passing from the law until all be fulfilled. Jesus also mentions that a *jot* will in no wise pass from the law. A “jot” refers to the smallest letter in the Hebrew alphabet, and looks like this: ם (sort of like our English apostrophe) Our always truthful Lord surely promises that His Word -- God’s Word -- is and will continue to be preserved!

Remember that the New Testament is also God’s Word, for it too is Holy Scripture as we considered earlier in this paper (page 6); after all, Jesus promised His disciples in John 14:26, “But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Thus, the Holy Ghost caused the disciples to remember Jesus’ Words, and the Holy Ghost had them pen many of them for our learning, and He has seen to it that the Word of God has been preserved and will continue to be preserved because GOD KEEPS HIS PROMISES! God’s true Word was NOT LOST for some 1,000 years as the liberals

and modernists would have us believe! The traditional texts -- the Received Texts -- are the true Word of God, for they have been and continue to be used by those in Christ's Church who value ALL of His inspired and preserved Words.

There is yet another reason why the subject of which original language texts to use is so important, and that is: *the received texts of the Old and New Testaments are theologically superior to their competition.* To demonstrate the theological superiority of the received texts (traditional texts) and the translations based upon them over their modern critical opposition (texts and translations), several comparison charts follow. On the side of the traditional readings we will view the King James Version of 1611/1769 (KJV) and in some cases the Luther Bible of 1545 (L45), both of which are based upon the traditional texts (the received Hebrew Masoretic text Old Testament and the Greek Textus Receptus New Testament); and, on the other side we will view the New International Version (NIV), and/or the New American Standard Version update (NAU), and/or the English Standard Version (ESV), all of which are *primarily* based upon the critical texts (the critical Old Testament Hebrew Masoretic text [BHS] and the critical New Testament Greek text [UBS4, NA26 or NA27]), and which are popular among the numerically large "Lutheran" groups-- even those that call themselves "conservative".

^{KJV} **Psalm 2:7** I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

^{NIV} **Psalm 2:7** I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father.

Is becoming one's father the same as begetting? Absolutely not! One can become a father by adoption, but Jesus (of whom this passage speaks) was begotten of God the Father from eternity! The Hebrew original root word plainly decides the case:

3205 יָלַד yalad {yaw-lad'}

Meaning: 1) to bear, bring forth, beget, gender, travail 1a) (Qal) 1a1) to bear, bring forth 1a1a) of child birth 1a1b) of distress (simile) 1a1c) of wicked (behaviour) 1a2) to beget 1b) (Niphal) to be born 1c) (Piel) 1c1) to cause or help to bring forth 1c2) to assist or tend as a midwife 1c3) midwife (participle) 1d) (Pual) to be born 1e) (Hiphil) 1e1) to beget (a child) 1e2) to bear (fig. - of wicked bringing forth iniquity) 1f) (Hophal) day of birth, birthday (infinitive) 1g) (Hithpael) to declare one's birth (pedigree)

Usage: AV - beget 201, bare 110, born 79, bring forth 25, bear 23, travail 16, midwife 10, child 8, delivered 5, borne 3, birth 2, labour 2, brought up 2, misc 12; 498

Thus, the KJV and the traditional text upon which it is based is theologically superior to the NIV; and in this case there is no difference in the underlying Hebrew text, but rather the NIV translators chose to use phraseology that lends itself to the ancient heresy known as "Dynamic Monarchianism."

^{KJV} **Psalm 8:5** For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

^{NAU} **Psalm 8:5** Yet You have made him a little lower than God, And You crown him with glory and majesty!

This passage is a prophecy concerning the Lord Jesus of which we read in Hebrews 2:7-9, "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: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” Jesus always remained God even though He laid aside the full use of His divine attributes during His state of humiliation! Furthermore, the prophecy and fulfillment do not agree in the NAU, for in Hebrews 2:7-9 it correctly states “angels” while it incorrectly states “God” in Psalm 8:5. The Hebrew word in Psalm 8:5 rendered “angels” in the KJV and “God” in the NAU must be rendered angels based upon the fact that the Holy Ghost rendered it such in the New Testament in Hebrews 2:7-9 (Greek, ἀγγέλους). The Hebrew root word under consideration is:

0430 אֱלֹהִים 'elohiym {el-o-heem'}

Meaning: 1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods 2) (plural intensive - singular meaning) 2a) god, goddess 2b) godlike one 2c) works or special possessions of God 2d) the (true) God 2e) God

Usage: AV - God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, God-ward + 04136 1, godly 1; 2606

Thus, the KJV and the traditional text upon which it is based is theologically superior to the NAU, and in this case there is no difference in the underlying text, but rather the NAU translators chose to use phraseology that lends itself to the ancient heresy known as “subordinationism.”

^{KJV} **Isaiah 9:3** Thou hast multiplied the nation, *and not* increased the joy: they joy before thee according to the joy in harvest, *and as men* rejoice when they divide the spoil.

^{L45} **Isaiah 9:3** Du machest der Heiden viel, damit machest du der Freuden nicht viel. Vor dir aber wird man sich freuen, wie man sich freuet in der Ernte, wie man fröhlich ist, wenn man Beute austeilet. (German Luther Bible 1545)

^{ESV} **Isaiah 9:3** You have multiplied the nation; you have ? increased its joy; they rejoice before you as with joy at the harvest, as they are glad when they divide the spoil.

^{NAU} **Isaiah 9:3** You shall multiply the nation, You shall ? increase their gladness; They will be glad in Your presence As with the gladness of harvest, As men rejoice when they divide the spoil.

^{NIV} **Isaiah 9:3** You have enlarged the nation and ? increased their joy; they rejoice before you as people rejoice at the harvest, as men rejoice when dividing the plunder.

Here the little word “not” (Hebrew **לֹא**) is present in the traditional Hebrew Masoretic text and the English KJV and the German Luther Bible, but it is bracketed in the critical Hebrew text and omitted from the ESV, NAU, and NIV. Perhaps it is because the modernists do not realize that *fleshly, temporal* “joy” is one thing, while *spiritual* “joy” is quite another. In any case, GOD the HOLY GHOST put the word “NOT” in the text and nobody has the right to remove it! Remember that God through His servant Moses said: “Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2) Thus, the KJV and the Luther Bible of 1545 and the traditional text upon which they are based is theologically superior, because the ESV, NAU, NIV and the critical Hebrew text

dishonor the Holy Ghost by implying that He gave us a word that we do not really need, and by removing it or casting doubt upon it.

^{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.

^{ESV} **Micah 5:2** But you, O Bethlehem Ephrathah, who are too 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.

^{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."

Jesus Christ was conceived by the Holy Ghost and born of the Virgin Mary in time in Bethlehem and is therefore true man, but Jesus Christ is also true God "from everlasting"; Jesus did not have an "origin" merely from "ancient days" or "ancient times!" Strong's Concordance/Dictionary gives the following definition for the Hebrew root word:

5769 Mlwe 'owlam *o-lawm*'; or Mle 'olam *o-lawm*'; from **05956**; properly, concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity; frequently, adverbial (especially with prepositional prefix) always:— alway(-s), ancient (time), any more, continuance, eternal, (for, *n*-)ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).

In this passage the difference in translation is due to the translators' preference and not to a Hebrew textual difference. Thus, the KJV in giving due honor to the Lord Jesus Christ is theologically superior to the ESV and the NIV, both of which again chose to use phraseology that lends itself to the ancient heresy known as "subordinationism."

