

The 1611 Holy Bible versus Malcolm Bowden

Introduction

Well-known Christian creationist Malcolm Bowden has an extensive web site that includes almost 60 essays that he has written. See homepage.ntlworld.com/malcolmbowden/essaylist.htm. Essay No. 52 is about the Bible version issue, specifically what Malcolm Bowden refers to as the condition of being King James Only*, wherein he objects to belief in the 1611 Holy Bible as “*all scripture*” that “*is given by inspiration of God*” 2 Timothy 3:16.

See homepage.ntlworld.com/malcolmbowden/KJVonly.htm *IS THE KJV THE ONLY RELIABLE TRANSLATION?*

*A term of abuse coined by the academic staff of Bob Jones University, Greenville, South Carolina, USA about fifty years ago to describe anyone like this writer who believes that the 1611 Authorized King James Holy Bible in any edition is “*all scripture*” that “*is given by inspiration of God*” 2 Timothy 3:16 and that inspiration of those editions extends to the titles and order of the 66 Books of the 1611 Holy Bible, chapter, verse, punctuation and paragraph divisions and use of italic text, even though variations of some of those aspects may be found between editions along with variations in spelling e.g. “*anckle*” and “*ankle*” in Acts 3:7 and capitalisations e.g. “*Spirit*” and “*spirit*” in, for example, Acts 11:28, 1 John 5:8. See www.kjv1611.org/ Books, *King James Onlyism versus Scholarship Onlyism* by Dr Peter S. Ruckman p i and for a definitive treatment of variations in spelling between AV1611 Editions see www.avpublications.com/avnew/home.html Shopping, *Settings of the King James Bible* by Gail Riplinger. (Gail Riplinger has shown that some American publishers e.g. Thomas Nelson, Zondervan have taken unwarranted liberties with the spelling of AV1611 words e.g. changing “*musick*” to “*music*.” Providentially, the AV1611 Text has not been changed.)

This work is a King James Bible-based response to Malcolm Bowden’s objections to the 1611 Holy Bible, though adducing other material as necessary. That is why it is entitled **The 1611 Holy Bible versus Malcolm Bowden**. Naturally that kind of confrontation can only have one winner. This work is lengthy by comparison with Malcolm Bowden’s essay but in this writer’s view that serves to show how superficial Malcolm Bowden’s essay is. This work is set out by taking the sections of Malcolm Bowden’s essay in turn without amendment except with respect to formatting and answering them as far as possible point-by-point with scripture and other citations as needed. The sections of Malcolm Bowden’s essay are given first marked by **MB** in bold followed by this writer’s remarks in blue with citations in green, those from authors other than this writer in *green italic*.

It should be noted that as an over-arching observation, the condition of being King James Only, so-called, is not the real issue. The real issue is the fact of King James Authority because the 1611 Authorized King James Bible was translated under a king and “***Where the word of a king is, there is power: and who may say unto him, What doest thou?***” Ecclesiastes 8:4. No-one has any authority to go against “*the king’s word*” 2 Samuel 24:4 in order to set something else up in authority over it because the 1611 Authorized King James Holy Bible is “*the royal law*” James 2:8. See www.timefortruth.co.uk/why-av-only/ Royal Law – James 2:8. Malcolm Bowden, as it turns out with respect to “*the scripture of truth*” Daniel 10:21, has no authority higher than his own opinion (even though he quotes the 1611 Holy Bible extensively on his web site in preference to any other version). Neither does he inform the reader unequivocally where ““*the scripture of truth*” Daniel 10:21 may be found as a single document between two covers.

Nothing personal is intended, of course but Malcolm Bowden’s extensive work on creationism versus evolution notwithstanding, his essay on the 1611 Holy Bible is wholly misleading, based on thoroughly discredited sources e.g. James White’s book *The King James Only Controversy* and, like White’s book or, ironically, any source in support of evolution, not fit for purpose. Malcolm Bowden should therefore take note of more of King Solomon’s wisdom.

“Seest thou a man wise in his own conceit? there is more hope of a fool than of him” Proverbs 26:12.

MB

IS THE KJV THE ONLY RELIABLE TRANSLATION?

homepage.ntlworld.com/malcolmbowden/KJVonly.htm

I have a few friends and contacts who will only use the KJV and will not use any other version. *They all have my full respect even though I do not agree with their stance.* What follows does NOT apply to them, but to some of the responses I have received when the recipient has seen that I use translations other than the KJV.

Unfortunately, some KJV adherents are extremely antagonistic, not just to other versions but on a personal level to the people who do use them in their studies. I have received letters and emails that take delight in making savaging comments and pointing out that I am using versions that are “corrupt”, “deceptive”, “perverted”, “Satanic” and many similar words.

To have a difference of opinion with another Christian is perfectly acceptable if any discussions are carried out in a mature, sensible and thoughtful manner, but I find that some KJV adherents make their comments in a very aggressive tone. This is saddening, but there is an aspect that I find rather more disturbing.

It does not take much insight to detect behind all their sharp personal criticisms a very strong sense of a “holier than thou” attitude! Furthermore, underlying such an attitude is a very strong sense of pride in superiority over others whom they regard as misled and deceived Christians.

Far from being concerned that non-KJVO’s have been deceived and presenting their evidence calmly in order to persuade them, there is a sense of dismissal and contempt that is unworthy of any true Christian. Indeed, one could go further, for there seems to be an attitude that this subject of the KJVOnly is their “thing” that they can use to batter other Christians to demonstrate their superior spiritual position. Again, hardly a display of the gentleness and humility that the Christian is commanded to have in all his relationships with others, whether Christian or not. Certainly, to attempt to criticise their stand is very likely to stir up considerable emotion and invective.

These are just some personal reflections on the attitude taken by a few KJVO adherents to me.

Indeed they are i.e. Malcolm Bowden’s personal reflections and little else. As such, very little scope exists for a specific response. However, Malcolm Bowden could have usefully elaborated on why those he terms KJVO adherents use words like “corrupt”, “deceptive”, “perverted”, “Satanic” to describe the modern versions. Those terms are of course not personal to him, though Malcolm Bowden implies otherwise but aimed at the modern versions he uses. He seems a little sensitive ☹.

This writer’s earlier work, answering James White’s objections to the 1611 Holy Bible that Malcolm Bowden endorses, see below, shows why KJVO adherents, so-called, may have used words like “corrupt”, “deceptive”, “perverted”, “Satanic” to describe the modern versions.

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 42-43.

White persistently neglects to mention the Romanising nature of the departures of the modern versions, RV, NIV, NRSV, NKJV footnote(s) f.n., from the AV1611. The *Appendix* shows that the older Catholic bibles like the Douay-Rheims retained various AV1611 readings but inspection of Moorman’s treatises [e.g. *Early Manuscripts and the Authorized Version, A Closer Look!* B.F.T. #1825 by Jack A. Moorman, *The Bible for Today*, 1990] will confirm that the Catholic manuscripts, Codices Aleph and B, Sinaiticus and Vaticanus, are repeatedly the main sources of the progressive modern alterations and omissions, away from the God-honoured Text of the 1611.

Wilkinson [*Our Authorized Bible Vindicated* Chapter 15 *The rising flood of Modernism and modern Bibles* kjb.benabraham.com/html/chapter-15.html] states, with respect to these corrupt sources.

“Why was it that at so late a date as 1870 the Vatican and Sinaitic Manuscripts were brought forth and exalted to a place of supreme dictatorship in the work of revising the King James Bible? Espe-

cially when shocking corruptions of these documents betray a “systematic depravation”? On this Dean Burgon says: “The impurity of the texts exhibited by Codices B and Aleph is not a matter of opinion, but a matter of fact. These are two of the least trustworthy documents in existence...Codices B and Aleph are, demonstrably, nothing else but specimens of the depraved class thus characterized.”

“Dr. Salmon declares that Burgon “had probably handled and collated very many more MSS, than either Westcott or Hort” and “was well entitled to rank as an expert.” Nevertheless, there has been a widespread effort to belittle Dean Burgon in his unanswerable indictment of the work of Revision. All assailants of the Received Text or their sympathizers feel so keenly the powerful exposures made by Dean Burgon that generally they labor to minimize his arguments.”

Consider the following summary with respect to the apparent use of the word “Satanic” by so-called KJVO adherents to describe the modern versions. See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 247, online edition. Note that the statements in blue within the following citation are updates of the material found in the printed 1st Edition p 316.

Our critic continues *“modern versions do not present a different God, a different Christ, a different salvation, or a different morality. To suggest otherwise is absolutely untrue.”*

Gail Riplinger does not “suggest” anything of the sort. She proves it. It is the main thesis of her book [*New Age Bible Versions*], which our critic should have read before passing judgement. See Section 13.1 for a small sample.

For another example, consider Isaiah 14:12a in the AV1611: **“How art thou fallen from heaven, O Lucifer, son of the morning!”** and in the NIV: “How you have fallen from heaven, O morning star, son of the dawn!” **“Lucifer”** has been changed to “morning star” or similar in the 1978, 1984, 2011 NIVs, JB, NJB, NWT, still lock-step in ecumenical oneness in **“the snare of the devil, who are taken captive by him at his will”** 2 Timothy 2:26.

Dr Mrs Riplinger explains [*New Age Bible Versions* pp 42-43]: “Twentieth century versions have removed the name Lucifer, thereby eliminating the ONLY reference to him in the entire bible...The Hebrew is “helel, ben shachar,” which is accurately translated, **“Lucifer, son of the morning.”** The NIV...give(s) an English translation AS IF the Hebrew said, “shachar kobab, ben shachar” or “morning star, son of the morning (or dawn)”. Yet the word for star (kobab) appears nowhere in the text. Also ‘morning’ appears only once, as the KJV shows, not twice as new versions indicate...”

“The ultimate blasphemy occurs when the “morning star” takes “Lucifer’s” place in Isaiah 14. Jesus Christ is the “morning star” and is identified as such in Revelation 22:16, 2:28 and 2 Peter 1:19. With this sleight of hand switch, Satan not only slyly slips out of the picture but lives up to his name “the accuser” (Revelation 12:10) by attempting to make Jesus Christ the subject of the diatribe in Isaiah 14.”

And the new versions do not present “a different Christ”?

“Prove all things; hold fast that which is good. Abstain from all appearance of evil” 1 Thessalonians 5:21, 22.

Malcolm Bowden has signally failed to apply 1 Thessalonians 5:21-22 throughout his essay against the 1611 Holy Bible and in particular with respect to why words such as “corrupt”, “deceptive”, “perverted”, “Satanic” are – rightly – used to describe the modern versions.

MB

I have, however, read BOTH sides of the subject, and have been far from convinced by their arguments. I give a brief summary.

1. James White's book "The KJV only controversy"

I read this and found his evidence and arguments quite convincing. In it, he often referred to "The King James Version defended" by Dr. Edward F. Hills, and to be fair and hear both sides, I thought I should try to obtain this. It was only when I was putting the book away that I saw I already had a copy. I then remembered that I had started to read it several years ago but found a huge flaw in their arguments on one page. A few pages further, there was a claim made on one page, and then on the opposite page another that virtually contradicted the first. Although I had only read about a quarter of the book, I stopped reading any further.

Malcolm Bowden has not read both sides of the subject as he claims to have done.

He published his essay in September 2005, see note at the end of the essay. Dr Ruckman published a detailed response to James White's book *The King James Only Controversy* in 1996, nearly 10 years before Malcolm Bowden published his essay, entitled *The Scholarship Only Controversy – Can You Trust the Professional Liars?*

Gail Riplinger published a detailed response to White's criticisms of her book *New Age Bible Versions* that are found in *The King James Only Controversy* well before 2005.

Malcolm Bowden's essay gives no indication that he has read either of those works. Had he done so, he might have come to a different conclusion about the supposedly convincing nature of James White's objections to the 1611 Holy Bible.

See again www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text*. See also *James White's 7 Errors - 'White lies' against 7 passages of Scripture refuted in detail!*

Moreover, Malcolm Bowden's own admission shows that he has not read both sides of the subject as he claims to have done. He states, see above, that he read about a quarter of *The King James Version Defended* by Edward F. Hills and then stopped reading it because he had found flawed arguments and certain contradictions. See wilderness-cry.net/bible_study/books/kjv-defended/ for *The King James Version Defended* online.

Malcolm Bowden does not disclose what those supposed flawed arguments and contradictions are, so it is impossible to gauge whether or not his assertions about Dr Hills' work are correct or not.

It can be said that some Bible critics declare that even the 1611 Holy Bible contains flaws and contradictions. See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Cork Jester - Bible Contradictor*. They are wrong of course.

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" Psalm 119:160.

In addition, inspection of Dr Hills' book shows that the portion that Malcolm Bowden read i.e. the first quarter would take him only to the beginning of Chapter 3 *A Short History Of Modernism* pp 62ff. Dr Hills' specific consideration of the King James Bible Text does not begin until Chapter 4 *A Christian View Of The Biblical Text*. It then continues to Chapter 9 *Christ's Holy War With Satan*, concluding on p 245.

Malcolm Bowden by his own admission never read Chapters 4-9 of Dr Hills' book that specifically address the King James Bible Text yet he claims to have read both sides of the subject.

Malcolm Bowden should therefore give careful consideration to Paul's admonition:

"...Thou shalt not bear false witness..." Romans 13:9.

MB

2. The circular argument.

There is not a single external support for their claim that the KJV is inspired.

Malcolm Bowden fails to give any external evidence that *any* Bible version is “**all scripture**” that “**is given by inspiration of God**” 2 Timothy 3:16. This is a serious omission on his part because if he insists that the 1611 Holy Bible is not inspired, that immediately begs the question *just what is “all scripture” that “is given by inspiration of God” 2 Timothy 3:16?* Malcolm Bowden has again failed to give a balanced view of the subject. See remarks above with respect to Malcolm Bowden’s claim to have read both sides of the subject. He should reflect upon Solomon’s wisdom.

“A false balance is abomination to the LORD...” Proverbs 11:1.

Considerable external support exists for the 1611 Holy Bible as “**all scripture**” that “**is given by inspiration of God**” 2 Timothy 3:16 according to how Bible believers of the past perceived the 1611 Holy Bible, how it came to be and how God has used it in the 400+ years. See these extracts from brandplucked.webs.com/confesskjv.htm *The “Historic, Orthodox Position” regarding the inspiration and preservation of the Holy Bible* by Will Kinney. Emphases in bold are this writer’s.

The Midland Confession, 1655, was adopted unanimously by the messengers of the churches meeting at Warwick, England. This group of Baptists said, “We profess and believe the Holy Scriptures, the Old and New Testament, to be the word and revealed mind of God, which are able to make men wise unto Salvation, through faith and love which is in Christ Jesus, and that they are given by inspiration of God, serving to furnish the man of God for every good work; and by them we are (in the strength of Christ) to try all things whatsoever are brought to us, under the presence of truth. II Tim. 3:15-17; Isaiah 8:20.” We hardly see how the critics of the KJV can find any comfort in that statement of faith. Those who adopted the Midland Confession of 1655, believed in the inspiration of the Scriptures, they believed they had those Scriptures, and they believed that by those Scriptures they could “try all things whatsoever are brought to us, under the presence of truth.” In 1655, you can well know what English version they used, and they had never heard of the Westcott & Hort text, and we can thank the Lord for that...