^{KJV} **Matthew 1:25** And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

^{L45} **Matthew 1:25** Und erkannte sie nicht, bis sie ihren ersten Sohn gebar, und hieß seinen Namen JESUS.

^{SCR} **Matthew 1:25** καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

^{ESV} **Matthew 1:25** but knew her not until she had given birth to a son. And he called his name Jesus.

^{NAU} **Matthew 1:25** ¹but kept her a virgin until she ^agave birth to a Son; and ^bhe called His name Jesus.

^{NIV} **Matthew 1:25** But he had no union with her until she gave birth to a son. And he gave him the name Jesus.

^{BNT} **Matthew 1:25** καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱὸν. καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ

ἰησοῦν.

The key Greek word that is missing from the critical text is:

4416 πρωτότοκος prototokos {pro-tot-ok'-os}

Meaning: 1) the firstborn 1a) of man or beast 1b) of Christ, the first born of all creation

Origin: from 4413 and the alternate of 5088; TDNT - 6:871,965; adj

Usage: AV - firstborn 7, first begotten 2; 9

The fact that Jesus was Mary's **FIRSTBORN** Son is very important because it is yet another guarantee of the Virgin birth of our Lord! Jesus was Mary's *firstborn Son* and not just *a son*, which could be one among others. Thus, the KJV, the Luther Bible of 1545, and the traditional Greek text are theologically superior to the ESV, NAU, NIV, and the critical Greek text that they are based upon.

^{KJV} **Luke 2:14** Glory to God in the highest, and on earth peace, good will toward men.

^{L45} **Luke 2:14** Ehre sei GOtt in der Höhe und Friede auf Erden und den Menschen ein Wohlgefallen!

^{SCR} **Luke 2:14** Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.

^{ESV} **Luke 2:14** "Glory to God in the highest, and on earth peace among those with whom he is pleased!"

^{NAU} **Luke 2:14** "Glory to God in the highest, And on earth peace among men with whom He is pleased."

^{NIV} **Luke 2:14** "Glory to God in the highest, and on earth peace to men on whom his favor rests."

^{BNT} **Luke 2:14** δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

The point of the passage is God's good will *towards* sinful men in that God sent His only begotten Son as our Savior! God was NOT and is NOT pleased with us for we sin against Him in thoughts, words, and deeds; but, God graciously sent Jesus to redeem ALL men -- not just a select few that He favored -- "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Notice how wordy the new translations are in Luke 2:14, but note that the difference in the Greek texts boils down to the *form* of one word, and that it affects the translation and the doctrine taught in this verse. The received text uses the *nominative case* while the critical text uses the *genitive case* -- the genitive case makes men the *source* of good will instead of God! However, the truth is that sinful human beings are not the source of what is good, for even we Christians must confess with the apostle Paul, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not." (Romans 7:18) The Greek root word meaning for εὐδοκία and εὐδοκίας is as follows:

2107 εὐδοκία eudokia {yoo-dok-ee'-ah}

Meaning: 1) will, choice 1a) good will, kindly intent, benevolence 2) delight, pleasure, satisfaction 3) desire 3a) for delight in any absent thing easily produces longing for it

Usage: AV - good pleasure 4, good will 2, seem good + 1096 2, desire 1; 9

Thus, in view of the grammatical difference noted, the KJV and the traditional Greek text are theologically superior to the ESV, NAU, NIV, and the critical Greek text that they are based upon.

^{KJV} **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.

^{L45} **John 3:13** Und niemand fährt gen Himmel, denn der vom Himmel herniederkommen ist, nämlich des Menschen Sohn, der im Himmel ist.

^{SCR} **John 3:13** καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ

^{ESV} **John 3:13** No one has ascended into heaven except him who descended from heaven, the Son of Man. ?

^{NAU} **John 3:13** "No one has ascended into heaven, but He who descended from heaven: the Son of Man. ?

^{NIV} **John 3:13** No one has ever gone into heaven except the one who came from heaven-- the Son of Man. ?

^{BNT} **John 3:13** καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. ?

The entire clause that teaches that Jesus Christ is omnipresent, that He was *in heaven* while He was *on earth*, is omitted from the new translations and the critical text that they are based upon. Thus, the KJV, the Luther Bible of 1545, and the Greek Textus Receptus are theologically superior to the ESV, NAU, NIV, and the critical Greek text of Nestle Aland that they are based upon.

^{KJV} **John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

^{L45} **John 3:16** Also hat GOtt die Welt geliebet, daß er seinen eingeborenen Sohn gab, auf daß alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

^{ESV} **John 3:16** For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

^{NIV} **John 3:16** "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

The original Greek word *correctly* rendered in the KJV as “only begotten” and in Luther’s German Bible as “eingeborenen” is *incorrectly* rendered in the ESV as “only” and the NIV as “one and only.” The Greek word and it’s definition is:

3439 μονογενής monogenes {mon-og-en-ace'}

Meaning: 1) single of its kind, only 1a) used of only sons or daughters (viewed in relation to their parents) 1b) used of Christ, denotes the only begotten son of God

Usage: AV - only begotten 6, only 2, only child 1; 9

And, from Strong’s Concordance/Dictionary we learn that **μονογενής** is from **3441** and **1096**; only-born, i.e. sole:— only (begotten, child).

So, **μονογενής** is a compound word. The Theological Dictionary of the New Testament (aka, Little Kittel) states concerning the term and how it refers to Jesus: "As the only-begotten Son he shares all things with the Father. His glory is not merely like that of an only child; it is that of the only-begotten Son (1:14). He is not just unique; he is the Son, for combined with *huiós* the term describes his origin." Thus, the KJV and the Luther Bible of 1545 -- being faithful to the original Greek -- are theologically superior to the ESV and the NIV which are not faithful to the original Greek term **μονογενής** (which term is even retained in the critical Greek text)!

^{KJV} **John 6:47** Verily, verily, I say unto you, He that believeth on me hath everlasting life.

^{L45} **John 6:47** Wahrlich, wahrlich, ich sage euch: Wer an mich glaubet, der hat das ewige Leben.

^{SCR} **John 6:47** ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

^{ESV} **John 6:47** Truly, truly, I say to you, whoever believes ? has eternal life.

^{NAU} **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.

^{BNT} **John 6:47** ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ? ἔχει ζωὴν αἰώνιον.

The critical Greek text and the new versions based on it omit the OBJECT of saving faith: Jesus Christ! The critical text and the versions based on it teach in this verse that one can believe anything and have eternal life! On the other hand, the true Greek text and the translations faithful to it -- the KJV of 1611/1769 and the Luther Bible of 1545 -- have *all* the words that Jesus spoke, where He here says that all who believe on Him have everlasting life. This is certainly a matter of God's doctrine, a matter of God's promises, and a matter of God's honor! Thus, the KJV 1611/1769, the Luther Bible 1545, and the traditional Greek text they are based upon are theologically superior to the ESV, NAU, NIV, and the critical Greek text that they are based upon.

^{KJV} **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. ¹⁷ For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

^{L45} **Romans 1:16** Denn ich schäme mich des Evangeliums von Christo nicht; denn es ist eine Kraft Gottes, die da selig machet alle, die daran glauben, die Juden vornehmlich und auch die Griechen, ¹⁷ sintemal darinnen offenbaret wird die Gerechtigkeit, die vor Gott gilt, welche kommt aus Glauben in Glauben; wie denn geschrieben stehet: Der Gerechte wird seines Glaubens leben.

^{SCR} **Romans 1:16** οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. ¹⁷ δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

^{ESV} **Romans 1:16** For I am not ashamed of the gospel ?, for it is the power of God for salvation to

everyone who believes, to the Jew first and also to the Greek. ¹⁷ For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

^{NAU} **Romans 1:16** For I am not ashamed of the gospel ?, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. ¹⁷ For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH."

^{NIV} **Romans 1:16** I am not ashamed of the gospel ?, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. ¹⁷ For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."

^{BNT} **Romans 1:16** Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον ?, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. ¹⁷ δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

ONLY the Gospel of Christ has power unto salvation, for the Holy Ghost works therein! No other "gospel" can do the job, which is why the apostle Paul wrote to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." (Galatians 1:6-7) Oh yes, even today there are some who would pervert the *Gospel of Christ*! Remember that Jesus is the only way to God and heaven, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) Thus, the KJV 1611/1769, the Luther Bible 1545, and the traditional Greek text upon which they are based are theologically superior to the ESV, NAU, NIV, and the critical Greek text that they are based upon.

^{KJV} **Philippians 2:5** Let this mind be in you, which was also in Christ Jesus: ⁶ Who, being in the form of God, thought it not robbery to be equal with God: ⁷ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

^{L45} **Philippians 2:5** Ein jeglicher sei gesinnet, wie JESUS Christus auch war, ⁶ welcher, ob er wohl in göttlicher Gestalt war, hielt er's nicht für einen Raub, GOTT gleich sein, ⁷ sondern entäußerte sich selbst und nahm Knechtsgestalt an, ward gleich wie ein anderer Mensch und an Gebärden als ein Mensch erfunden, ⁸ erniedrigte sich selbst und ward gehorsam bis zum Tode, ja zum Tode am Kreuz.

^{ESV} **Philippians 2:5** Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, ⁸ he humbled himself by becoming obedient to the point of death, even death on a cross.

^{NAU} **Philippians 2:5** Have this attitude in yourselves which was also in Christ Jesus, ⁶ who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷ but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. ⁸ Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

^{NIV} **Philippians 2:5** Your attitude should be the same as that of Christ Jesus: ⁶ Who, being in very nature God, did not consider equality with God something to be grasped, ⁷ but made himself nothing, taking the very nature of a servant, being made in human likeness. ⁸ And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

Regarding the phrase about Christ, that He, “made himself of no reputation,” the Barclay-Newman Greek-English dictionary (*via BibleWorks 7*) remarks concerning the Greek root word: **κενόω** deprive of power, make of no meaning or effect; ... to give up or lay aside what one possesses [emphasis mine, m.e.l.] The Complete Word Study New Testament Dictionary [#6 (CWS)] adds the following remarks: “...Prior to His [Christ Jesus’] incarnation He was in the form, the essence of God, and after His incarnation He was still in the form of God in spite of His voluntary humiliation. Notwithstanding His essence of deity, He took upon Himself the true essence of a servant... In order to be a servant, however, He had to become a man and appear in the likeness of men.” Jesus never gave-up His divine attributes; He always remained equal with God according to His divine nature; He simply laid aside the full and constant use of His divine attributes while in His state of humiliation in order to accomplish our redemption. The wording used in the modern English Bible translations makes it seem as if Christ Jesus failed to retain His deity in His state of humiliation. The ESV’s and NIV’s teaching that Jesus made Himself “nothing” is utter blasphemy! The differences between the various translations of this passage are *not* due to the underlying Greek text, but rather to the views and work of the translators. The KJV and the Luther Bible rightly glorify Christ while their opposition does not. Thus, the KJV 1611/1769 and the Luther Bible 1545 are theologically superior to the ESV, NAU, and NIV.

^{KJV} **Colossians 2:9** For in him dwelleth all the fulness of the Godhead bodily.

^{L45} **Colossians 2:9** Denn in ihm wohnt die ganze Fülle der Gottheit leibhaftig.

^{SCR} **Colossians 2:9** ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,

^{ESV} **Colossians 2:9** For in him the whole fullness of deity dwells bodily,

^{NAU} **Colossians 2:9** For in Him all the fullness of Deity dwells in bodily form,

^{NIV} **Colossians 2:9** For in Christ all the fullness of the Deity lives in bodily form,

^{BNT} **Colossians 2:9** ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,

This verse teaches us of Jesus’ divine and human natures, the fact that Jesus is true God and true man yet one Christ, and this doctrine is important for verse 8 of Colossians 2 warns, “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.” Note that the Greek texts printed above agree completely in this verse, and consequently the differences in translation are due solely to the translators’ views and work. The NIV substitutes the name “Christ” for the pronoun “him” and thereby ignores the God-given Greek Word altogether (this is not uncommon in the NIV, for it often disregards the original words by substituting nouns for pronouns and pronouns for nouns; the NIV translators were bold in their apparent conviction that they can “improve” on what the Holy Ghost gave). All of the modern translations substitute the

word “deity” for the word “Godhead” despite the fact that the Greek word θεότητος is derived from θεός (God). JESUS CHRIST IS TRUE GOD; and, God entire dwells in Jesus bodily, *σωματικῶς* adv. *bodily, corporeally* (Gingrich Lexicon, via *BibleWorks 7 software*). Jesus IS true man, a *real man with a real human body*; after His resurrection Jesus told His disciples in Luke 24:39, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” Jesus does not merely have the *form* of a body like angels sometimes appear in as they did at various times and places as recorded in the Old Testament (e.g. the angels that visited Lot in Sodom). Thus, the KJV 1611/1769 and the Luther Bible 1545 are theologically superior to the ESV, NAU, and NIV.

^{KJV} **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.

^{L45} **1 Timothy 3:16** Und kündigung groß ist das gottselige Geheimnis: Gott ist offenbaret im Fleisch, gerechtfertiget im Geist, erschienen den Engeln, geprediget den Heiden, geglaubet von der Welt, aufgenommen in die Herrlichkeit.

^{SCR} **1 Timothy 3:16** καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

^{ESV} **1 Timothy 3:16** Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

^{NAU} **1 Timothy 3:16** By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

^{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.

^{BNT} **1 Timothy 3:16** καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

There is a big difference between GOD being manifest in the flesh, and anyone else being manifest in the flesh; why, even you and I are manifest in the flesh. The point of the passage as it stands in the KJV, Luther’s Bible, and the traditional Greek text is that Jesus Christ is true God and true man, and that is a wonderful *mystery of godliness*! The modern versions and the critical Greek text upon which they are based remove the *mystery* that Jesus is true God and true man, but one Christ! Thus, the KJV 1611/1769, the Luther Bible 1545, and the traditional Greek text upon which they are based are theologically superior to the ESV, NAU, NIV, and the critical Greek text that they are based upon.

^{KJV} **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.

^{L45} **1 John 5:7** Denn drei sind, die da zeugen im Himmel: der Vater, das Wort und der Heilige Geist; und diese drei sind eins. ⁸ Und drei sind, die da zeugen auf Erden: der Geist und das Wasser und das Blut; und die drei sind beisammen.