The General Baptists of England published the “Orthodox Creed” in 1678. It says, “And by the holy Scriptures we understand the canonical books of the Old and New Testament, AS THEY ARE NOW TRANSLATED INTO OUR ENGLISH MOTHER TONGUE, of which there hath NEVER been any doubt of their verity, and authority, in the protestant churches of Christ to this day.” They then list the books of the Old and New Testament and then say, “All which are given by the inspiration of God, to be the Rule of faith and life.” What Bible do you suppose these people were using in 1678? It was English and there can be little doubt that what they are talking about the Authorized Version of 1611...

The Philadelphia Confession of Faith was adopted in 1742 at Philadelphia, Pennsylvania. This Confession was printed for the Baptist by none other than the famous Benjamin Franklin. It states, “The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience...” It further says, “Under the name of holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these...” They then list the 66 books of our English Bible, and end that paragraph by saying, “All which are given by the inspiration of God, to be the rule of faith and life.” It is clear that they were talking about an English Bible, and we do not have to guess as to which one they were talking about. Further on in this article they state that the Hebrew Old Testament and the Greek New Testament were “inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in as controversies of religion, the church is finally to appeal unto them.” It is clear that they are talking about something they had at that time, and could appeal unto...

In 1882 author William W. Simkins wrote, “I unhesitatingly say, that the same Holy Ghost who gave inspiration to the Apostles to write out the New Testament, presided over and inspired those men in

the translation and bringing out of the entire [KJV] Bible in the English language. And I also say, that no version since, brought out in the English language, has the Divine sanction....Now, why would God cause at this age and in these trying times, versions in the same language to be brought out, to conflict...?...He would not....I furthermore say, that King James' Translation of the Bible is the only Divinely Inspired [English] translation...." (The English Version of the New Testament, Compared with King James' Translation, W.W. Simkins, pp. 41,42)

Commenting on the KJV Bible in 1922 William L. Phelps, Professor of English Literature at Yale, wrote, "The Elizabethan period — a term loosely applied to the years between 1558 and 1642 — is properly regarded as the most important era in English literature....the crowning achievement of those spacious times was the Authorised Translation of the Bible, which appeared in 1611....the art of English composition reached its climax in the pages of the [KJV] Bible. We Anglo-Saxons have a better Bible than the French or the Germans or the Italians or the Spanish; our English translation is even better than the original Hebrew and Greek. There is only one way to explain this;... the Authorised Version was inspired." (Human Nature in The Bible, William Lyon Phelps, 1922, pp. 10, 11)...

The above testimonies were from fairly notable individuals of their time whom Malcolm Bowden should be prepared to give due consideration to their view of the inspiration of the 1611 Holy Bible. He should further be prepared to **"Mind not high things, but condescend to men of low estate"** Romans 12:16 with respect to the perceptions of less well-known* and even ordinary individuals concerning the inspiration of the 1611 Holy Bible. These form a very large body of external witnesses to the inspiration of the 1611 Holy Bible. *With two notable exceptions, see extract after that which immediately follows.

The following extract is from this writer's work www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php Reply to DiVietro's attack on Gail Riplinger - Flotsam Flush pp 756-760.

David Cloud (and Dr DiVietro) may wish to reflect on the following excerpts from *The Word: God Will Keep It*, Chapter 9, 1850-1899 by Joey Faust, his emphases. Either of them is, of course, free to consult with Bro. Faust to check that he got the context of the remarks correct in every case.

Bro. Faust has almost 200 pages of quotations from 1611 to the present day testifying to individuals who have believed that the 1611 Holy Bible is **"not as the word of men, but as it is in truth, the word of God"** 1 Thessalonians 2:13. Chapter 9, 1850-1899 of Bro. Faust's book consists of approximately 60 of those pages and the excerpts below have been selected because they contain the word *"inspired"* or similar with respect to the 1611 Holy Bible. However, the remaining quotations in Chapter 9, 1850-1899 carry the same force for the 1611 Holy Bible as unequivocally **"all scripture"** that **"is given by inspiration of God"** 2 Timothy 3:16. All the quotations that Bro. Faust gives with respect to the 1611 Holy Bible as perceived by generations of the Lord's people over the past 400 years have the same force.

"Not a few seem to believe, or at least act as if the King James' Version was inspired, and consequently infallible..." (James Challen, *The Necessity of a New Version and the Means of Procuring It*)

"1852: "...many very sincere and pious Christians...entertain the unreasoning prejudice that our English translation is not only a faithful exposition of the word of God, but they actually regard it as if it was also an inspired translation." (J. H. McCulloch, *Analytical Investigations*, 1852)

"1858: "...for a great multitude of readers the English Version is not the translation of an inspired Book, but is itself the inspired Book." (Richard C. Trench, *On the Authorized Version of the New Testament*, 1858)

"1865: "[Lyman Beecher's] daughter tells us, as his writings show...'without the shadow of a doubt, that we do have in our English translation the authoritative, inspired declarations of God.'" (Christian Examiner, Volume 79, 1865).

“Lyman Beecher (1775-1863), was a Presbyterian minister...who was known for his strong anti-Catholic and anti-Unitarian views...”

“1869: “And yet there is a tendency in certain classes – **even an increasing tendency, to regard the Anglican Bible as a resultant of inspiration...**” (Anon., *What Saith the Scripture? Bible Difficulties*, 1869)

“1871: “...it is obvious that **the popular notion that every word of the authorised translation of the Bible is inspired** opens the door to endless errors...” (John Moore Capes, *Reasons for Returning to the Church of England*, 1871)

“1875: “...Why meddle with a version which presents the word of God in all its substantial integrity, - which has gone home to the hearts of the people, **and is by them regarded as containing the very words of inspiration?**’...” (Henry Charles Fox, *On the Revision of the Authorised Version of the Scripture*, 1875)

“1878: “...Such dogmas as...**the plenary inspiration of the King James’ Bible...**are fast dying out of all cultured minds...” (J. M. Peebles, *New York Freethinkers Association*, 1878)

“1878: “A certain class...is made up of worshippers of the letter, **to whom the traditional version has all the sacredness of the inspired original...**” (*The New York Times*, September 23, 1878)

“1880: “...**Familiarity for generations with the ipsissima verba [i.e. very words] of the Authorized Version has led to an unconscious acceptance of the English words as being themselves literally inspired.**” (Walker Purton, *Churchman*, Issue 1, 1880)

“1881: “...our people...have been in the habit of using our **English Bible, not as if it were the translation of the inspired book, but the inspired book itself...**” (George Salmon, *The Revision of the New Testament; A Paper Read Before the Irish Church Conference*, April, 1881)

“1881: “Another class will oppose the new revision...**To them, the King James version of the Bible is the inspired Word of God, in all its language. They regard a revision as a tampering with the sacred text, and as essential profanation.**” (J. G. Holland, *Scribner’s Monthly*, 1881)

“1881: “[In the RV] there will be enough...change to disturb the minds of those who have not only believed in verbal inspiration, but practically in the **verbal inspiration of the authorized English version.**” (*The Bystander*, Volume 2, 1881)

“1881: “The great mass of persons in Christendom to whom the Christian gospels are the word of God do not know in what way that word has taken its present form...**they assume that it was inspired as it is presented to them...**” (*Harper’s Magazine*, Volume 63, 1881)

“1882: “...**I unhesitatingly say, that the same Holy Ghost who gave inspiration to the Apostles to write out the New Testament, presided over and inspired those men in the translation and bringing out of the entire Bible in the English language...I furthermore say, that King James’ Translation of the Bible is the only Divinely Inspired translation directly [in modern ages]...**” (William Washington Simkins, *The English Version of the New Testament, Compared with King James’ Translation*, 1882)

“1883: “...with many of them in this country the **hitherto authorised English version is the inspired one...**” (*The Literary World*, Volume 28, 1883)

“1883: “...The root of the superstitious view is a gross literalism found on the mistaken doctrine of **Verbal Inspiration and applied to the Authorized Version.**” (*Dickinson’s Theological Quarterly*, Jan., 1883)

“1883: “...timid conservatives...**look upon the English version as the inspired Word of God...**” (*The Homiletic Review*, Volume 7, 1883)

“1883: “...to the great mass of English readers **King James’s Version is virtually the inspired Word of God...**” (Philip Schaff, *Companion to the Greek Testament, and the English Version*, 1883)

“1884: “Those godly, liberty-loving but self-controlled, Protestant, Americanized Englishmen of the fourth generation, had not let go their English Bible as the Inspired Word...” (F. H. Palmer, Edward Payson Cowell, *Two Centuries of Church History, First Congregational Church, Essex, Mass., 1884*)”

“1887: “And the remarkable dictum of Chillingworth*, that the Bible, and the Bible only, is the religion of Protestants, coupled with the grotesque idea of the verbal inspiration of the English version...” (John William Horsley, *Jotting from Jail, 1887*)

*William Chillingworth, 1602-1644, was a controversial English churchman, who wrote *The Religion of Protestants*, of which *“The main argument is a vindication of the sole authority of the Bible in spiritual matters, and of the free right of the individual conscience to interpret it.”* See en.wikipedia.org/wiki/William_Chillingworth. The tenor of the quotation suggests that Chillingworth’s “remarkable dictum” was still widely held at the time of the 1887 article and it appears that the writer is trying to persuade his readership to abandon it.

It is said of Chillingworth that *“His writings enjoyed a high popularity, particularly towards the end of the seventeenth century, after a popular, condensed edition of The Religion of Protestants appeared in 1687, edited by John Patrick. The Religion of Protestants is acutely argued, and was commended by John Locke... The gist of his argument is expressed in a single sentence:*

““I am fully assured that God does not, and therefore that men ought not to, require any more of any man than this, to believe the Scripture to be God's word, and to endeavour to find the true sense of it, and to live according to it”” ...

Ecclesiastes 12:13 comes to mind, for those who have access to “the commandments of God” 1 Corinthians 7:19 “in words easy to be understood” 1 Corinthians 14:9.

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”

“1887: “This unfaithfulness to truth is certainly not so great a sin against the light as the habit which seems to be still prevalent of treating the old authorized version alone as the ipsissima verba [i.e. very words] of inspiration...” (James Frederick McCurdy, quoted in, William Rainey Harper, *The Old Testament Student, Volume 6, 1887*)

“1890: “That by reason the King James version of the Bible, only received as inspired and true by the Protestant religious sects, is regarded by the members of said Roman Catholic Church as contrary to the rights of conscience...” (*The Weekly Wisconsin, March 22, 1890*)

“1893: “...up to the latter end of the present century, it practically amounted, as we have seen, to the most rigid theory of verbal inspiration – an inspiration usually attributed by the people at large, and sometimes by their ministers, to the Authorized English version...” (John James Lias, Eyre and Spottiswoode, *Principles of Biblical Criticism, 1893*)

“1894: “There is a class of ignorant people to whom the King James version of the Bible is the inspired word of God in all its language...” (Harriette Merrick Hodge Plunkett, Josiah Gilbert Holland, 1894)

“1897: “The Rev. Dr. Francis H. Smith of the Seventh Street Church, who was also present, said: ‘...Fifty years ago there were Christians who believed that everything about the Bible, down to the commas, was inspired...’” (*The New York Times, February 16, 1897*)

“1897: “A remark of Jowett’s [Regius Professor of Greek at Oxford] on the work of the [RV] committee when it appeared is perhaps worth recording here...[He stated]: ‘They seem to have forgotten that, in a certain sense, the Authorized Version is more inspired than the original.’” (Evelyn Abbott, Lewis Campbell, *The Life and Letters of Benjamin Jowett, 1897*)...

“1897: “...When our fathers, as they did, stoutly maintained the doctrine of verbal inspiration, the inspired words they really had in mind were not Hebrew or Greek, but English words; the words

of that version which Selden called 'the best translation in the world'..." (*Minutes of the Annual Meeting, General Association of the Congregational Churches of Massachusetts, 1897*)...

"1898: "...many persons now, forgetting that all English versions are merely translations from the ancient Hebrew and Greek, imagine each word and letter of the 1611 translation to be inspired by God..." (*Charles Arthur Lane, Illustrated Notes on English Church History, 1898*)

"1898: "It is said of Bishop Lee, that he considered every word of the English Authorized Version inspired...That may seem an extravagant statement, but it represents a view held unconsciously by simple-minded, earnest, sincere Christians..." (*Robert Needham Cust, Linguistic and Oriental Essays, 1898*)

The above list numbers 30 quotations from different sources. Bro. Faust has listed many more. Set against the broad sweep of Bible belief since 1611 therefore, the DBS Executive Committee is a tiny minority.

Here are two more remarkable statements about inspiration of the 1611 Holy Bible, from individuals who were at opposite extremes in their own beliefs but who understood how men of their times perceived the 1611 Holy Bible. Like the above citations, those that follow are external evidence of the inspiration of the 1611 Holy Bible of a testimonial nature.

See www.timefortruth.co.uk/why-av-only/ *The KJB Story 1611-2011 Abridged* pp 15-16, 23.

John Charles Ryle was the first Church of England Bishop of Liverpool. In the 1870s, he wrote a book entitled *The Christian Leaders of the Last* (i.e. 18th) *Century*, about the great revival preachers like Whitefield and Wesley. He said this about these preachers and the 1611 Holy Bible, his emphases.

*"The spiritual reformers of the last century taught constantly **the sufficiency and supremacy of Holy Scripture**. The Bible, whole and unmutilated, was their sole rule of faith and practice. They accepted all its statements without question or dispute. They knew nothing of any part of Scripture being uninspired. They never allowed that man has any "verifying faculty" within him, by which Scripture statements may be weighed, rejected or received. They never flinched from asserting that there can be no error in the Word of God; and that when we cannot understand or reconcile some part of its contents, the fault is in the interpreter and not in the text. In all their preaching they were eminently men of one book. To that book they were content to pin their faith, and by it to stand or fall. This was one grand characteristic of their preaching. They honoured, they loved, they revered the Bible"...*

"In all these instances the Bible means the translation authorised by King James the First...to this day the common human Britisher or citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God."

What a bibliolatrous thing to say about the Britain and the United States of a mere 60 to 70 years ago! Who could possibly make such an outrageous statement?

Answer: George Bernard Shaw, who was a lifelong atheist.

As indicated above, more external evidence of the inspiration of the 1611 Holy Bible is available of an historical nature, with respect to aspects of the 1611 Holy Bible that reveal it to be, as Shaw said “*a single book by a single author, the book being the Book of Books and the author being God.*”

See www.timefortruth.co.uk/why-av-only/ *The Pure Word of God – O Biblios*. The whole article should be consulted for details but in sum, inspiration of the 1611 Holy Bible as uniquely God’s Book is a realistic conclusion from the following list, compiled by Dr Ruckman, of unique aspects of the 1611 Holy Bible.