^{SCR} **1 John 5:7** ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. ⁸ καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

^{ESV} **1 John 5:7** For there are three that testify: τ ⁸ the Spirit and the water and the blood; and these three agree.

^{NAU} **1 John 5:7** For there are three that testify: τ ⁸ the Spirit and the water and the blood; and the three are in agreement.

^{NIV} **1 John 5:7** For there are three that testify: τ ⁸ the Spirit, the water and the blood; and the three are in agreement.

^{BNT} **1 John 5:7** ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τ ⁸ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

The omission of the precious words regarding the Holy Trinity is an obvious travesty because the words indeed deal with a vital Christian doctrine-- the doctrine of God! Contrary to what is often stated in footnotes in most modern translations, there is manuscript support for the traditional text's reading. Thus, the KJV, the Luther Bible, and the traditional Greek text upon which they are based are theologically superior to the ESV, NAU, NIV, and the critical Greek text that they are based upon.

Many more examples could be given to demonstrate the theological superiority of the traditional texts of the Old and New Testaments. The passages given above are proof-positive that the Hebrew and Greek received texts, and the English KJV 1611/1769 and German Luther Bible 1545, are SUPERIOR to the critical texts and the translations based upon them. Hence, the issue of *which* original language texts to use, and *which* translations to use, is NOT a matter of indifference (adiaphora) as some "Lutheran" and other groups and individuals would have us believe. God's doctrine, God's promises, and God's honor is definitely involved when we consider *THE SUPERIORITY OF THE RECEIVED TEXTS* and the translations based upon them, and when we consider the inferiority of their competition. It is vital to our Christian faith that we "Hold fast the form of sound words" (2 Timothy 1:13) and, "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). God grant that we continue to cling to Christ Jesus as our only Savior and Lord, and that we continue to cling to His true and preserved Word in this day and age when Satan's attacks upon the truth have increased.

III. Historical support for the Superiority of the Received Texts

In the previous parts of this paper we saw why the superiority of the received texts is such an important subject, and consequently it behooves us to consider that it has indeed always been an important subject to true Christians throughout history.

As confessional Lutheran Christians we cannot neglect to take into account which Hebrew and Greek Bible texts were the texts of choice of our forefathers. Dr. Martin Luther, when he had spiritually grown and matured, without a doubt considered the Hebrew Masoretic text of the Old Testament and the Greek Textus Receptus of the New Testament the proper and God-given words to base a Bible translation upon, for the aforesaid texts were the basis of Luther's final polished revision of his German translation before his death: the Luther Bible of 1545. While Luther's *earlier* editions of his German translation reflected a few textual readings that are also present in the modern critical editions of the Hebrew and Greek texts in opposition to the Received texts, Luther expunged those readings before his death. However, after Luther's death the *later* editions of the German Bible – beginning with the revised edition of 1912 – for the most part returned to the false readings that Luther had rightly eliminated by his edition of 1545, and the revisers added many more false readings, and yet those who made such changes *without Luther's approval* continued to call their editions of the German Bible the “Luther Bible”.

For example, the famous proof passage for the doctrine of the Holy Trinity (1 John 5:7) as found in the Textus Receptus was not included in the earliest edition of the Luther Bible (as reflected also in Luther's early writing on this text in the 1520's [ref. Luther's Works, vol.30]) nor in the first edition of the Greek text of Erasmus which Luther used for his early New Testament translation. Interestingly, Erasmus in his 3rd edition printed Greek text of 1522 included the full text of 1 John 5:7 as genuine, and he rejected the reading of codex Vaticanus which omitted the Trinitarian verse. Erasmus, the leading Greek scholar of the time, had access to the famous (rather, infamous) codex Vaticanus – the favored manuscript of today's critical “scholars,” as is evident in the UBS4 and NA27 editions of the Greek New Testament – yet Erasmus rejected it because of its inferiority. A question of interest is this: why did Luther at first omit 1 John 5:7, but later include it? Well, bear in mind that Luther was brought up in the church of Rome and consequently some of his earlier writings do reflect the Roman Catholic church's choice of Biblical text, but as Luther grew in his knowledge of the Bible and its true foundational texts he embraced the Received texts – the texts with the fullest and widest manuscript support – as is evidenced in his 1545 translation of those texts into German. (Look back at part 2 of this paper and you'll see the remarkable agreement between the Luther Bible of 1545 and the English King James Version of 1611/1769) The matured Martin Luther was obviously convinced by the evidence that the Received texts of the Old and New Testaments were faithful representatives of the original Hebrew and Greek words given by God the Holy Ghost.

Unlike the modern so-called “scholars” of today, Dr. Martin Luther did not believe that the true texts of the Holy Scriptures were lost in the sands of time, waiting to be discovered at some future date; no, Luther was sure that he had all of God's Word– Luther believed that God had preserved His Word. Consider the following statements of Luther taken from *Luther's Works* [underlining for emphasis mine, m.e.l.]: “I am content with this gift which I have, Holy Scripture, which abundantly teaches and supplies all things necessary both for this life and also for the life to come.” (Vol.6, pg.329) “God powerfully preserves the Scriptures and His Word among His people. What good would it do if a doctrine were ever

so fine and profound but were not preserved and did not abide forever? The devil relentlessly attacks it with the power of kings and princes, with the cunning of schismatic spirits, with the life of false saints. And yet God preserves His Word, so that it abides forever.” (Vol.13, pg.360) “Wherever there are heathen—or a country or a city—there the Gospel will penetrate and will convert some to the kingdom of Christ. Regardless of whether all people believe it, still Christ rules wherever there are people: He preserves His Word, His Baptism and Sacrament, despite all devils and men.” (Vol.14, pg.13) “...there must still be among us some genuine, pious, holy children of God and true Christians, few of them as there are, otherwise God’s word would be among us in vain, which is impossible. Therefore it must also be certain that the Holy Spirit is with us, teaching and preserving his word in purity, giving us the gift of true Christian faith, and adorning us with still other gifts.” (Vol.43, pg.280) “...if we conduct ourselves in this way and commend the matter to God, praying in full confidence and daring such danger for his will’s sake, then he will be faithful and will not abandon us. He will also find [ways and] means to help us and preserve his Word, as he has done from the beginning of Christendom, especially at the time of Christ and of the apostles.” (Vol.49, pg.279) The foregoing examples from Luther’s Works [bibliography #8] suffice to prove that he held that God had wonderfully preserved the Holy Scriptures to us.

Statements found in our Lutheran Confessions – the Book of Concord, 1580 – also make it clear that our Lutheran forefathers never doubted that they were in possession of God’s Word in its entirety. Consider the following quotes from the Concordia Triglotta [underlining for emphasis mine, m.e.l.]: “We believe, teach, and confess that the sole rule and standard according to which all dogmas together with [all] teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written Ps. 119, 105: *Thy Word is a lamp unto my feet and a light unto my path.* And St. Paul: *Though an angel from heaven preach any other gospel unto you, let him be accursed,* Gal. 1, 8. Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures, but all of them together be subjected to them, and should not be received otherwise or further than as witnesses, [which are to show] in what manner after the time of the apostles, and at what places, this [pure] doctrine of the prophets and apostles was preserved.” (Pg.777) “First [, then, we receive and embrace with our whole heart] the Prophetic and Apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged.” (Pg.851) Hence, it is evident that our forefathers did not doubt that they were in possession of God’s Word in its entirety.