1. The Absence of Copyright
2. The Time of Its Publication
3. The Honesty of Its Preservation
4. The Instruments of Its Preservation
5. The Fruits of Its Preservation
6. The Pre-eminent Place It Gives to the Lord Jesus Christ
7. The Pride and Inconsistency of Its Critics

Malcolm Bowden fails to address any of the above with respect to inspiration of the 1611 Holy Bible – and *only* the 1611 Holy Bible since the year 1611 – and in that respect his essay is “*TEKEL; Thou art weighed in the balances, and art found wanting*” Daniel 5:27.

MB

It all comes down to their insistence that “God promised to preserve His word.” In their view, **only** the KJV fulfills that promise. However their (*sic*) is no biblical or any other reference that supports this claim in any way. Indeed, the thread running throughout their arguments is that “God said he would ‘preserve his word’, he has done so in the KJV and any version that differs from that is therefore in error.”

It should first be noted that Malcolm Bowden, as with his comments on inspiration of the scriptures, see above, gives no indication whatsoever of *any* Bible version that is the preserved word of God. Effectively by his own admission Malcolm Bowden has in reality *no* Holy Bible that he can identify for his readers, his frequent citations on his site from the 1611 Holy Bible notwithstanding. He appears to be already under the judgement of God’s End Times famine concerning “*hearing the words of the LORD*” for his denial of the 1611 Holy Bible as “*all scripture*” that “*is given by inspiration of God*” 2 Timothy 3:16.

“*Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD*” Amos 8:11.

Malcolm Bowden is of course probably familiar with Psalm 12:6-7 as it reads in the 1611 Holy Bible.

“*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.*”

No doubt he would deny that Psalm 12:6-7 refers explicitly to the 1611 Holy Bible (which would be strange insofar as the 1611 Holy Bible is the Book that *contains* Psalm 12:6-7). However, a careful study of the history of the 1611 Holy Bible shows that it does fulfil Psalm 12:6-7 in a way that no modern version even comes close to fulfilling and Malcolm Bowden is clearly ignoring Biblical history in that respect.

See this extract from www.timefortruth.co.uk/why-av-only/ *The purification of the Lord’s word – Psalm 12:6-7*.

See also www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Seven Stage Purification Process – Oil Refinery – in answer to the AV1611 critics*.

A Seven-Stage Purification Process – Historic Bibles

Dr Vance [*Bible Believers Bulletin*, February 2003, June 2006] shows that Psalm 12:6, 7 was fulfilled in history *largely with inspired translations* Genesis 2:7, 2 Samuel 3:10, Ezekiel 37:9-11, Matthew 24:35, John 6:63, Colossians 1:13, Hebrews 11:5, 1 Peter 1:23, 25:

- A received Hebrew text, 1800 BC to 389 BC
- A received Aramaic text at the same time (Genesis, Daniel, etc.)
- A received Greek text from AD 40 to AD 90
- A received Syrian text from AD 120 to AD 200
- A received Latin text from AD 150 to AD 1500
- A received German text from AD 1500 to AD 2006
- A received English text from AD 1611 to AD 2006 (2012+)

Dr Mrs Riplinger has this incisive observation from *In Awe of Thy Word* p 544, her emphases, in agreement with the priesthood of all believers, 1 Peter 2:5, 9. *“The Bible appears in many forms – such as Hebrew, Hungarian, English and Polish. The “form” of the Word seemed different at various times, yet it was still Jesus (e.g. the “fiery furnace” (Dan. 3:35), the “babe wrapped in swaddling clothes” (Luke 2:12), when “She supposing him to be the gardener” (John 20:15), and when “his eyes were as a flame of fire” (Rev. 1:14)). When the Word “appeared in another form,” as Jesus did, “neither believed they them” (Mark 16:12, 13). Likewise, some still dig for words in haunted Greek graveyards.”*

A Seven-Stage Purification Process – Pre-English and English Bibles

Dr Mrs Riplinger [*In Awe of Thy Word*, p 33] documents the development of the seven purifications of the English Bible from its earliest inception, in fulfilment of Psalm 12:6, 7:

- The Gothic
- The Anglo-Saxon
- The Pre-Wycliffe
- The Wycliffe
- The Tyndale/Coverdale/Great/Geneva
- The Bishops’
- The King James Bible

Dr Mrs Riplinger states, [*In Awe of Thy Word*, pp 560ff] her emphases *““Seven” times “they purge...and purify it...” (Ezek. 43:26) – not eight. The KJV translators did **not** see their translation as one in the midst of a chain of ever evolving translations. They wanted their Bible to be one of which no one could justly say, ‘It is good, **except** this word or **that** word...’ They planned [*The Translators to the Reader*, www.jesus-is-lord.com/pref1611.htm]:*

““...to make...out of many good ones [Wycliffe, Tyndale, Coverdale, Great, Geneva, Bishops’], one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark...the same will shine as gold more brightly, being rubbed and polished...””

In a sense God did inspire the King’s men to achieve their mark after the manner of 2 Peter 1:21, even if not by dictation as in Jeremiah 1:9, 5:14, 36:18, as John Selden notes in *Table Talk*. *““The translation in King James’ time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues [**Greek, Hebrew, Latin**], or **French, Italian, Spanish &c [and other languages]**. If they found any fault, they spoke; if not, he read on.””* See *In Awe of Thy Word* p 539.

A Seven-Stage Purification Process – King James Bibles

God may have refined the 1611 Holy Bible through seven major editions. See *In Awe of Thy Word* p 600 and *The Hidden History of the English Scriptures* pp 49-51 by Dr Mrs Riplinger.

“The only changes to the KJV since 1611 are of three types:

1. **1612:** *Typography (from Gothic to Roman type)*
2. **1629 & 1638:** *Correction of typographical errors*
3. **1762 & 1769:** *Standardization of spelling.”* Therefore, fulfilling Psalm 12:6, 7:

Two 1611 editions = seven stages. **“For with God nothing shall be impossible”** Luke 1:37.

Only the 1611 Holy Bible can be shown historically to have been through the seven-stage purification process as described above, justifying in God’s providence the particular application of Psalm 12:6-7 to the 1611 Holy Bible. Neither Malcolm Bowden nor any other Bible critic can show an equivalent process for any modern version and they never will.

MB

Why should God preserve the English of the KJV translation - but no other translation in any other language? Why should this specific English translation be so important in God’s eyes. National pride is one thing, but this spiritual pride....

This is actually wilful negligence on the part of Malcolm Bowden, who has failed to apply 1 Thessalonians 5:21 **“Prove all things; hold fast that which is good.”**

God has preserved numerous other faithful vernacular translations in other languages. See John Selden’s statement above and *In Awe of Thy Word* by Gail Riplinger Chapter 28 *A Documented History of the Bible* with respect to the Nuremberg Polyglot of which Gail Riplinger states p 1048 *“God has graciously given this author one of the scarce remaining original editions of the twelve language polyglot Bible printed at Nuremberg, Germany in A.D. 1599. It contains the Gospels in Greek, Hebrew, Syriac, Latin, French, Italian, Spanish, English, German, Danish, Bohemian, and Polish...It demonstrates the perfect agreement of the English King James Bible with all pure Bibles from other languages...”* See also the work of Pure Bible Press purebiblepress.com/bible/. Note the following extract from that site.

Pure Bible Press is a ministry devoted to reaching lost people around the world by finding the pure word of God in as many languages as we possibly can, then putting them into print.

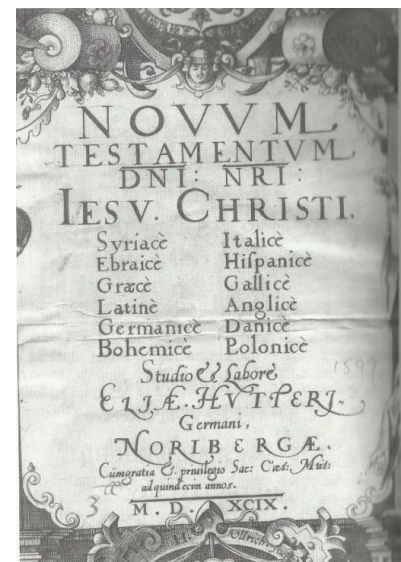
Languages listed are Chinese, Spanish, Kayah*, French, Farsi**.

*Tibetan-Burman en.wikipedia.org/wiki/Red_Karen_language

**Persian language en.wikipedia.org/wiki/Persian_language

Pure Bible Press does of course have a proven standard with respect to its translation work, the 1611 Holy Bible.

In 1604, the translators of the Authorized King James Bible set down a list of rules for their translation project. These rules, due to their simplicity and thoroughness, have never been matched by any other group of translators, and the work that would later gain the title “The Authorized Version” has been unmatched in its purity, clarity, and Divine blessing. Pure Bible Press believes that these rules are equally applicable to translators today. For that reason, Pure Bible Press has adapted these [14] rules, and recommends them to any translator, with whom we work, to be very carefully observed: Note the first rule:



Taken from the title page of
the Nuremberg Polyglot of A.D. 1599



1. The Authorized King James Bible is to be followed, and as little altered as translational accuracy and honesty will permit: Pure Bible Press is very careful, clear, and unwavering in this point.

Concerning the importance of the 1611 Holy Bible, Malcolm Bowden has again failed to apply 1 Thessalonians 5:21 **“Prove all things; hold fast that which is good.”** He has given no counter to what follows, www.timefortruth.co.uk/why-av-only/ *The KJB Story 1611-2011 Abridged* pp 17-19.

Gone into all the world

English time, English longitude, English empire, English text

Remember what the ex-priest of Rome, Charles Chiniquy said about *“the glorious British Protestant flag [that] floats on the breeze.”* By the 19th century, that flag floated on the breeze the world over and with it went the British Protestant Bible. Dr Peter S. Ruckman of Pensacola Bible Institute has summed up what happened in history, his emphases.

*“To fulfill Acts 1:8 [for the Lord’s witnesses to go to **“the uttermost part of the earth”**]...All the Lord needed was a Bible in line with what He had already written and preserved; since He had already decreed (in 1000 BC) that there had to be present **“the word of a King”** Ecclesiastes 8:4 before there could be any spiritual **“power”** in that word (Romans 13:1-4), and since His king was a JEW (John 18:34)...God needed a king with a Jewish name; He got one...this time it was JAMES. James is the English word for JACOB”...*

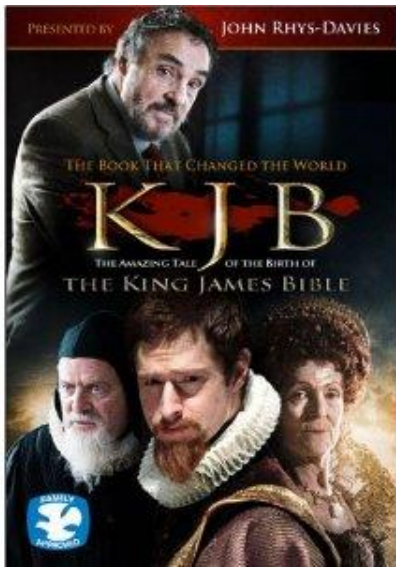
*“After 1588, **“Britannica ruled the waves,”** and...with **absolute time** determined by **England** (Greenwich Observatory), with **absolute location** on the earth’s surface located from Greenwich, England (longitude)...by 1850 the sun **“never set on the British Empire.”**”*

Britain was a seafaring nation and wherever Britain’s seafarers went, British missionaries went with the 1611 Holy Bible and to **“the regions beyond”** 2 Corinthians 10:16, as Dr Ruckman explains, his emphases.

*“The eighteenth and nineteenth centuries sport the greatest host of Bible-believing witnesses the world has ever seen...These battle-scarred storm troopers crossed mountains, prairies, deserts, lands and seas and cast themselves into martyrs’ graves...They counted their life-styles in terms of the chains they loosed, the souls they liberated, the hungry they fed, and the heathen they transformed. They lived and felt Jesus Christ in every fiber of their being... They believed one Book and they preached and memorized **that Book**, taught **that Book**, and lived and died by **that Book**...”*

So with the English Protestant Bible spreading throughout the British Empire and therefore the world, it is no wonder that today, the DVD that has been released in observance of the 400th anniversary of the King James Bible has a simple but compelling title.

The Book That Changed The World – on DVD



The Book That Changed The World – on DVD

You can get it from Amazon:

www.amazon.co.uk/KJB-Book-That-Changed-World/dp/B004BLTAT6

The Product Description states that *“The greatest translation of Holy Scripture emerged into a world and culture that would never be quite the same again.”*

Queen Victoria, who reigned over the British Empire for more than 60 years understood that statement. She was the queen that challenged the world.

The Queen that Challenged the World – a magnificent painting

Queen Victoria actually said on one occasion, to an African chieftain to whom she presented a copy of the 1611 Holy Bible:

“That Book accounts for the supremacy of England.”

The vivid painting by Thomas Armitage commemorates the occasion.



King James 1st of England



“That Book accounts for the supremacy of England” – Queen Victoria

www.arthermitage.org/Thomas-Jones-Barker/Queen-Victoria-Giving-the-Bible-to-an-African-Chief.html

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3. Drake's article.

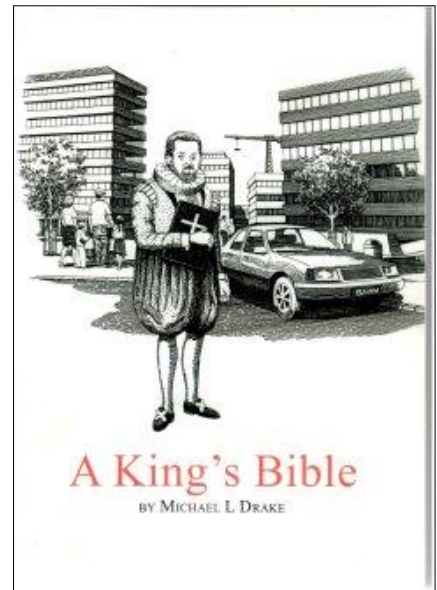
In a most enlightening article (Reformation Today March/April 2005 p.23) Michael Drake made some interesting revelations. They are from his book "The King's Bible".

It is noteworthy that *Reformation Today* did not see fit to include Drake's article in its archive of selected items from past issues. See www.reformation-today.org/rtindex.htm.

Nevertheless, it appears that Malcolm Bowden only read Drake's article, not his book. He got the title wrong. See figure. Malcolm Bowden would therefore benefit from checking this article "*A King's Bible*": a critical review by Berend de Boer www.berenddeboer.net/article/a_kings_bible.html.

Berend de Boer has also provided a pdf version of his review that gives the date of his review as October 2008. The pdf version occupies 74 pages and, as will be seen, is very thorough.

See www.berenddeboer.net/article/a_kings_bible.pdf. Malcolm Bowden has had almost five years in which to check Berend de Boer's review of Michael Drake's book. He has not done so. He should note again Solomon's wisdom, this time with respect to a warning against idleness.