Orthodox Lutherans of the twentieth century still believed that they had God’s Word in its entirety, for *The Lutheran Hymnal*, copyright 1941, compiled by “the intersynodical committee on hymnology and liturgics for the Evg. Lutheran Synodical Conference of North America,” in the General Prayer found on page 13, declared to God: “We praise Thee especially that Thou hast preserved unto us in their purity Thy saving Word and the sacred ordinances of Thy house.” [underlining for emphasis mine, m.e.l.] So, we again see that our Lutheran forefathers did not doubt that they possessed all of God’s Word in its truth and purity. Nevertheless, it is unfortunate that by the beginning of the twentieth century the authority of the Received texts of Holy Scripture – especially the Greek text of the New Testament – was beginning to be questioned even in the seminaries of the conservative Lutheran Synods, for they shifted away from the Textus Receptus that our forefathers used, and embraced the use of the critical Greek texts of Eberhard Nestle (1st edition was in 1898 and was basically a compilation of his critical predecessors’ work– Constantine Tischendorf, B.F. Westcott, and F.J.A. Hort) and later the further slightly modified editions of Kurt Aland, the so-called Nestle/Aland Greek New Testament text (now in

its 27th revised edition).

Despite the defection of many from the received texts to the critical texts, and therefore away from the God-given Words of Holy Scripture, we have yet further historical evidence besides that of our Lutheran forefathers for the superiority of the Received Texts: we have the majority of those in the visible Christian Church throughout history! The early Church Fathers quote passages with readings that are distinctive to the Textus Receptus – readings that have been thrown out or changed in the critical editions of the Greek New Testament as not being “authentic” – but how could the early Church Fathers quote them if they did not find them in their copies of Holy Scripture? They couldn’t! And consequently the fact that they do quote the readings found in the Textus Receptus is proof positive that the readings *were always present in the Holy Scriptures!*

The following examples will demonstrate that doctrinally significant New Testament Received Text readings are indeed quoted by early Church Fathers [bibliography #9], despite the fact that the adherents to the critical texts teach that such “distinctively Byzantine” readings were not quoted by them.

(e.g. a seminary teacher by the name of D.A. Carson in his book, “The King James Version Debate” – Baker Book House in 1979 – states on page 44, “There is no unambiguous evidence that the Byzantine text-type was known before the middle of the fourth century.”) [Throughout his book it is evident that D. Carson supports and prefers the critical Greek texts and the modern English versions based on them.] In the examples that follow, the KJV (King James Version) will be quoted to demonstrate the Received Text – traditional, Byzantine, Textus Receptus, Stephens/Beza – readings, and the ESV (English Standard Version) will be quoted to demonstrate the Critical Text – Nestle Aland 27/ UBS 4 – readings, because both of the aforementioned English translations are commonly viewed as *literal translations* of their particular chosen foundational texts.

KJV Matthew 1:25 “And knew her not till she had brought forth her firstborn son: and he called his name JESUS.”

ESV Matthew 1:25 “but knew her not until she had given birth to a son. And he called his name Jesus.” **Tatian**, the 2nd century church-father writes as follows on this text in his *Diatessaron* (harmony of the Gospels): “he did as the angel of the Lord commanded him, and took his wife; and knew her not until she brought forth her firstborn son.” (Ante-Nicene Fathers, vol.10, section 2)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-father Tatian before the middle of the fourth century, for his own writing from the second century in which he lived quotes the traditional reading and not the critical reading.

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.”

ESV Matthew 5:22 “But I say to you that everyone who is angry with his brother ? will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.”

Irenaeus, the 2nd century church-father writes as follows in reference to this text in his *Against Heresies*: “...not only is the actual murderer held guilty of having killed another to his own damnation, but the man also who is angry with his brother without a cause: who commanded [His disciples] not

only not to hate men, but also to love their enemies; and enjoined them not only not to swear falsely, but not even to swear at all; and not only not to speak evil of their neighbors, but not even to style any one “Raca” and “fool.” (Ante-Nicene Fathers, vol.1, book 2, chapter 32)

Irenaeus, the 2nd century church-father, again writes as follows in reference to this text in his *Against Heresies*: “Every one who is angry with his brother without a cause, shall be in danger of the judgment.” (Ante-Nicene Fathers, vol.1, book 4, chapter 13)

Irenaeus, the 2nd century church-father, again writes as follows in reference to this text in his *Against Heresies*: “he that is angry with his brother without a cause, shall be in danger of the judgment.” (Ante-Nicene Fathers, vol.1, book 4, chapter 16)

Tatian, the 2nd century church-father writes as follows on this text in his *Diatessaron* (harmony of the Gospels): “...every one who is angry with his brother without a cause is worthy of the judgement.” (Ante-Nicene Fathers, vol.10, section 8)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-fathers Irenaeus and Tatian before the middle of the fourth century, for their own writings from the second century in which they lived quote the traditional reading and not the critical reading.

KJV Matthew 6:13 “And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”

ESV Matthew 6:13 “And lead us not into temptation, but deliver us from evil. ?”

Tatian, the 2nd century church-father writes as follows on this text in his *Diatessaron* (harmony of the Gospels): “...thine is the kingdom, and the power, and the glory, for ever and ever.” (Ante-Nicene Fathers, vol.10, section 9)

In the **Constitutions of the Holy Apostles** from the 3rd and 4th centuries, the doxology of the Lord’s Prayer is quoted thus: “for Thine is the kingdom, and the power, and the glory, for ever. Amen.” (Ante-Nicene Fathers, vol.7, book 3)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-fathers before the middle of the fourth century, for their own writings from the second and third centuries quote the traditional reading and not the critical reading.

KJV Mark 1:2 “As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”

ESV Mark 1:2 “As it is written in Isaiah the prophet, “Behold, I send my messenger before your face, who will prepare your way,”

Irenaeus, the 2nd century church-father, writes as follows in reference to this text in his *Against Heresies*: “Wherefore also Mark, the interpreter and follower of Peter, does thus commence his Gospel narrative: “The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way.” (Ante-Nicene Fathers, vol.1, book 3, chapter 10)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-father Irenaeus before the middle of the fourth century, for his own writing from the second century in which he lived quotes the traditional reading and not the critical reading.

KJV Mark 9:44 “Where their worm dieth not, and the fire is not quenched.”

ESV Mark 9:44 “?” {verse 44 does not exist in text of ESV}

The **Syriac Peshitta** [bibliography #10 and #11] – which is a translation of the New Testament from the 2nd century – was consulted, and it contains this verse. An English translation follows: ^{MRD} **Mark 9:44** “where their worm dieth not, and their fire is not extinguished.” [bibliography #12]

Tatian, the 2nd century church-father writes as follows on this text in his *Diatessaron* (harmony of the Gospels): “If thy hand or thy foot injure thee, cut it off, and cast it from thee; for it is better for thee to enter into life being halt or maimed, and not that thou shouldst have two hands or two feet, and fall into the hell of fire that burneth for ever; where their worm dieth not, and their fire is not quenched.” (Ante-Nicene Fathers, vol.10, section 25)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-father Tatian before the middle of the fourth century, and to the translators of the Syriac version of the New Testament, for their own works from the second and third centuries quote the traditional reading and not the critical reading.

KJV Mark 16:9-20 “Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.” [entire text is included without any notes questioning its genuineness]

ESV Mark 16:9-20 “[[Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who had been with him, as they mourned and wept. But when they heard that he was alive and had been seen by her, they would not believe it. After these things he appeared in another form to two of them, as they were walking into the country. And they went back and told the rest, but they did not believe them. Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. And he said to them, “Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.” So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.]]” Notice that the ESV double brackets the text “[[]]” and then it includes the following marginal note: “Some manuscripts end the book with 16:8; others include verses 9-20 immediately after verse 8. A few manuscripts insert additional material after verse 14; one Latin manuscript adds after verse 8 the following: *But they reported briefly to Peter and those with him all that they had been told. And after*

this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation. Other manuscripts include this same wording after verse 8, then continue with verses 9-20” [what doubt and confusion the ESV’s notation casts upon the text! (comment mine, m.e.l.)]

Tatian, the 2nd century church-father writes as follows, quoting information found only in Mark 16:9 in his *Diatessaron* (harmony of the Gospels): “And on the First-day on which he rose, he appeared first unto Mary Magdalene, from whom he had cast out seven demons.” (Ante-Nicene Fathers, vol.10, section 53)

Tatian, the 2nd century church-father writes as follows, quoting information found only in Mark 16:16 in his *Diatessaron* (harmony of the Gospels): “For whosoever believeth and is baptized shall be saved; but whosoever believeth not shall be rejected.” (Ante-Nicene Fathers, vol.10, section 55)

Irenaeus, the 2nd century church-father, writes as follows in reference to Mark 16:19 in his *Against Heresies*: “Also, towards the conclusion of his Gospel, Mark says: “So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sitteth on the right hand of God.” (Ante-Nicene Fathers, vol.1, book 3, chapter 10)

In the **Constitutions of the Holy Apostles** from the 3rd and 4th centuries, Mark 16:16 is quoted as follows: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Ante-Nicene Fathers, vol.7, book 6)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-fathers before the middle of the fourth century, for their own writings from the second and third centuries quote the traditional reading.

KJV Luke 2:14 “Glory to God in the highest, and on earth peace, good will toward men.”

ESV Luke 2:14 “Glory to God in the highest, and on earth peace among those with whom he is pleased!”

Origen, the 3rd century church-father quotes the passage from Luke as follows: “...at the birth of Jesus “a multitude of the heavenly host,” as Luke records, and as I believe, “praised God, saying, Glory to God in the highest, and on earth peace, goodwill towards men,” (Ante-Nicene Fathers, vol.4, book 1, chapter 60)

Methodius, the early 4th century theologian and bishop quotes the passage from Luke as follows: “the angels sang on earth, “Glory to God in the highest, and on earth peace, goodwill towards men,”

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-fathers before the middle of the fourth century, for their own writings from the third and early fourth centuries quote the traditional reading.

KJV 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. ?”

Tatian, the 2nd century church-father writes as follows on this text in his *Diatessaron* (harmony of the Gospels): “And no man hath ascended up into heaven, except him that descended from heaven, the Son of man, which is in heaven.” (Ante-Nicene Fathers, vol.10, section 32)

Hippolytus, the 2nd century church-father writes as follows on this text in his *against the heresy of one Noetus*: “it is not simply that I say this, but He Himself attests it who came down from heaven; for He speaketh thus: “No man hath ascended up to heaven, but He that came down from heaven, even the Son

of man which is in heaven.” (Ante-Nicene Fathers, vol.5, The Extant Works and Fragments of Hippolytus, Part 2)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-fathers Tatian and Hippolytus before the middle of the fourth century, for their own writings from the second and early third centuries quote the traditional reading.

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

ESV John 6:47 “Truly, truly, I say to you, whoever believes ? has eternal life.”

Tatian, the 2nd century church-father writes as follows on this text in his *Diatessaron* (harmony of the Gospels): “Verily, verily, I say unto you, Whosoever believeth in me hath eternal life.” (Ante-Nicene Fathers, vol.10, section 19)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-father Tatian before the middle of the fourth century, for his own writing from the second century in which he lived quotes the traditional reading and not the critical reading.

KJV 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 “?” [there is no verse 37 in the ESV, but in a footnote it is said: “Some manuscripts add all or most of verse 37: *And Philip said, “If you believe with all your heart, you may.” And he replied, “I believe that Jesus Christ is the Son of God.”*”]

Cyprian, the 3rd century church-father writes as follows on this passage in his *Treatises*: “In the Acts of the Apostles: “Lo, here is water; what is there which hinders me from being baptized? Then said Philip, If thou believest with all thine heart, thou mayest.” (Ante-Nicene Fathers, vol.5, The Treatises of Cyprian, Treatise 12, third book)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-father Cyprian before the middle of the fourth century, for his own writing from the third century in which he lived quotes the traditional reading and not the critical reading.

KJV Philippians 4:13 “I can do all things through Christ which strengtheneth me.”

ESV Philippians 4:13 “I can do all things through him who strengthens me.”

Origen, the 3rd century church-father quotes the passage from Philippians as follows: “I can do all things through Christ, who strengtheneth me;” (Ante-Nicene Fathers, vol.4, Origen De Principiis, book 3, chapter 2, On The Opposing Powers)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-father Origen before the middle of the fourth century, for his own writing from the third century quotes the traditional reading and not the critical reading.

KJV Colossians 1:14 “In whom we have redemption through his blood, *even* the forgiveness of sins:”

ESV Colossians 1:14 “in whom we have redemption ?, the forgiveness of sins.”

Irenaeus, the 2nd century church-father, writes as follows in reference to Colossians 1:14 in his *Against Heresies*: “By His own blood he redeemed us, as also His apostle declares, “In whom we have redemption through His blood, even the remission of sins.” (Ante-Nicene Fathers, vol.1, book 5, chapter 2)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-father Irenaeus before the middle of the fourth century, for his own writing from the second century quotes the traditional reading and not the critical reading.

KJV 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.”

ESV 1 John 5:7 “For there are three that testify: ?”

Cyprian, the 3rd century church-father writes as follows concerning this passage in his *Treatises*: “again it is written of the Father, and of the Son, and of the Holy Spirit, “And these three are one.”” (Ante-Nicene Fathers, vol.5, Treatise 1 On the Unity of the Church)

Conclusion: The “Byzantine” reading – Received Text – was certainly known to the early church-father Cyprian before the middle of the fourth century, for his own writing from the third century in which he lived quotes the traditional reading and not the critical reading.

The foregoing quotations from several early church-fathers more than sufficiently demonstrate that the traditional text (the Received Text) was known before the 4th century. Thus, it has been proven that the higher-textual-critics and liberal historical-textual-critics who claim the Textus Receptus was a fabrication in the 4th century are wrong. God has kept His promise to preserve His Word, for God’s true Word is indeed the Received Texts which have been present from the day that His Holy Spirit caused His Words to be penned, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:4)

IV. The Available Textual Evidence and how it is viewed

Having considered that our forefathers used the traditional text, this paper will now address the subject of *the available textual evidence* and how it is viewed. For the purpose of this paper, the expression “available textual evidence” refers to the materials currently available for study in regards to the texts of the Holy Bible *prior* to the invention and widespread use of moveable-type printing (moveable type printing became the norm from the 1500’s A.D. onward). The available textual evidence is in the form of *manuscripts*, which are hand-written copies of Scripture or portions thereof that are available for perusal in museums, universities, textual research facilities, and the like. These manuscripts are either hand-written copies of the Bible itself in its original languages of Hebrew and Greek, or hand-written portions of lectionaries and liturgies used in the early Christian churches, or hand-written early versions of the Bible in various languages. The current evidence found in manuscripts dates from around the year 200 A.D. down to the time when moveable-type printing became widespread. In part 3 of this paper we already considered some quotes from early church-fathers, and while the quotes in this paper have come from English translations of the church-fathers, it is important to remember that the English translations are based upon their original hand-written works— works which were predominantly in Greek and Latin. Remember that the works of the early church-fathers are not included in the statistics on manuscripts that follow, but are a distinct type of evidence, which is why they were considered separately in part 3 of this paper.