"By much slothfulness the building decayeth; and through idleness of the hands the house drop-peth through" Ecclesiastes 10:18.

Before addressing the particular aspects of Drake's article that Malcolm Bowden raises, the overview and conclusion of Berend de Boer's review should be noted.

This is a critical review of the book A King's Bible written by Michael L. Drake. This book claims that the Authorised Version is not suitable for use today and proposes one should use the NIV. This article examines such claims and probes the facts found in this book. Both are found wanting...

Conclusion

After having examined many facts and statements in Mr. Drake's book, we are left to conclude that he failed on the aims stated in the introduction. His evaluation was not sensible, but when examined, proved entirely misleading. His claim of having examined the issues at stake did not withstand scrutiny as almost every fact that was examined was misleading or simply wrong.

The main difference between those who use the King James Version and Mr. Drake is that we value readability third. Mr. Drake values readability above using the Greek manuscripts that God inspired and above accuracy. We believe that God not only inspired his word, but has preserved it to this very day and that his word has always been used and preserved by his church. We do not believe that a Greek manuscript, found on a dunghill by someone who did not believe that God had preserved his word, and which the church has not seen or used for over 1400 years*, can in any meaningful sense be said to belong to such preservation.*

*Codices Vaticanus and Sinaiticus. See citation after this extract from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 8-9, p 13 of the printed 1st Edition.

This leads to a curriculum where Mr. Drake teaches children that:

Unlike other literature you study in this course, the Bible is without error in its original form.

So we do not possess it without error at the moment. Which just makes a mockery of [Revelation] 22:18-19. How can we be warned to take away or add if we are not even sure if what we have is God's Word?

And secondly we value accuracy, even at the cost of readability. A translation is not a commentary. If a language does not have constructs to translate the Bible accurately, that language should be changed, just as Tyndale did when he employed the use of thee and thou.

Further the book does contribute nothing to the discussion if we should use the King James Version or not. It's hyperbolic language, 'facts' that cannot withstand examination, repetition of long debunked myths, bad sources, weak organisation, inaccuracies and constant derogatory language (the King's Bible, the King's men) is tiring. [Its] slanders and smears of the translators and King James, a homosexual according to Mr. Drake, given the extreme weakness of the evidence make this book already bitter in the mouth.

Therefore, I cannot recommend this book in any form.

Drake lied about James 1st, as Berend de Boer also points out via the book *King James: Unjustly Accused* by Stephen Coston. Malcolm Bowden should at least have had the grace to mention that.

Citation from 'O Biblios' – *The Book*. Note that references have been inserted directly and blue text in the citation denotes updates to the printed 1st Edition of 'O Biblios' – *The Book*.

1.6.1 Codex B Vaticanus

1. It was found in excellent condition in the Vatican library in 1481 and never influenced the Protestant Reformation.
2. It omits Genesis 1:1-46:28, parts of 1 Samuel, 1 Kings, Nehemiah, Psalm 105:26-137:6, Matthew 16:2, 3, John 7:53-8:11, the Pauline Pastoral Epistles, Hebrews 9:14-13:25, Revelation.
3. It leaves blank columns for Mark 16:9-20, [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition David Otis Fuller, D.D.] p 67, thus providing additional testimony for the existence of this passage.

It includes the Apocrypha as part of Old Testament Text. Protestant Bibles do NOT [*The King James Version Defended* 3rd Edition Edward F. Hills Th.D.] p 98.

1.6.2 Codex S, Aleph, Sinaiticus

1. It was found in a trash pile in St. Catherine's Monastery near Mt. Sinai in 1844 by Count Tischendorf, who finally obtained the entire manuscript in 1859.
2. It omits Genesis 23:19-24:46, Numbers 5:27-7:20, 1 Chronicles 9:27-19:17, Exodus, Joshua, 1 and 2 Samuel, 1 and 2 Kings, Judges, Hosea, Amos, Micah, Ezekiel, Daniel, Mark 16:9-20, John 7:53-8:11.
3. It adds *Shepherd of Hermes* and *Epistle of Barnabas* to the New Testament Text.

Codices Aleph and B disagree with each other over 3,000 times in the Gospels alone [*Let's Weigh the Evidence* Barry Burton, Chick Publications] p 60. Nevertheless, they have been designated as "The most reliable early manuscripts" and "The earliest and most reliable manuscripts" by the NIV New Testament, pp 70, 127*²⁰¹². Note Burgon's verdict.

*²⁰¹²1978 Edition. The 1984 Edition reads "The earliest manuscripts and some other ancient witness" and "The earliest manuscripts and some other ancient witness." The milder tone of the updated annotations very likely reflects the influence of King James Bible believers on the NIV editors during the intervening decade.

"The impurity of the Texts exhibited by Codices B and Aleph is not a matter of opinion but a matter of fact. These are two of the least trustworthy documents in existence. So far from allowing Dr Hort's position that 'A Text formed by taking Codex B as the sole authority would be incomparably nearer the truth than a Text similarly taken from any other Greek or single document' we venture to assert that it would be on the contrary, by far the foulest Text that had ever seen the light: worse, that is to say, even than the Text of Drs Westcott and Hort. And that is saying a great deal." Dean Burgon [*The Revision Revised*] pp 315-316.

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(a) King James laid down very specific rules that the translators should follow.

(i) It was not to be a direct translation from original Greek and Hebrew manuscripts but follow the Bishop's Bible, making as few changes as possible having consulted other sources. ***This is truly amazing. It was NOT a direct translation from the Textus Receptus as KJVO devotees would have us believe! Indeed, Erasmus' "Textus Receptus" was never called that until many years after the KJV had been completed. The translators would never have head (sic) of the TR!***

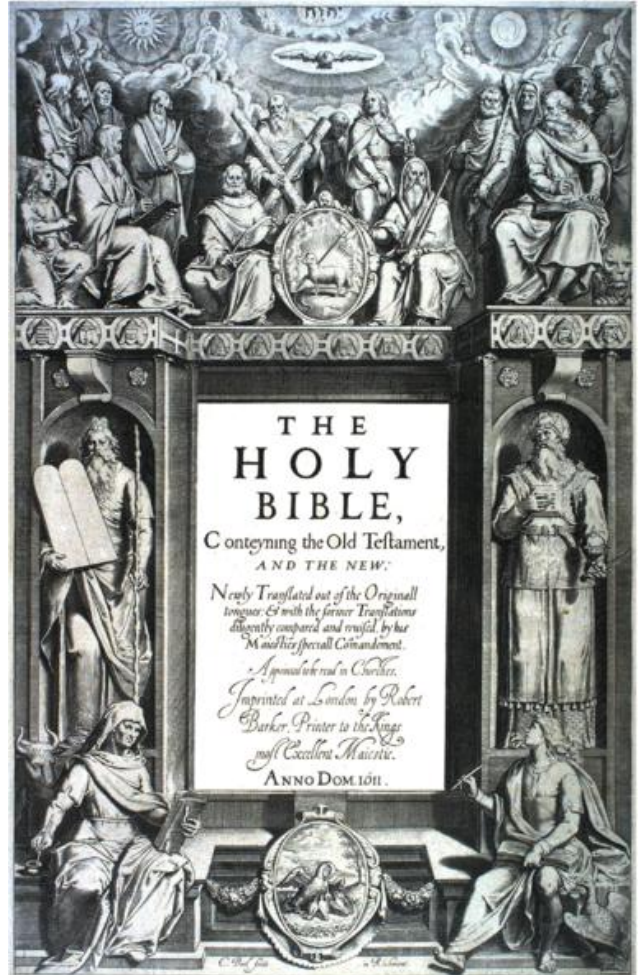
Malcolm Bowden should again pay careful attention to Solomon's wisdom.

"He that answereth a matter before he heareth it, it is folly and shame unto him" Proverbs 18:13.

First, no original manuscripts exist. See *Let's Weigh the Evidence* by Barry Burton p 7. Second, it was not James 1st but Bishop Bancroft, in consultation with Dr Lancelot Andrewes, who was responsible for the rules to which Malcolm Bowden refers. See *The Men Behind the KJV* by Gustavus S. Paine pp 70-71. Malcolm Bowden should be aware of these facts. Concerning Rule No. 1 to which Malcolm Bowden alludes in particular but does not cite explicitly, the rule reads as follows. Note this writer's emphasis.

1. *The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.*

See www.av1611.org/kjv/kjvhist.html *A Brief History of the King James Bible* by Dr Laurence M. Vance. The 1611 Holy Bible was not, as Malcolm Bowden implies, a slight tweaking of the Bishops' Bible with no recourse to the ancient Biblical languages (which the word *original* in Rule 1 indicates). *By inspection Rule 1 could only be observed correctly by recourse to the ancient Biblical languages by means of direct translation.* Malcolm Bowden overlooked that salient fact. See again Gail Riplinger's remarks under *A Seven-Stage Purification Process – Pre-English and English Bibles* with respect to the work of the King James translators and their use of the Bishops' Bible and other pre-1611 Bibles. For a comprehensive analysis of the translators' use of the Bishops' Bible see *In Awe of Thy Word* by Gail Riplinger Part Two *How To Understand The King James Bible: From the Bishops' Bible to the KJV.*



See en.wikipedia.org/wiki/File:KJV-King-James-Version-Bible-first-edition-title-page-1611.xcf.

The title page text reads:

THE HOLY BIBLE,

Conteyning the Old Teftament,

AND THE NEW:

Newly Tranflated out of the Originall tongues: & with the former Tranflations diligently compared and reuifed, by his Maiefties speciall Comandement.

Appointed to be read in Churches.

Imprinted at London by Robert Barker, Printer to the Kings moft Excellent Maieftie.

ANNO DOM. 1611.

Note the following statement from the title page of the 1611 Holy Bible, Cambridge Cameo Edition, this writer's emphases. The 1611 Holy Bible, TBS Westminster Reference Bible has the same statement on its title page. The statement applies to all editions of the 1611 Holy Bible.

The Holy Bible

Containing the Old and New Testaments

Translated out of the Original Tongues

And with the Former Translations

Diligently Compared and Revised

By His Majesty's Special Command

Note also the following rules from the 15 that Bishop Bancroft set out, this writer's emphases.

4. *When a Word hath divers Significations, **that to be kept which hath been most commonly used by the most of the Ancient Fathers**, being agreeable to the Propriety of the Place, and the Analogy of the Faith.*
13. *The Directors in each Company, to be the Deans of Westminster, and Chester for that Place; and **the King's Professors in the Hebrew or Greek in either University.***
14. *These translations to be used **when they agree better with the Text than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's** [Great Bible, Paine *The Men Behind the KJV* p 77], Geneva.*
15. *Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations **as well Hebrew as Greek, for the better observation of the 4th Rule above specified.***

Gustavus S. Paine, see above, notes further, p 72, this writer's emphases, that "a letter, dated April 19, 1605, from Thomas Bilson, Bishop of Winchester, to Sir Thomas Lake, secretary to the king, refers to Dr. George Ryves, warden of New College in Oxford and **one of the overseers of that part of the New Testament that is being translated out of Greek.**"

Note further this statement from the Epistle Dedicatory to the 1611 Holy Bible. See www.biblecollectors.org/articles/king_james_translators.htm *The King James Translators* by Dr Laurence M. Vance and www.jesus-is-lord.com/pref1611.htm, this writer's emphases and underlining. Note again from what follows that the term *original* refers to the ancient Biblical languages, not original manuscripts.

*For when Your Highness had once out of deep judgment apprehended how convenient it was, that **out of the Original Sacred Tongues**, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, **there should be one more exact Translation of the holy Scriptures into the English Tongue**; Your MAJESTY did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.*

Malcolm Bowden's assertion that the King James translators did not carry out translation from Greek and Hebrew sources but merely tweaked the Bishops' Bible is clearly wrong.

Malcolm Bowden's remarks about the Received Text betray a failure to understand that the text existed before it was given a specific designation, an example of which exists in scripture that Malcolm Bowden overlooked.

"...And the disciples were called Christians first in Antioch" Acts 11:26.

Even the secular source Wikipedia understands this point, even though the article is disparaging of the Received Text, emphases and under-linings in article.

See en.wikipedia.org/wiki/Textus_Receptus.

Textus Receptus (Latin: "received text") is the name subsequently given to the succession of printed Greek texts of the New Testament which constituted the translation base for the original German Luther Bible, the translation of the New Testament into English by William Tyndale, the King James Version, and most other Reformation-era New Testament translations throughout Western and Central Europe...

The origin of the term Textus Receptus comes from the publisher's preface to the 1633 edition produced by Bonaventure and his nephew Abraham Elzevir who were partners in a printing business at Leiden. The preface reads, Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus, translated as, "so you hold the text, now received by all, in which (is) nothing corrupt." The two words textum and receptum were modified from the accusative to the nominative case to render textus receptus. Over time, this term has been retroactively applied to Erasmus' editions, as his work served as the basis of the others.

The term Received Text or Textus Receptus has also been applied retroactively to the other Greek New Testaments that followed those of Erasmus, as Dr Hills shows, which Malcolm Bowden would have observed if he'd deigned to read that far in *The King James Version Defended*. Emphases are the author's. See wilderness-cry.net/bible_study/books/kjv-defended/chapter8.html p 193 of the printed edition.

*Hence, as orthodox Protestant Christians, we believe that the formation of the Textus Receptus was guided by the special providence of God. There were **three** ways in which the editors of the Textus Receptus Erasmus, Stephanus, Beza, and the Elzevirs, were providentially guided. In the **first** place, they were guided by the manuscripts which God in His providence had made available to them. In the **second** place, they were guided by the providential circumstances in which they found themselves. Then in the **third** place, and most of all, they were guided by the **common faith**. Long before the Protestant Reformation, the God-guided usage of the Church had produced throughout Western Christendom a common faith concerning the New Testament text, namely, a general belief that the currently received New Testament text, primarily the Greek text and secondarily the Latin text, was the True New Testament Text which had been preserved by God's special providence. It was this common faith that guided Erasmus and the other early editors of the Textus Receptus.*

As Dr Vance shows, www.av1611.org/kjv/kjvhist.html the King James translators did make use of the Received Text in their translation work, even if they did not call it that. It should also be noted that the translators who worked on post-1633 editions of the 1611 Holy Bible would therefore in all likelihood have been familiar with the term *Textus Receptus*.

What follows, with statements from the Preface to the 1611 Holy Bible, *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm gives the correct overview of the translators' use of the Received Text as one of their sources and show that Malcolm Bowden's assertions about the translators and the Received Text are misleading and indeed contradict what he says later in his essay as will be seen.

The work began to take shape in 1604 and progressed steadily. The translators expressed their early thoughts in their preface as:

"Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one,...but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against, that hath been our endeavor."

They had at their disposal all the previous English translations to which they did not disdain:

"We are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's...or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

And, as the translators themselves also acknowledged, they had a multitude of sources from which to draw from: "Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, no nor the Spanish, French, Italian, or Dutch." The Greek editions of Erasmus, Stephanus, and Beza were all accessible, as were the Complutensian and Antwerp Polyglots, and the Latin translations of Pagninus, Termellius, and Beza.