It is far beyond the scope of this paper to evaluate all of the available manuscript evidence in great detail, but some general and very important facts and figures will be supplied presently, all of which are taken from the book: *A General Introduction to the Bible* [bibliography #13]. Regarding the Old Testament manuscripts, it is stated: “The first collection of Hebrew manuscripts, made by Benjamin Kennicott (A.D. 1776-1780) and published by Oxford, listed 615 manuscripts of the Old Testament. Later Giovanni de Rossi (1784-1788) published a list of 731 manuscripts. The main manuscript discoveries in modern times are those of the Cairo Geniza ©. 1890ff.) and the Dead Sea Scrolls

(1947ff.) In the Cairo synagogue attic storeroom alone were discovered some 200,000 manuscripts and fragments, some 10,000 of which are biblical. According to J. T. Milik, fragments of about 600 manuscripts are known from the Dead Sea Scrolls, not all biblical. Moshe Goshen-Gottstein estimates that the total number of Old Testament Hebrew manuscript fragments throughout the world runs into the tens of thousands.”

And, regarding the New Testament manuscripts, it is stated: “The New Testament rests on a multitude of manuscript evidence. Counting Greek copies alone, the New Testament text is preserved in some 5,366 partial and complete manuscript portions that were copied by hand from the second through the fifteenth centuries. ...Testimony to the fidelity of the New Testament text comes primarily from three sources: Greek manuscripts, ancient translations, and patristic citations. The first source is the most important and can be subdivided into four classes, commonly termed papyri, uncials, minuscules, and lectionaries. The most distinguishing characteristic of each of those classes has been chosen as its designation. The papyrus manuscripts and over two hundred lectionaries were written in uncial letters. The second and third classes are differentiated by the style of writing, because both were written on vellum or parchment. At present there are 88 catalogued papyri manuscripts, an additional 274 uncial manuscripts in codex format, and 245 lectionaries in uncial script. In addition, 2,795 manuscripts and 1,964 lectionaries in minuscule script have been catalogued.” [Note: manuscripts written in uncial letters can be likened to capital letters, while manuscripts written in minuscule letters can be likened to lower case cursive writing. In fact, minuscules are also known as *cursives*.]

Thus, there is a sizeable amount of available textual evidence concerning the words of the Holy Scriptures, but *how the available textual evidence is viewed* varies considerably! There are in fact three main schools-of-thought, or ways of weighing and interpreting the available textual evidence, and they are: 1) The *naturalistic viewpoint*, in which the Bible is considered to be no different than any other book, and subsequently the biblical textual manuscript evidence is treated no differently than any other ancient writings. God’s promises regarding the inspiration and preservation of the Bible are either ignored or rewritten to accommodate man’s thoughts and opinions. Those subscribing to the naturalistic method deny that there is anything supernatural in the Bible’s production and transmission. 2) The *supernatural/naturalistic viewpoint*, in which the Bible is considered as having been inspired by God in the original autographs, but subsequently God abandoned the Bible to the sole care of men to copy and pass along as best they could. God’s promises regarding the inspiration of the Bible in its original form are accepted as true, but God’s promises regarding the preservation of the Bible are either ignored or rewritten to accommodate man’s thoughts and opinions. Those subscribing to the supernatural/naturalistic method affirm the divine inspiration of the Holy Scriptures, but they deny the divine, pristine preservation of the Holy Scriptures. 3) The *supernatural viewpoint*, in which the Bible is considered as having been verbally and plenary inspired by God in the original autographs, and subsequently preserved in totality by God through the use of His Holy Christian Church on earth, despite variant readings. God’s promises regarding both the divine inspiration of the Bible and its divine, pristine preservation are accepted as absolute truth.

The naturalistic viewpoint (view #1) is held by the liberal church bodies of virtually all denominational labels, as well as many non-denominational groups; for example, among Lutherans the ELCA (Evangelical Lutheran Church in America) officially teaches the naturalistic view in its seminaries. The supernatural/naturalistic viewpoint (view #2) is held by almost all of the remaining church bodies that do not hold to view #1; for example, this includes most Lutheran bodies that still like to call themselves conservative, such as the LCMS (Lutheran Church Missouri Synod) and the WELS (Wisconsin

Evangelical Lutheran Synod). The supernatural viewpoint (view #3) is held by the true conservative church bodies both denominational and non-denominational; for example, among Lutherans our own ILC (Illinois Lutheran Conference) teaches that God has kept His promises regarding both the divine inspiration of the Bible and its divine, pristine preservation; for He has given and preserved His Word to us in a supernatural manner since His Book is like no other. Those church bodies holding to viewpoint #1 or viewpoint #2 primarily use and promote the use of the *critical* Old Testament and New Testament printed texts, and hold them to be better than the *received, traditional* Old Testament and New Testament printed texts. Those church bodies holding to viewpoint #3 believe the *received texts* to be the very Words first given by inspiration of God, preserved to us in their truth and purity as God has promised, because the fact is that over 95% of the available manuscript evidence supports the readings of the Received Text! That's right, the vast majority of manuscripts support the traditional texts of the Holy Bible and not the critical texts.

What is more, viewpoint #3 is the only truly God-honoring approach to the available textual evidence, for the Lord Jesus says: "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35) In the Greek our Lord's statement about His words not passing away [οὐ μὴ παρέλθωσι] is quite emphatic, for syntactically speaking, the Greek double negatives οὐ μὴ {oo may} "are used together to emphasize the negation." [bibliography #6 (CWS)] Sinful human beings contradict Jesus' promise when they hold the naturalistic position concerning how the available textual evidence is to be viewed, and God's Word says: "To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them." (Isaiah 8:20) Thus, the naturalistic "scholars" betray that they are unbelievers, and consequently they cannot rightly evaluate textual evidence because they do not approach their study with the proper, God-honoring mind-set. The naturalistic scholars, and those of the supernatural/naturalistic camp, have thrown aside the traditional, Received Texts of the Holy Bible, choosing instead to follow their own faulty principals and reasoning, and a small minority of the available textual evidence, for they in practice set aside 95% or more of the available manuscript evidence! This will be illustrated from one Old Testament example and one New Testament example; hundreds of other examples could be given, but such is beyond the limits of this paper.

Old Testament example:

^{KJV} **Genesis 4:8** "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

^{NIV} **Genesis 4:8** "Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him."