Four years were spent on the preliminary translation by the six groups. The translators were exacting and particular in their work, as related in their preface:

"Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see."

As Dr Vance also notes:

The Authorized Version, as it came to be called, went through several editions and revisions. Two notable editions were that of 1629, the first ever printed at Cambridge, and that of 1638, also at Cambridge, which was assisted by John Bois and Samuel Ward, two of the original translators. In 1657, the Parliament considered another revision, but it came to naught. The most important editions were those of the 1762 Cambridge revision by Thomas Paris, and the 1769 Oxford revision by Benjamin Blayney.

John Bois and Samuel Ward would have been familiar with the term *Textus Receptus* that had been devised five years earlier but the emergence of that term had little or no effect on the 1638 Edition, which mainly had to do with correction of typographical errors. See *A Seven-Stage Purification Process – King James Bibles* and Gail Ripplinger's remarks. Malcolm Bowden's comments on the *Textus Receptus* being unknown to the King James translators are therefore further misleading.

MB

(ii) They consulted the Catholic Latin Vulgate and Tyndale's first English version. They frequently used two of Beza's editions.

The use of Tyndale's New Testament and Beza's editions is a testimony *in favour of the work of the King James translators with respect their thoroughness*, as Dr Hills shows. See wilderness-cry.net/bible_study/books/kjv-defended/chapter8.html and p 215 of the printed edition.

In 1611 the new version issued from the press of Robert Barker in a large folio volume bearing on its title page the following inscription: "The Holy Bible, containing the Old Testament and the New: Newly Translated out of the Original tongues; & with the former Translations diligently compared and revised by his Majesties special Commandment. Appointed to be read in Churches." The original tongues referred to in the title were the current printed Hebrew Bibles for the Old Testament and Beza's printed Greek Testament for the New. The "former translations" mentioned there include not only the five previous English versions mentioned above [Coverdale, Matthew incorporating Tyndale's translations, Great, Geneva, Bishops'] but also the Douai Version, the Latin versions of Tremellius and Beza, and several Spanish, French, and Italian versions. The King James Version, however, is mainly a revision of the Bishops' Bible, which in turn was a slightly revised edition of Tyndale's Bible. Thus the influence of Tyndale's translation upon the King James Version was very strong indeed.*

Dr Hills therefore states, from *The Translators to the Reader*, as Dr Vance does, see above, that the King James translators therefore had as their prime objective to bring all the past labours of translating the scriptures into English into one overarching and finally authoritative compilation of **"the holy scriptures"** 2 Timothy 3:15 and in this objective they succeeded.

The translators of the King James Version evidently felt themselves to have been providentially guided in their work. This belief plainly appears in the 'Preface of the Translators', written by Dr. Miles Smith, one of the leaders of this illustrious band of scholars. Concerning his co laborers he speaks as follows: "Truly, good Christian Reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark..."

*Note Gail Riplinger's evaluation below of the King James translators' view of the Catholic Latin Vulgate that would also apply to their perception of the Douai Version that is based on the Catholic Latin Vulgate. The King James translators obviously had examined the Douai Version, as Dr Hills indicates, but they did not use it for their English renderings. Note Paine's evaluation, *The Men Behind the KJV* p 128. *"The Douay Bible...differs remarkably from the King James Bible...At places it seems almost as if the Roman and the King James Bibles had determined to make their words differ as much as they could, to show that their standpoints were poles apart."*

Malcolm Bowden is therefore quite wrong to make an implied criticism of the use of various works by the King James translators, as he does again below. Malcolm Bowden, as indicated above, has also contradicted himself in that he at first denied that the King James translators had any knowledge of the Received Text but now he acknowledges that they did use Beza's editions, which are now recognized as being examples of the Received Text. See remarks above from both Wikipedia and Dr Hills.

Malcolm Bowden's throwaway comment on the Catholic Latin Vulgate should be set in context. See *Hazardous Materials* by Gail Riplinger pp 646-648, her emphases. Her statement shows that by implying that the King James translators used the Catholic Latin Vulgate, Malcolm Bowden has again misled his readings.

“Scrivener is unscholarly in assuming something that opposes everything that the KJB translators ever said in print. On the title page of their New Testament the KJB translators said they used the ‘Originall Greek,’ not any Vulgate readings.

*“Their detailed notes, taken by translator John Bois, never mention the Latin Vulgate Bible. They list many other sources for reference, including one reference to the ‘Italian’ Bible, and two to the ‘Old Latin,’ but NEVER to the Latin Vulgate (Ward Allen, *Translating for King James: Notes Made by a Translator of King James’s Bible*, Vanderbilt University Press, 1969, pp. 41, 47, 113). The Italian Diodati and the Old Latin are pure editions. **Scrivener did not have access to these recently discovered notes of the translators.** Therefore what he ‘assumed’ has been proven wrong and Scrivener’s text along with it.*

“Even the Latin Vulgate itself carried with it a large majority of readings from the pure Old Itala Bible. The Old Itala’s origin goes back to the work of the ‘Holy Ghost’ in Acts 2, when ‘out of every nation under heaven’... ‘every man heard them speak in his own language.’ The superscription above the cross was in Latin, as well as in Greek and Hebrew (Luke 23:38). Many spoke Latin, especially those who lived in the countryside and provinces. The gift of tongues provided a way for the scriptures to be immediately put into Latin, as well as other extant languages...

“Again, the KJB translators expressly stated that they did not follow the Latin Vulgate. A very large percentage of the KJB [translators’] introductory ‘The Translators to the Reader’ was taken up to express their utter contempt for the Catholic church and its Latin Vulgate.”

Dr Mrs Riplinger highlights numerous statements from *The Translators to the Reader* with respect to the Latin Vulgate on pp 648-650 of *Hazardous Materials*, including the following that should especially be kept in mind whenever the Vulgate is cited as a primary source for readings in the 1611 Holy Bible.

*“...all is sound for substance, in one or other of our editions, and the **worst of ours far better than their authentic vulgar...**”*

MB

(iii) “Church” was NOT to be translated as “congregation”. This was deliberately to protect the High Anglican centralised “Church” structure. To allow the word “congregation” - a gathering of equals - threatened the hierarchical structure of the Anglican Church. Erasmus and Tyndale translated it as “congregation”. Drake comments; “The translators were not free to give an accurate rendering of the Greek and Hebrew. On the contrary, political and doctrinal bias was stamped on their work from the very beginning.”

Note first that except for **“redemption through his blood”** Ephesians 1:7, Colossians 1:14, the church is not a gathering of equals. **“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you”** Hebrews 13:17. See 1 Timothy 3:1-10, 5:17.

Malcolm Bowden gives no substance for any of the above statements. He is merely parroting Drake’s opinion. Malcolm Bowden does not say so but Drake’s notion about restrictions imposed on the King James translators with respect to translation from the ancient Biblical languages – see remarks above with respect to translation from the original tongues without *any* restrictions being specified as stated on the 1611 Holy Bible title page - is probably a reference to Drake’s allusion to some words that Bishop Bancroft is said to imposed upon the translators, notably the word **“bishoprick”** in Acts 1:20.

Berend de Boer www.berenddeboer.net/article/a_kings_bible.html has this response to Drake’s comments on the word **“bishoprick”** in Acts 1:20 and shows that they are without substance.

Bishoprick

On page 165 Mr. Drake claims that Archbishop Bancroft conducted his own revision and inserted the word “Bishopricke” into the text (Acts 1:20) with no basis in any text or manuscript.

Again Mr. Drake is let down by his sources. This is simply incorrect. Every translation before the King James, except the Geneva Bible, used the word Bishoprick in Acts 1:20:

Translation	Year	Reading
Wiclif	1380	and it is writun in the booke of salmes, the abitacioun of hem be made desert: and be there noon that dwelle in it, and another take his bisshopriche,
Tyndale	1534	It is written in the booke of Psalmes: His habitacion be voyde, and no man be dwellinge therin: and his bisshoprychke let another take.
Cranmer	1539	For it is wrytten in the booke of Psalmes: hys habitacyon be voyde, and no man be dwellinge therin: and his Bisshoprycke let another take.
Geneva	1557	For it is written in the booke of Psalmes, Let his habitation be voyde, and no man dwel therin: And let another take his charge.
King James	1611	For it is written in the booke of Psalmes, Let his habitation be desolate, and let no man dwell therein: And his Bishopricke let another take.

The Greek word in Acts 1:20 is episkopē. It is interesting to note that this word is unique to the Bible.

This writer made the following statement about the word “**bishoprick**” in Acts 1:20 to a former Christian bookstore owner who was faithful to the 1611 Holy Bible for many years but then went against it, published a leaflet criticizing the 1611 Holy Bible and went out of business a few years later. No constructive reply to what follows was ever received by this writer.

You object to changes inserted into the 1611 AV1611 by the translation’s overseer, Archbishop Bancroft, citing Paine, *The Men Behind the KJV* and McClure, *Translators Revived*, in support because they endorse the protests of the author of the AV1611 Preface, Dr. Miles Smith, against these changes. These were notably the application of ““*the glorious word bishopric*”” to Judas, Paine p 128 and “*the name [church] to a building [and]...to the idols’ temples*”, McClure p 221.

The leaflet strongly infers that God could not possibly use such a “*prejudiced man*” as Bancroft, whose “*obviously wrong actions*” resulted in “*the insertion of these episcopally biased words*” such as “**bishoprick**” Acts 1:20 and “**churches**” Acts 19:37.

Yet the Lord has not seen fit to eliminate this ‘Episcopal bias’ after nearly 400 years, even though Bancroft died in 1610, before the actual publication of the AV1611, McClure p 219. (The latter also notes that the AV1611 “*is certainly very far from being a sectarian version*” p 220.) Neither has He bothered to sanitise the unbelievably crude expression found in 1 Kings 14:10, 16:11, 21:21, 2 Kings 9:8, or the shocking vulgarity that occurs not once but twice, in the AV1611, in 2 Kings 18:27 and Isaiah 36:12, well-known to British squaddies of successive generations.

A little careless, wouldn’t you say?

Is it fair to inveigh against Bancroft? One thinks of an irascible, beer-drinking German who declared the letter of James to be “*an epistle of straw*”, Grady, *Final Authority*, p 64 and of a despotic, self-indulgent monarch who divorced no fewer than five of his wives, of whom he beheaded two. One also thinks of a seemingly petulant monarch who denounced the Geneva Bible as the worst of all English Bible translations and threatened to harry the Puritans out of the land.

How could God possibly use such men, to launch a Reformation, cast off papal domination, set up the Bible in every parish church and sanction the Book that brought about the greatest spiritual revival, moral re-awakening, intellectual and material progress ever?

How does Bancroft compare with Noah, Genesis 9:21, Moses, Numbers 20:11, Samson, Judges 16:1, Samuel as a parent, 1 Samuel 9:3, David, 2 Samuel 11:27, Solomon, 1 Kings 11:4, Daniel, Daniel 2:46, Peter, Barnabas, Galatians 2:11-14, Paul, Acts 15:39, Acts 21:4-14, Timothy, 2 Timothy 1:8, John, Revelation 19:10, 22:8? Could God use any of these men? Did God use any of these men? Consider the following scriptures.

“God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican” Luke 18:12, or possibly Archbishop. One might think that the following verse must refer to a real spiritual giant, until one examines the context. Yet God used Pharaoh’s stubbornness as adroitly as He used Bancroft’s.

“Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth” Romans 9:17.

Despite Bancroft’s autocracy, haven’t genuine civil and religious liberties always eventually followed in the wake of the AV1611? Consider the words of one man, who was faithful to the AV1611 according to Gustavus Paine, p 181 and with his fellow soldiers *“pushed it forward”*, ‘episcopal bias’ and all. This suggests that they may even have become *“‘KJV only’ perpetrators”*.

“Have a care of the whole flock. Love the sheep. Love the lambs. Love all; tend all; cherish and countenance all in all things that are good. And if the poorest Christian, the most mistaken Christian, shall desire to live peaceably and quietly under you: I say if any desire but to live a life of godliness and honesty; let him be protected.” Oliver Cromwell, from *Oliver Cromwell*, by Sir Charles Firth, p 362.

Closer consideration of Acts 1:20 and 19:37 suggests that the alleged ‘bias’ may well be very much *“the over-ruling providential hand of God”* [phrase from the leaflet] for the purpose of guiding the Bible believer into *all* truth, John 16:13. Paine states, p 70 that *“We must credit the valiant, ambitious Bancroft with being able to choose and manage firmly. All looked up to him, even those who deplored him and winced at his methods”*. Yet Bancroft’s obstinacy, if that is what it was, served a shrewd purpose and strongly hints that ***“he that is higher than the highest regardeth”*** Ecclesiastes 4:8b.

1 Timothy 3:1-7 sets out the qualifications for ***“the office of a bishop”***. Verses 1, 4, 5 together with 1 Peter 5:2 indicate that this office refers to that of a pastor of a local assembly, *not a diocese*. There are no ‘diocesan bishops’ in the AV1611, *nor are there any ARCHbishops*, because the Lord Jesus Christ is said to be ***“the Shepherd and Bishop of your souls”*** 1 Peter 2:25. Retention of the old ecclesiastical terms for the AV1611 therefore resulted in a very *non Anglican* translation!

John 6:70 reveals that Judas was *“a devil”*, not *the* devil but *“a devil”*. Yet he could live by faith, preach the kingdom – and the ‘fundamentals’ – conduct a healing ministry, conduct a deliverance ministry and in all respects fulfil the demanding responsibilities of an itinerant evangelist, Matthew 10:7-10. Jesus, Peter, Paul, John and Jude all warned of such individuals, who would multiply in the last days, Matthew 24:24, 25, 2 Thessalonians 2:9, 10, 2 Peter 2:1, 1 John 2:18-20, Jude 3, 4. *Acts 1:20 reveals that they could even rise to the rank of bishop*. Hasn’t there been a surfeit of these individuals in the Anglican Church in recent times? Consider Charles Ellicott, Bishop of Gloucester and Bristol and Chairman of the 1881 Revision Committee, Joseph Lightfoot, Brooke Foss Westcott, David Jenkins, all Bishops of Durham, Edward Benson, Archbishop of Canterbury and several of his successors who have actively sought reunion with Rome.

Isn’t it possible that their subversion was aided and abetted by Christians who neglected the import of Acts 1:20 and the explicit warning of the Lord Jesus Christ, as they both stand in *all* editions of the AV1611? (Some of the above named were not nearly so conscientious as Judas.)

“Behold, I have told you before” Matthew 24:25.

Berend de Boer www.berenddeboer.net/article/a_kings_bible.html has this response to Drake's unsubstantiated opinion about the words "**church**" and "*congregation*." Note first that use of the word "**church**" was simply the retention of a familiar word according to Rule 3. It did not have to do with centralised Anglican authority and neither Malcolm Bowden nor Michael Drake is able to show otherwise. See www.av1611.org/kjv/kjvhist.html. Rule 3 follows, this writer's emphases.

3. *The Old Ecclesiastical Words to be kept, viz. the Word Church not to be translated Congregation &c.*

Berend de Boer's analysis follows.

Church versus congregation

Mr Drake frequently claims that puritan theology is under attack in the King James. Never mind that in the 16th century the word puritan didn't have the meaning he attaches to it. There was no theological difference, puritans objected to the administration of the church, not to its theology. Another of Mr. Drake's claims is that one of the objects of King James was to replace the puritan Bible, the Geneva Bible:*

**Gustavus Paine The Men Behind the KJV p 29, refers to the Puritans as within not against the Church of England, although as the 'low' faction within that church:*

"There were among [the translators] no Roman Catholics, Jews or women. They were male Protestants, roughly or smoothly within the Church of England, and as such they thought in certain grooves. The marvel is that they did so well..."

"But...for the new Bible the strife between [high and low] factions would be healthy. The Bible has always thrived on turmoil."

As King Solomon rightly observed, an astute observation that Malcolm Bowden and Michael Drake both overlooked "***Iron sharpeneth iron; so a man sharpeneth the countenance of his friend***" Proverbs 27:17. Berend de Boer continues, citing Drake.

"'Charity' and 'church' are examples of words used with deliberation in ways that now appear archaic. These terms were introduced into the King's Bible, replacing the more accurate 'love' and 'congregation' used in earlier translations, to support Anglo-Catholic teaching."

With that in mind, let us have a look at the translation of the word ekklēsia in the earlier translations, taking as our text Acts 2:47:

Translation	Year	Reading
Wiclif	1380	<i>and heriden togidre go dand hadden grace to alle the folk, and the lord encresid hem, that weren made saaf ech day in the same thing.</i>
Tyndale	1534	<i>praysinge God, and had faveour with all theh people. Andn the Lorde added to the congregation dayly soche as shuld be saved.</i>
Cranmer	1539	<i>praysinge God, and had fauour wyth all the people. And the Lorde added to the congregacyon dayly, soch as shuld be saued.</i>
Geneva	1557	<i>Praying God, and had faour with all the people. And the Lord added to the Churche dayly, suche as should be saued.</i>
King James	1611	<i>Praying God, and hauing fauour with all the people. And the Lord added to the Church dayly such as should be saued.</i>

How interesting. Our "Anglo-Catholic" translation agrees with the Geneva translation, a Puritan translation according to Mr. Drake.

How could the King James translators have had an anti-Geneva Bible political agenda if their use of the word "**church**" in Acts 2:47 agreed with the 'Puritan' Geneva Bible? Clearly they couldn't.

Note further Will Kinney's evaluation of the words "**church**" and "**congregation**" brand-plucked.webs.com/thechurchandbishops.htm *Church*.

Note especially the striking similarities between the mindsets of Malcolm Bowden, Michael Drake and Cooper P. Abrams the III, the Bible critic that features in Will Kinney's article, with respect the identity of *any* Holy Bible. These similarities are highlighted in blue in what follows.

CHURCH

Is the word "church" wrong in the King James Bible?

Lately I have run into several articles on the internet and in print that tell us that the King James Bible and many other English translations are wrong or inaccurate when they use the word "church". Is [there] any merit to their criticisms or are they just muddying the waters of revealed truth?

One such individual who criticizes the word "church" is Cooper P. Abrams the III, and his article can be seen here: <http://www.bible-truth.org/Ekklesia.html>

Bible correctors, like Mr. Abrams, are a funny bunch. Every single one of them, without exception, holds the belief that there is no such thing as a complete, inspired, inerrant and 100% true Bible in any language on the earth today. This includes their never defined and ever elusive "the" Hebrew and "the" Greek.

So when you run into any man like this who tries to tell us that the King James Bible is poorly translated, uses the wrong texts or is deficient in any way, we know that we have run into another Bible agnostic. He doesn't know what the inerrant Bible is nor where you can get one either. Why? Because he does not believe that such a thing exists.

Let's take a few moments to look at Mr. [Abrams'] complaints and then examine whether there is any merit to them.

Mr. [Abrams] starts off by telling us: "The purpose of this paper is to show that the early translators of the English Bible mistranslated the word "ekklesia" using the English word "church" instead of "assembly" or "congregation." This mistranslation has helped promote the false doctrine of a universal church and a hierarchical authority over the local congregation. Showing how this mistranslation has adversely affected the proper understanding of the biblical doctrine of the church will demonstrate the absolute necessity of translating the text literally and rejecting the influence of any particular church's theology."

A little later in his harangue against the word "church" as being the correct translation he informs us: "The English dictionary reveals that the English word "church" which is used in our English Bible is taken from the late Greek word "kyriDakon" not "ekklesia." The Greek word "kyriDakon" is not found in the New Testament and only came into being in the 16th Century long after New Testament times. Thus the English word "church" cannot be translated back into Greek because there is no word in the New Testament Greek that is the equivalent of the understanding of the English word."

If we examine his words carefully, what we see from the get go is that Mr. [Abrams] is a very confused individual with a particular theological axe to grind. He is against what he calls "the false doctrine" of a universal church, and he informs us about "the absolute necessity of translating the text literally." Yet how does he himself recommend that we translate the word ekklesia? Well, it's either "assembly or congregation."!!! Apparently Mr. [Abrams] and others like him are unaware of the simple fact that neither "assembly" nor "congregation" are "literal" and neither one comes "from the Greek" either.

By the way, he misspelled the Greek word. It is not "kyriDaicon" as he twice spelled it. The word church comes from the Greek word "kyriakon", with no "d". No wonder he couldn't find it in the Greek New Testament. The correct word is kyriakon and it IS found in the New Testament twice,

and it means “of the LORD”. It is found in 1 Corinthians 11:20 “the LORD’S supper” and in Revelation 1:10 “the LORD’S day”.

God’s church is definitely “of the Lord”. However the words Mr. Abram uses to “literally” translate the word ekklesia both come from the Latin and not the Greek at all.

An “assembly” comes from the Latin ‘ad’ meaning “to, or toward” and ‘simil’ meaning “together”. In English we have the words “simulcast” - showing both a radio and TV show together at the same time - and “simultaneous” - occurring together at the same time. The word “congregation” is from the Latin ‘com’ meaning “together” and ‘gregare’ meaning “to gather, or collect”. In English we get the word gregarious, meaning to gather together in a social setting, sociable.

People sometimes complain about the word “church” and tell us it can refer to the religious building or the people who are the believers in Christ. Well, that’s true. In common language the church can mean either the building or the people. Scripturally speaking, the true church of the Lord’s redeemed people is a building, and Jesus Christ is a corner stone and a foundation. It is a spiritual building made up of God’s people. “Ye are God’s building...I have laid the foundation, and another buildeth thereon...For other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Cor. 3:9-11. “Ye also as lively stones, are built up a spiritual house...Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded.” 1 Peter 2:5-6.

The words “assembly” and “congregation” lose the meaning and connection to a spiritual house or temple made up of living stones. Neither is either word limited to a spiritual community of believers in Christ. In high school we used to go to “assembly” and I used to work on an “assembly line”. Likewise a congregation can be a group of people gathered together for any purpose at all. We have the congregation of the Senate in the Congress and most of us do not relate this to any kind of spiritual experience at all.

Additionally, Mr. Abrams is also mistaken when he tells us that the English word “church” (coming from the Greek word kyriakon and meaning “of the Lord”) didn’t come into being until the 16th century. If Mr. Abram were a baseball player, he has already swung wildly three times and missed. He has struck out.

Let’s take a look at the history of the English word “church” as found in our English Bibles. In 1380 John Wycliffe began translating the Scriptures into the English language. This is a full 2 Centuries before the 16th century Mr. Abram told us about.

Matthew 16:18 King James Holy Bible - “And I say also unto thee, That thou art Peter, and upon this rock I will build my CHURCH; and the gates of hell shall not prevail against it.

Wycliffe Bible 1385 - “And Y seie to thee, that thou art Petre, and on this stoon Y schal bilde my CHIRCHE, and the yatis of helle schulen not haue miyt ayens it.”

In fact, Wycliffe’s bible has the words “chirche, chirches, and chirchis” some 111 times in the New Testament. So much for not existing in the English language till the 16th century.

Tyndale’s New Testament 1525 - It is true that when Tyndale came out with his translation he did not translate the word ekklesia as “church” but as “congregation”. But neither is this word “literally from the Greek” either. It’s from the Latin. Tyndale did use the word “church” but translated from a different Greek word as seen in Acts 19:37 where we read: “For ye have brought hyther these me whiche are nether robbers of **CHURCHES** nor yet despisers of youre goddes.” *However the selective hypocrisy of Bible correctors like Mr. Abram is that I’ll bet he would not approve of the way both Tyndale and the King James Bible translate this passage either.*

Note: See my study on Acts 19:37 for more information on why the King James Bible is right when it says “robbers of churches” in Acts 19:37 and many modern versions are not.

<http://brandplucked.webs.com/act19robberdianaartemis.htm>

Not only do these earlier [English Bibles] have the word “church” in them, but we can see the early Anglo-Saxon word used in Bible translations as early as 1000 A.D. The Anglo-Saxon gospels from the Corpus Christi manuscript 140 dated circa 1000 A.D. and the Anglo-Saxon Gospels Hatton Manuscript 38 circa 1200 A.D. also bear witness to the early form of the English word “church”. It is almost impossible for us English speakers to read most of it because it is so different, but we can make out some words that are the same or very similar even today. Much of the English language came from these [Anglo]-Saxon origins. Here are the words found in Matthew 16:18 where the King James Bible says “I will build my church and the gates of hell shall not prevail against it.” Here are the Anglo-Saxon words of “my church and the gates of hell” as found in both 1000 and 1200 A.D. taken from the Hatton Manuscript 38 - “mine chyrcan & helle gate”

The Coverdale bible was produced in 1535 and he also translated the word ekklesia as “congregation” but he was also familiar with the English word “churches” and used it four times in his translation. It is found in his English translation in Leviticus 26:31 - “And youre cities wyll I make waist, and brynge youre **CHURCHES** to naught” (KJB - sanctuaries); Hosea 8:14 “they haue forgotten him that made them, they buylde **CHURCHES**” (temples -KJB); Amos 7:9 and in [Acts 19:37] “robbers of churches”.

The [Bishops'] Bible 1568 and onward to modern times. Ever since the [Bishops'] Bible came out in 1568 almost every major Bible version translated into the English language has used the word “church” when translating the word ekklesia. This includes the following Bible translations: the Geneva Bible 1560-1602, the Revised Version 1881, American Standard Version of 1901, the Douay 1950, the RSV, NRSV 1989, ESV 2001, NASB 1963-1995, NKJV 1982, Amplified 2000, Holman Standard 2003, Common English Bible 2011 and the NIV 1984- 2011.

There have been a couple of minor translations like Darby 1870 and [Young's], but does anybody seriously think that either one of these bibles has made a lasting impact or is in any way the complete and infallible words of God? Does Mr. Abram believe that either one of these dust bin bible versions is infallible. I trow not.

Let it be known far and wide, that without exception, every person who begins criticizing the King James Bible is one who himself does not believe that ANY bible in ANY language IS now the complete and inerrant words of God. They have set up their own minds and understanding as their final authority.

So why not change the word “church” to something else like ecclesia, or assembly or congregation? Well, like it or not, agree with it or not, God has put the word “church” in His Book and we Bible believers will not change it.

Some of the Romance languages (those derived from Latin, the language spoken in Rome) have adopted a word that is similar to the Greek word ekklesia. We see this in such passages as Matthew 16:18 “upon this rock I will build my church”. The Latin Vulgate reads: “super hanc petram aedificabo ecclesiam meam.” The Italian says: “e su questa pietra a edificherò la mia chiesa”; the Portuguese has: “e sobre esta pedra edificarei a minha igreja”. The French reads: “sur ce rocher je construirai mon Eglise” and the Spanish says: “y sobre esta roca edificaré mi iglesia.” None of them is an exact match with the Greek ekklesia, but the Latin is a pretty close transliteration of the word. But if you look up this word in any Italian, French, Portuguese or Spanish-English Dictionary, you will find that the translation is always “church”. That is what the word means in English! These foreign language words do NOT mean anything remotely like “congregation” or “assembly”.

What we see with the word “church” in the New Testament is that it has a godly origin, a long and fruitful history in the English language, an accurate spiritual meaning, and it is found in the only Bible believed by thousands to be the providentially preserved, complete and 100% true Holy Bible - the King James Holy Bible.

Will Kinney

See also www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book p 190, p 240 printed edition for these additional observations with respect to the words **“church”** and **“congregation.”**

Dr Miles Smith has an enlightening comment on the word **“church”** from the Preface to the AV1611 p 26: *“We have on the one side avoided the scrupulosity of the Puritans*, who leave the old Ecclesiastical words, and betake them to other, as when they put washing for Baptism, and Congregation instead of Church: as also on the other side we have shunned the obscurity of the Papists, in their Azimes, Tunic, Rational, Holocausts, Praepuce, Pasche, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, in the language of Canaan, that it may be understood even of the very vulgar.”*

*Evidently *“the extreme Puritan party”* Paine p 28 *The Men Behind the KJV*, not the Puritan low church faction of the Church of England among the King James translators

The AV1611 translators knew what the real *“Catholic”* words were and avoided them. It is interesting that the group who would substitute *“congregation”* for **“church”** would also change **“baptism”** into *“washing,”* which would make for some rather peculiar names for local churches. Moreover, inspection of the use of the word **“church”** in the New Testament indicates that there are many instances where *“congregation”* would NOT be appropriate.

These include Matthew 16:18, Ephesians 1:22, 3:10, 5:23, 24, 25, 27, 29, 32, Philippians 3:6, Colossians 1:18, 24, Revelation 1:20, among others. The simple, generic term **“church”** covers all the possibilities.

In short, Malcolm Bowden and Michael Drake are wrong, again.

MB

(iv) The king wanted no new words as they supported the evangelicals, and the translators actually stated that their translation was, in part, to suppress Puritans and Baptists!

Again, Malcolm Bowden makes a bald assertion without any substance. See remarks above with respect to Rules 1 and 3 and note the *scriptural* position with respect to the *principle* of the retention of old *familiar* ecclesiastical words and the attitude of Bible critics like Malcolm Bowden or Michael Drake “*Whose ways are crooked, and they froward in their paths*” Proverbs 2:15 in this context.

“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein” Jeremiah 6:16.

The translators did not state that they intended to suppress Puritans and Baptists. What they actually said is as follows. See www.jesus-is-lord.com/pref1611.htm.

From the Epistle Dedicatory, noting first the reference to the pope, this writer’s emphases:

*And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the Truth, (**which hath given such a blow unto that man of sin, as will not be healed,**) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father...*

Can Malcolm Bowden name even *one* modern version editor who *dares to raise the subject of “that man of sin”* 2 Thessalonians 2:3 in the introduction to his version? The Epistle continues. Again, can Malcolm Bowden name even *one* modern version editor who *dares to raise the subject of Popish Persons* in the introduction to his version?