Comment: the underlined phrase in the New International Version has no Hebrew manuscript support whatsoever! The NIV includes the following note "*t*" at the bottom of its page: "Samaritan Pentateuch, Septuagint, Vulgate and Syriac; Masoretic Text does not have *Let's go out to the field.*" Thus, in Genesis 4:8 the NIV translators admittedly fail to abide by the traditional Hebrew text in preference to the reading of a few early *translations* of the Old Testament. What is more, they even manufacture a Hebrew reading to match their translation and place it into the Hebrew text in brackets on page 9 of *The Interlinear NIV Hebrew-English Old Testament* [הַשָּׂדֶה הַלְכֵנוּ] [the-field let-us-go]. They footnote their addition to the Hebrew text with the following words: "This Hebrew reading and translation is conjectured on the basis of the early versions listed above in note *t*." [emphasis mine, m.e.l. — conjecture is just plain guesswork] It is clear that the translators and editors of the NIV do not believe

that God has preserved the Hebrew Old Testament Text in its full truth and purity, for they have the audacity and disrespect to add words to the Hebrew text itself, even though the words they chose to add are not found in the thousands of Hebrew Masoretic text manuscripts currently available. They obviously prefer ancient *translations* of the Bible to the God-given Hebrew Text itself simply because they choose to do so, for their alteration is unnecessary since the Hebrew text makes sense without their additional phrase. Hence, those people that endorse the NIV obviously hold naturalistic views regarding the transmission of the Old Testament Hebrew Text. The manuscript evidence overwhelmingly does not support the critical conclusions of the “scholars” that have given the public the New International Version of the Bible and its Interlinear Hebrew counterpart.

New Testament example:

The New Testament Greek manuscripts that are represented by the printed editions of the Received Text on the one hand, and the printed editions of the Critical Text on the other hand, display literally thousands of textual differences. Again I will use the familiar lengthy section of Scripture from Mark’s Gospel that is double bracketed “[[]]” in the Nestle-Aland 27th edition critical text (NA27) and the United Bible Societies 4th edition (UBS4). In the introduction to NA27 on page 50 it is stated: “Double brackets in the text ([[]]) indicate that the enclosed words, generally of some length, are known not to be part of the original text. These texts derive from a very early stage of the tradition, and have often played a significant role in the history of the church (cf. Jn 7,53-8,11).” [emphasis mine, m.e.l.] So, the critical scholars that have compiled and edited NA27 do not believe that passages such as Mark 16:9-20 and John 7:53 - 8:11 are part of the original text. It makes one wonder *why* they bothered to include those passages at all! Could it be that their conscience still bothers them a bit about their expunging those passages? I don’t know, because only God can read their heart; however, it is certain from their statements that they do not believe that God has kept His promise of preservation regarding His Word. It is important to look at textual facts rather than “critical opinions” and “decisions by conjecture” that the so-called “scholars” of today would foist upon us.

Mark 16:9-20 (KJV)

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Comments: As we considered previously in part 3 of this paper, Mark 16:9-20 was known to early church-fathers, and therefore it must have been present in the Greek manuscripts they used. In the current section of this paper the *available manuscript evidence* is the primary concern, so here is a quote from a handbook to the UBS4 critical text (note well that the following data is from those who are *opposed* to the Received Text): “The last twelve verses of the commonly received text of Mark are absent from the two oldest Greek manuscripts (Σ and B), from the Old Latin codex Bobiensis (it), the Sinaitic Syriac manuscript, about one hundred Armenian manuscripts, and the two oldest Georgian manuscripts (written A.D. 897 and A.D. 913). ...The traditional ending of Mark, so familiar through the AV and other translations of the Textus Receptus, is present in the vast number of witnesses, including A C D K W X Delta Theta Pi Psi 099 0112 f 28 33 *al.*” [bibliography #14] Thus, the critical scholar cites only *two* Greek manuscripts as evidence for the omission of Mark 16:9-20 while admitting that the verses are present in *the vast number of witnesses!* NA27 in its critical apparatus lists manuscript “304” as also supporting the omission in addition to Aleph and B, thus bringing the grand total to three manuscripts supporting the omission. NA27 in its critical apparatus also lists additional manuscripts in support of the inclusion of Mark 16:9-20, and they are “2427” and the symbol “M” (= Majority text manuscripts totaling in the thousands). In other words, only a *few* Greek manuscripts support the omission of Mark 16:9-20, while *thousands* of Greek manuscripts include Mark 16:9-20!

There is even more proof for the inclusion of Mark 16:9-20, because early Latin, Syriac, and Coptic versions contain the passage. I have checked for Mark 16:9-20 in my copies of the Clementine Latin Vulgate (c. A.D. 383-405) and the Syriac Peshitta (2nd to 4th century A.D.), and the last 12 verses of Mark’s Gospel are found in both of those ancient versions. Additionally, a believing textual critic of the 19th century reports in his book on the last twelve verses of Mark: “*All the Twelve Verses in dispute are found in every known copy of the venerable Lectionary of the East. Those same Twelve Verses, – neither more nor less – are observed to constitute one integral Lection.*” [bibliography #15]

It is therefore crystal clear that Mark 16:9-20 is genuine Scripture about which there should be no doubt whatsoever! It is obvious that the higher-textual-critics who love to be called “scholars” have ignored the abundant manuscript evidence that testifies to the genuineness of the last twelve verses of Mark’s Gospel simply because they slavishly obey the decrees of “Aleph” and “B” – two 4th century manuscripts “discovered” in Roman Catholic facilities. Thus, the available textual evidence overwhelmingly shows the Received Text to be absolutely correct in its inclusion of Mark 16:9-20. God has preserved His Word intact as He promised! “For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:24-25)

Conclusion

At the beginning of this paper the importance of the issue of the Superiority of the Received Texts was stated as being the fact that the Bible is the place where God reveals Himself to us not only as the Father and the Holy Ghost, but also as the incarnate Word, Jesus Christ our Lord and only Savior from sin, death, the devil, and hell. It has been demonstrated throughout this paper that the critical texts do indeed attack vital doctrines in regards to the deity of our Lord and Savior Jesus Christ, as well as doctrines regarding sin and salvation. Additionally, it has been shown that God’s promises and God’s honor are

involved, and these are not things that are to be taken lightly by any Christian. We would all do well to remember that Jesus says: “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” (John 12:48) “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matthew 4:4)

Every Word of God is important! Therefore, it is a matter of necessity to stay with the Received Texts of the Old and New Testaments; and, it is vital that those texts be faithfully translated in a *formally equivalent* manner and not in a *dynamically equivalent* manner (dynamic equivalence is a fancy term for paraphrase). The King James Version of the Holy Bible is the ONLY English translation currently available that has the proper foundational texts – the Hebrew Masoretic Text of the Old Testament, and the Greek Textus Receptus New Testament – and is translated in the formally equivalent manner (word-for-word translation). On the other hand, the modern English versions of the Bible (NIV, NAS, ESV, New Living, NKJV, NRSV, Message, etc.) have the faulty foundation of the critical Old and New Testament texts, plus other sources, and they all use the dynamic equivalence method of translation (they all paraphrase to some degree, some more and some less). Therefore, stick with the KJV, for it has the proper foundation, and it utilizes the proper translation technique; it is faithful to the GOD-GIVEN and GOD-PRESERVED original-language texts of the Holy Bible. Remember that Jesus declares: “If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” (John 8:31-32) Let us continue in Jesus’ Word, for then we shall know Him and continue to know Him as the Way, the Truth, and the Life.

Soli Deo Gloria!

m.e.l.

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