*So that if, on the one side, we shall be traduced by **Popish Persons** at home or abroad, who therefore will malign us, because we are poor Instruments to make GOD’S holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by **self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their Anvil;** we may rest secure, supported within by truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty’s grace and favour, which will ever give countenance to honest and Christian endeavours against **bitter censures and uncharitable imputations.***

Malcolm Bowden and Michael Drake should take careful note the phrase *bitter censures and uncharitable imputations*.

Note again the statement from *The Translators to the Reader* with respect to the word “**church**” above, this writer’s emphases.

We have...avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and be-take them to other, as when they put washing for Baptism, and Congregation instead of Church...

The above citations show that the King James translators did not intend to suppress Puritans and Baptists. They simply objected, rightly, to the conceit and pedantry of some factions among them.

Does Malcolm Bowden seriously believe that *Baptist churches* should be renamed *wash congregations*?

MB

(b) The varied sources used

(i) The TR is NOT a specific original text that is the best of them all. It is a compilation derived from a broad group of texts that have 6 to 10 variants per Bible Chapter, from which choice has to be made.

Berend de Boer www.berenddeboer.net/article/a_kings_bible.html states that Drake is promoting the NIV in his book. Drake and apparently Malcolm Bowden would therefore insist that Nestle's Greek New Testament, upon which the NIV New Testament is based, is the best available Greek text. However, Nestle's 26th Edition published in 1979 made 712 changes in its Greek text of which 470 were changes *back* to readings from the 1611 Holy Bible e.g. "pure heart" 1 Peter 1:22 instead of merely "*heart*" as found in earlier editions e.g. Nestle's 21st Edition, upon which the NIVs are largely based. Even the 2011 NIV appears to have missed the updates, reading "*heart*" in 1 Peter 1:22, as the 1984 NIV does.

Nestle's text is therefore not the best available Greek text as Drake evidently implies and as Malcolm Bowden appears to accept without question. Nestle's text is an inconsistent text and in addition is based on a paucity of Greek manuscripts, less than 1% of the 5000+ extant manuscripts, which disagree far more with each other than the 99% of manuscripts that underlie the Received Text that in turn in composite form is the Greek text underlying the 1611 Holy Bible New Testament. See below *The Greek text used for the King James*.

The Received Text was derived from the Majority or Traditional Text, which genuine textual scholars affirm was overwhelmingly the *dominant* text throughout church history from earliest times. See *New Age Bible Versions* by Gail Riplinger 2008 Printing pp 472-473.

"Colwell calls it "The uncontrolled popular edition of the second century."

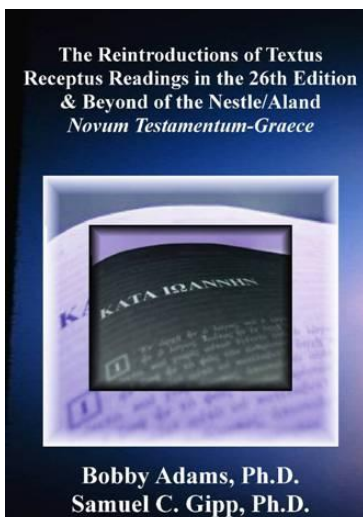
"Comfort says it "became the most prevailing type of text throughout the Greek speaking world..."

"Geerlings affirms regarding the Majority Text saying "Its origins...go back to the autographs."

"Hodges writes "The Majority text...is relatively uniform in its general character with comparatively low amounts of variation between its major representatives..."

"Harvard Theological Review cites Kirsopp Lake's exhaustive examination of MSS which revealed "the uniformity of the text exhibited by the vast majority of the New Testament Manuscripts.""

Note also the following from www.daystarpublishing.org/Reintroductions-of-the-Textus-Receptus-Readings-in-the-the-Nestle-Aland-Novum-Testamentum-Graece.html with respect to the Greek text that Michael Drake and Malcolm Bowden appear to prefer.



Dr. Bobby Adams & Dr. Samuel C. Gipp

A text once thought to be superior is now being corrected by the very text it was supposed to replace – the Textus Receptus. This book is a must read for those interested in the Greek used for new bibles as well as the reputation of the Textus Receptus. 73 pages.

See *The Christian's Handbook of Biblical Scholarship* by Dr Peter S. Ruckman p vi, *Which Bible Is God's Word?* by Gail Riplinger 2007 Edition pp 54-55 on Nestle's changes and *New Age Bible Versions* by Gail Riplinger 2008 Printing Chapter 34 *The Majority Text* and Chapter 36 *The Modern Greek Editions* p 494 on Nestle's changes.

The King James translators made correct choices for their work from all the sources that they had. These choices have stood the test of time. See below *The Greek text used for the King James*.

MB

(ii) They did not limit themselves to the TR but used other manuscripts and bewailed that they had so few manuscripts available. They also said that translations should always be in the “vulgar tongue”.

Malcolm Bowden again appears to be parroting Michael Drake and again he substantiates nothing. It should first be noted that nowhere in the Epistle Dedicatory or *The Translators to the Reader* do the King James translators express regret over limited sources. Malcolm Bowden, possibly under Michael Drake’s influence, is making that up. It should further be noted that what Malcolm Bowden disparages as the vulgar tongue is simply “*words easy to be understood*” 1 Corinthians 14:9.

See the following citations from *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm that show the opposite of Malcolm Bowden’s assertions, this writer’s emphases.

*Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered [Gen 29:10]. **Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob’s well (which is deep) [John 4:11] without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, “Read this, I pray thee,” he was fain to make this answer, “I cannot, for it is sealed.” [Isa 29:11]...***

THE TRANSLATING OF THE SCRIPTURE INTO THE VULGAR TONGUES

*Now though the Church were thus furnished with Greek and Latin Translations, even before the faith of CHRIST was generally embraced in the Empire...yet for all that the godly-learned were not content to have the Scriptures in the Language which they themselves understood, Greek and Latin, (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves) [2 Kings 7:9] but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, **they provided Translations into the vulgar for their Countrymen, inso-much that most nations under heaven did shortly after their conversion, hear CHRIST speaking unto them in their mother tongue, not by the voice of their Minister only, but also by the written word translated...***

...we desire that the Scripture may speak like itself, in the language of Canaan, that it may be understood even of the very vulgar.

The King James translators clearly were concerned that readers of “*the scripture of truth*” Daniel 10:21 should be able to do so by means of words “*easy to be understood*” 1 Corinthians 14:9 *and as inspired scripture.*

Malcolm Bowden in his essay against their work does not show the same concern.

The following citation from *The Translators to the Reader* shows that the King James translators were *not* distressed by the supposed limitations of their sources as the following remarks show with respect to the outcome of their use of those sources, this writer’s emphases.

*Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines [Genesis 26:15], neither prefer broken pits before them with the wicked Jews [Jeremiah 2:13]. **Others have laboured, and you may enter into their labours; O receive not so great things in vain, O despise not so great salvation!...a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving. Amen.***

Berend de Boer www.berenddeboer.net/article/a_kings_bible.html has this response to Malcolm Bowden's misleading comments about the Received Text, parroted yet again from Michael Drake. The various editions of the Received Text are *not* hugely divergent from each other as Malcolm Bowden tries to imply. They are much more uniform than the sources upon which the NIV is mainly based, the version that Michael Drake appears to prefer. See de Boer's introduction to his review.

The Greek text used for the King James

Mr. Drake makes it appear as if the translators of the King James just used Erasmus' first edition. Prepared in haste, full of errors, etc. etc. But of course Erasmus prepared [5] editions in total. Dr. [Hills] says this about the actual text used by the King James translators:

The translators that produced the King James Version relied mainly, it seems, on the later editions of Beza's Greek New Testament, especially his 4th edition (1588-9). But also they frequently consulted the editions of Erasmus and Stephanus and the Complutensian Polyglot. According to Scrivener (1884), out of the 252 passages in which these sources differ sufficiently to affect the English rendering, the King James Version agrees with Beza against Stephanus 113 times, with Stephanus against Beza 59 times, and 80 times with Erasmus, or the Complutensian, or the Latin Vulgate against Beza and Stephanus.



Beza's Greek Testament

Hence the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus [i.e. the 1611 Holy Bible resolved the discrepancies between the other editions of the Textus Receptus, which by inspection were far fewer than Malcolm Bowden insinuates].

And Dr. [Hills] continues:

[It appears] that the differences which distinguish the various editions of the Textus Receptus from each other are very minor. They are also very few. According to Hoskier, the 3rd edition of Stephanus and the first edition of Elzevir differ from one another in the Gospel of Mark only 19 times. Codex B. on the other hand, disagrees with Codex Aleph in Mark 652 times and with Codex D 1,944 times. What a contrast!

Codex Aleph (Sinaiticus), Codex B (Vaticanus) and Codex D (Codex Bezae) are of course the manuscripts that new translations favour.

Note further this observation from this writer's work www.timefortruth.co.uk/why-av-only/ 'O *Biblios*' – *The Book* pp 94, pp 115 of the printed 1st Edition.

Brake, [*Counterfeit or Genuine? Mark 16? John 8? 2nd Edition* David Otis Fuller, D.D.] p 211, wrote his thesis for Master of Theology at Dallas Theological Seminary on *The Doctrine of the Preservation of the Scriptures*. He states "Although there are variants within the Textus Receptus these are extremely few and often trivial, which demonstrates the highly stable character of the manuscript tradition."

The above citations, from individuals who actually studied the Received Text underlying the 1611 Holy Bible and the corrupt text underlying the NIV, show that Malcolm Bowden has misled his readers about the Received Text. He has also failed to disclose the degenerate nature of the text that his main source, Michael Drake, evidently perceives, wrongly, as the best Greek text.

MB

(iii) The TR is frequently referred to as the basis of the KJV and “Roman Catholic” sources are considered corrupt. But the TR was the product of Erasmus, a Roman Catholic who used RC sources amongst others, and hated Luther and the Protestant Reformation!

(iv) Erasmus had few manuscripts and gave no reasons for his choices. He discarded one because it differed from his Latin version. He had one version of Revelation with the last six verses missing, so he made up the Greek from his Latin version, and then translated the Greek back into Latin for his Latin version. In his TR Greek text there are passages that have never been found in any known Greek manuscript (e.g. Acts 9:2, which some give at Acts 22:10).

(v) Because he knew others were also working on a compilation, he rushed out his first edition in 1516 which had hundreds of typographical errors. His final fifth revision was in 1535, and his fourth edition had 90 changes to Revelation alone.

(vi) Drake comments; “The Greek they consulted (and sometimes rejected) was not the best available then and is not the best available now. Departure from the Textus Receptus (and from the King’s Bible) is not indicative of heretical tampering with the word of God”.

Acts 9:2 should be Acts 9:6, which matches Acts 22:10. See remarks above with respect to the Received Text and Nestle’s text with respect to the best available Greek text and *The Greek text used for the King James*. Contrary to the opinions of Michael Drake and Malcolm Bowden departure from the 1611 Holy Bible – the final refined form of the Received Text, see above – *is* heretical tampering with the word of God.

“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.

As the *Introduction* indicates, Malcolm Bowden does not know what **“this word”** i.e. **“the word of God”** Ephesians 6:17 consisting of **“the words of the LORD”** Psalm 12:6-7 is. Bible believers do. It is the Book in which those words are found. It would be inconsistent otherwise.

Berend de Boer www.berenddeboer.net/article/a_kings_bible.html has this response to Malcolm Bowden’s misleading comments about Erasmus and his work on the Received Text.

The Greek Testament of Erasmus

Mr. Drake makes wild and inaccurate claims about the Greek text produced by Erasmus. For example (p 79):

The writers of the King's Bible had to rely mainly on a Greek New Testament compiled by the Roman Catholic humanist Erasmus from several incomplete and sometimes conflicting manuscripts. Parts of these were made up because there was no Greek available - in some cases it is still not available, within or beyond the Textus Receptus Group.

Erasmus managed to find a small number of Greek manuscripts - probably about six or so out of the many then in circulation.

This is so off the mark that one hardly knows where to start. The issue of what Greek Testament, a Greek Testament in Mr. Drake's words, is addressed below. But let's go through the claims one by one and start with Erasmus himself.

There is no doubt Erasmus was certainly the most qualified person of his time to print the first Greek Testament. He travelled widely and might have seen every Greek manuscript that was available in Europe. Mr. Drake mentions Erasmus was a humanist, perhaps to tar him with the meaning this word has in our days. But if we call Erasmus a humanist, it should have the meaning it had in their days, and that is someone who emphasises the importance of language...

Mr. Drake also calls Erasmus a Roman Catholic in order to counter those who claim new translations are made by Roman Catholics and therefore suspect. As Erasmus was a Roman Catholic, his work must be suspect as well is what Mr. Drake tries to imply. But Erasmus was a complex man. He didn't break with the Roman Catholic Church. Nonetheless, Dr. Edward F. Hills writes:

Finally, in 1535, [Erasmus] again returned to Basel and died there the following year in the midst of his Protestant friends, without relations of any sort, so far as known, with the Roman Catholic Church.

The next claim is that Erasmus "managed to find a small number of Greek manuscripts - probably about six or so out of the many then in circulation." As already shown, using a manuscript that has been perverted is against God's command. One should not use every single manuscript as Mr. Drake wants us to do, which, as we have seen means we use the few most perverted, and never use the majority of the Greek manuscripts. But did Erasmus only manage to find a few manuscripts? That is clearly false as Erasmus printed a critical edition, discussing almost all of the important variant readings. Dr. Edward F. Hills again:

Through his study of the writings of Jerome and other Church Fathers Erasmus became very well informed concerning the variant readings of the New Testament text. Indeed almost all the important variant readings known to scholars today were already known to Erasmus more than 460 years ago and discussed in the notes (previously prepared) which he placed after the text in his editions of the Greek New Testament.



Desiderius Erasmus in 1523 as depicted by Hans Holbein the Younger

J. Ecob in modern versions and ancient manuscripts writes:

It is noteworthy that, though Erasmus had correspondence with three Popes, (Julius II, Leo X and Adrian VI) and spent some time at Rome, he did not use Codex Vaticanus (Codex B) when compiling the first printed text. (Codex B was the prime authority used by Westcott and Hort whose text is the basis for most modern translations.)

In 1533 Sepulveda furnished Erasmus with 365 readings of Codex B to show its agreement with the Latin Version against the Common Greek Text. It is therefore evident that Erasmus rejected the readings of Codex B as untrustworthy and it is probable that he had a better acquaintance with it than did Tregelles in the 19th Century.

And on the issue if he used more than the manuscripts he found in Bazel, Dr. Edward F. Hills writes:

Did Erasmus use other manuscripts beside these five in preparing his Textus Receptus? The indications are that he did. According to W. Schwarz (1955), Erasmus made his own Latin translation of the New Testament at Oxford during the years 1505-6. His friend, John Colet who had become Dean of St. Paul's, lent him two Latin manuscripts for this undertaking, but nothing is known about the Greek manuscripts which he used. He must have used some Greek manuscripts or other, however, and taken notes on them. Presumably therefore he brought these notes with him to Basel along with his translation and his comments on the New Testament text. It is well known also that Erasmus looked for manuscripts everywhere during his travels and that he borrowed them from everyone he could. Hence although the Textus Receptus was based mainly on the manuscripts which Erasmus found at Basel, it also included readings taken from others to which he had access.

[Erasmus'] first edition was created in haste. We grant that. But he had ample time to review his work in later editions, and he did. But was there any reason why his first edition had to come out in 1516? According to Mr. Drake it was simply market forces (p 81). But God in his providence had also determined this date [Dr Hills writes]:

It is customary for naturalistic critics to make the most of human imperfections in the Textus Receptus and to sneer at it as a mean and almost sordid thing. These critics picture the Textus Receptus as merely a money-making venture on the part of Froben the publisher. Froben, they say, heard that the Spanish Cardinal Ximenes was about to publish a printed Greek New Testament text as part of his great Complutensian Polyglot Bible. In order to get something on the market first, it is said Froben hired Erasmus as his editor and rushed a Greek New Testament through his press in less than a year's time. But those who concentrate in this way on the human factors involved in the production of the Textus Receptus are utterly unmindful of the providence of God. For in the very next year, in the plan of God, the Reformation was to break out in Wittenberg, and it was important that the Greek New Testament should be published first in one of the future strongholds of Protestantism by a book seller who was eager to place it in the hands of the people and not in Spain, the land of the Inquisition, by the Roman Church, which was intent on keeping the Bible from the people.

Given that Erasmus might have seen every important manuscript available in Europe, let us finally take a look at the claims from Mr. Drake that his text was unreliable. Mr. Drake fulminates at length against his Greek Edition from page 78 to page 83, but gives very few specifics.

Mr. Drake says that in Acts 9:6 the phrase "And he trembling and astonished said, Lord, what wilt thou have me to do?" is not found in any Greek manuscript. He is right. But as he admits, the exact same phrase is found in Acts 22:10 [it is similar]. Mr. Drake actually claims that this phrase is found only in "some manuscripts" that have Acts 22:10, but I'm not aware of any manuscript [with Acts 22:10] that doesn't have it and Mr. Drake does not give a reference for his claim. So even if we grant that Erasmus included the phrase in Acts 9:6 by mistake, he only repeats a phrase that is in the Bible. This is a very harmless mistake, if granted, and can be corrected with a footnote...*

**See below for Will Kinney's article on Acts 9:5-7.*

The last example mentioned by Mr. Drake is that Erasmus made up some of the Greek in [Revelation] (p 79):

The last six verses of Revelation (...Rev. 22:16-21) were missing, so Erasmus made them up from the Latin. He [then] translated the Greek back into Latin, apparently in an odd attempt to show he got his Latin translation from Greek! He did the same with several other passages in Revelation.

But what says the great 20th century collator of the manuscripts of [Revelation], H.C. Hoskier? I quote Dr. E.F Hills:

According to almost all scholars, Erasmus endeavored to supply these deficiencies in his manuscript by retranslating the Latin Vulgate into Greek. Hoskier however, was inclined to dispute this on the evidence of manuscript 141.

Dr. Thomas Holland writes on this subject:

If Erasmus did translate back into Greek from the Latin text, he did an astounding job. These six verses consist of one hundred thirty-six Greek words in the Textus Receptus, and one hundred thirty-two Greek words in the Critical Text. There are only eighteen textual variants found within these verses when the two texts are compared. Such textual variants, both in number and nature, are common throughout the New Testament between these two Greek texts.

And lastly, let me quote Hoskier himself:

I may state that if Erasmus had striven to find a text on the largest number of existing MSS in the world of one type, he could not have succeeded better, since his family-MSS occupy the front rank in point of actual numbers, the family numbering over 20 MSS besides its allies.

The above citations from researchers who actually studied the work of Erasmus show that Malcolm Bowden has misled his readers again. Bible critics never address Erasmus' *results* like the above. Erasmus clearly *did* know what manuscripts to use, in spite of Malcolm Bowden's insinuation to the contrary.

See extracts below from Will Kinney's article brandplucked.webs.com/acts957hear720excee.htm Acts 9:5-6 - *Is it inspired Scripture?* It is most detailed, far beyond what Malcolm Bowden wrote.

Acts 9:5-6 -Is it inspired Scripture?

The King James Holy Bible says: "And he said, Who art thou, Lord? AND THE LORD SAID, I am Jesus whom thou persecutest; IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS. AND HE TREMBLING AND ASTONISHED SAID, LORD, WHAT WILT THOU HAVE ME TO DO? AND THE LORD SAID UNTO HIM, Arise, and go into the city, and it shall be told thee what thou must do."

The words in capital letters are disputed by the modern versionists. They tell us that these 33 English words do not belong in the New Testament, and are omitted in such versions as the NASB, NIV, RSV, ESV, ISV, NET and Holman Standard. They further tell us that Erasmus supposedly got all these extra words from the Latin Vulgate and not from the Greek texts. However there is just "one tiny little problem" with this theory - All these words are NOT found in the Latin Vulgate! The Latin Vulgate Jerome consulted in 382 A.D. does not contain these words, nor does the Latin Vulgate of 425 A.D. The Latin Vulgate reads like this in Acts 9:5-7 - 9:5 "qui dixit quis es Domine et ille ego sum Iesus quem tu persequeris

9:6 []

9:7 sed surge et ingredere civitatem et dicetur tibi quid te oporteat facere viri autem illi qui comitabantur cum eo stabant stupefacti audientes quidem vocem neminem autem videntes."

You will notice that there IS no verse 6 and all those words are simply absent, just like today's modern Vatican Versions. Neither are they found in Jerome's Vulgate of 382 A.D. You can see it here - <http://www.drbo.org/lvb/>

Most of the words called into question DO exist in the 1582 Clementine Vulgate, but this was put together in the year 1582, some 75 years AFTER Erasmus compiled his Greek text, so it is more than a little doubtful that Erasmus “used the Vulgate” to give us these words in his Greek text...

The first few words: “and the Lord said” are found in the majority of all Greek manuscripts and the Textus Receptus. However Sinaiticus and Vaticanus differ from each other here. Vaticanus omits the verb but it is included in Sinaiticus. The NASB includes the phrase: “and He said”, while the NIV omits the phrase altogether, plus it adds “Saul” which is not in any text.*

***Malcolm Bowden criticises the 1611 Holy Bible for adding words to Acts 9:6 not found in any Greek text. See above. His inconsistency stems from the poor research that characterises his essay.**

There is also another variant reading found in the manuscripts used to make up the modern versions like the NASB, NIV, RSV, ESV and Holman. Manuscripts A and C add additional words to “I am Jesus” which are not found in Sinaiticus and Vaticanus. These two manuscripts read: “I am Jesus THE NAZARENE”, but versions like the NASB, NIV, RSV, ESV do not include “the Nazarene”.

The NASB of 1972 and 1977 say “rise” while the NASB of 1995 says “get up”. So far we see that both Sinaiticus differs from Vaticanus, and both differ from the Majority and the TR. The NIV does not faithfully follow any manuscript here, but omits even the Sinaiticus-Vaticanus reading, and adds the word Saul to the text.

Regarding the second longer part of this verse - IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS. AND HE TREMBLING AND ASTONISHED SAID, LORD, WHAT WILT THOU HAVE ME TO DO? AND THE LORD SAID UNTO HIM - according to Jack Moorman’s book “When the KJV Departs from the “Majority” Text, all these words are found in the Textus Receptus of Erasmus, Stephanus, Beza, [Elzevir], Greek mss. 629, and the Modern Greek New Testament used throughout the Greek Orthodox churches today. The entire reading is also found in the Old Latin translation dating from 150 AD (ar, c, h, l, p, ph, t), the Clementine Vulgate, one Arabic version, the Ethiopic version, Armenian, Slavonic, and the ancient Georgian version of the 5th century. It is also quoted by the church Fathers of Hilary 367, Ambrose 397, Ephraem 373, and Lucifer in 370.

Manuscript D is missing the whole section from 8:29 through 10:14, so it is of no help at all in determining the reading. The Greek manuscripts of the uncial E and the cursive of 431 contain all these words as found in the KJB but they are placed at the end of verse 4 instead of in verse 6, and so read the Syriac Peshitta translations of Lamsa 1936 and James Murdock 1858.

Acts 9:5-6 read the same in the Wycliffe Bible of 1395 - “And he seide, Who art thou, Lord? And he seide, Y am Jhesu of Nazareth, whom thou pursuest. It is hard to thee, to kike ayens the pricke. 9:6 - And he tremblide, and wondride, and seide, Lord, what wolt thou that Y do?”, Tyndale 1525, Coverdale 1535, the Great Bible 1540, Matthew’s Bible (John Rogers) 1549, Bishops’ Bible 1568, the Geneva Bible 1587 - “And he sayd, Who art thou, Lord? And the Lord sayd, I am Iesus whom thou persecutest: it is hard for thee to kicke against pricks. He then both trembling and astonied, sayd, Lord, what wilt thou that I doe? And the Lord sayd vnto him, Arise and goe into the citie, and it shall be tolde thee what thou shalt doe”...

The Greek texts of Erasmus 1516 (pre-Tyndale 1525) and of Stephanus in 1550 as well as the Spanish Sagradas Escrituras Versión Antigua of 1569 all read exactly as the text of the King James Bible. These men obviously had access in their day to underlying Greek texts which we no longer possess. Erasmus and Stephanus amassed a good number of manuscripts to compile their Greek editions. Stephanus makes reference to Greek manuscripts that we no longer possess today...

Acts 9:5-6 as they stand in the KJB is found in the following Greek texts.

Erasmus 1516 Stephanus 1550 Theodore Beza 1598 Elzevir 1633 Greek N.T. 1894 (available on the internet) Trinitarian Bible Society N.T. George Ricker Berry’s Greek text 1981 J.P Green’s Greek interlinear 1976 The Modern Greek N.T. 1954 Modern Greek (available on the internet)

It is false to make the assumption that the long phrase found in Acts 9:5-6 was brought directly over from Acts 26:14-16, or Acts 22:6-11, because the order of events and words recorded there differ from the account given in Acts 9. Three times Paul relates his conversion experience in the book of Acts, and all three are somewhat different - adding to one account what he leaves out in another. They are found in Acts 9:3-9; Acts 22:6-11, and Acts 26:13-18.

In both Acts 9 and Acts 26, the Alexandrian texts differ somewhat from the Textus Receptus, but even following the Greek texts of the TR we can see that the words found in Acts 9 were not taken directly from Acts 26 nor Acts 22.

*In Acts 9:4-6 we have: “And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And **[the Lord said,] I am Jesus whom thou persecutest: [it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord what wilt thou have me to do? And the Lord said unto him.]...**”*

The high lighted portions in brackets are left out of the Jehovah Witness New Word Translation, the NASB, NIV, RSV, ESV, ISV, NET and Holman Standard.

But when we compare the account found in Acts 26:14-15 we see a different set and order of words employed. There we read: “And when [we were all fallen] to the ground, [I heard a voice speaking] unto me, [and] saying in the Hebrew tongue, Saul, Saul, why [persecutest] thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And [he] said, I am Jesus whom thou persecutest. But rise...”

The words in brackets are either omitted or changed in the texts underlying the NASB, NIV, RSV. Notice the changes from “he fell” to “we were all fallen”, “he heard a voice” to “I heard a voice”, the word “speaking” is omitted and more importantly, in Acts 9 it is only after Paul asks Who is it?, and the Lord identifies Himself as Jesus, that we read “it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord what wilt thou have me to do?”

However in the Acts 26 account Jesus first tells Paul...that it is hard for Paul to kick against the pricks, and then Paul asks who it is that is speaking to him [and Jesus tells him] Who He is. Of great importance is the fact that none of these debated words which are omitted in the NASB, NIV, RSV - “And he trembling and astonished said, Lord what wilt thou have me to do?” - are found there in Acts 26. To assert that they were taken from Acts 26, or Acts 22 and placed in Acts 9 is obviously false, because they do not appear in any texts in Acts 26 nor 22.

In summary, the words in question by many modern versionists are found among a cluster of divergent readings (as if very often the case). They are found in a few remaining Greek manuscripts, many compiled Greek texts (Ten listed), several ancient versions (the Old Latin existed long before Sinaiticus and Vaticanus were penned), quoted by several early church fathers, and are found in many different Bible translations, both old and new, throughout the entire world, including the Modern Greek version used in all Greek Orthodox churches today.

Will Kinney

*By inspection, Will Kinney’s thorough-going analysis shows how slipshod and inaccurate Malcolm Bowden’s and Michael Drake’s studies have been by comparison. Further observations from Gail Riplinger’s work *In Awe of Thy Word* Chapter 27 *The Received Text & Erasmus* follow in answer to Malcolm Bowden’s calumny against Erasmus with respect to his Catholicism and his work on the Greek New Testament. Additional citations are included with respect to Erasmus’ attitude to Luther.*

The Life of Erasmus

Scrivener reports that “Erasmus was forced to become a priest”...

He was persuaded to join the monastery “solely for its library, which was the finest of the century” and “by the promise of access to many books”...

Erasmus’ tract called *On Contempt of the World*, written while at the monastery, showed his contempt for it. “[T]here are priests among us who have never given any serious thought to what Christianity is all about”...

Erasmus eventually left the monastery in his middle to late twenties to attend the University of Paris, where he encountered further disappointments as Gail Ripplinger shows.

He spoke of both Catholic and other theologians,

“Whose brains are the rottenest, intellects the dullest, doctrines the thorniest, manners the brutalest, life the foulest, speech the spitefulest, hearts the blackest that I have ever encountered in the world...theologians”...

Erasmus went to Italy to search for manuscripts in the Vatican libraries but Gail Ripplinger states that he then left Italy and never returned:

...he spent the rest of his life in England and Protestant Northern Europe, where he had been reared.

Erasmus had been dragooned into Catholicism but loathed both it and its pretentious and degenerate ‘scholarship.’ Malcolm Bowden has no basis at all for accusing Erasmus of siding with Catholicism against Luther and the Protestant Reformation. See the following citation from this writer’s work www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 206 printed 1st Edition p 265.

Dr Gipp [*The Answer Book* Samuel C. Gipp, Th.D.] pp 149ff cites [Erasmus] as follows “*This monarchy of the Roman pontiff is the pest of Christendom.*” Dr Gipp adds “*He berated the papacy, the priesthood and the over indulgences of the monks...He was offered a bishopric in hopes that it would silence his criticism. He rejected the bribe flat.*”

Concerning Luther and the Gospel of salvation by grace through faith, Dr Gipp shows that our critic has totally misrepresented Erasmus. I quote from Dr Gipp as follows:

“Of Luther he said, “*I favor Luther as much as I can, even if my cause is everywhere linked with his.*” He wrote several letters on Luther’s behalf, and wholeheartedly agreed with him that salvation was entirely by grace, not works...And what was “the gospel” to which Erasmus referred? We will let him speak for himself.

““*Our hope is in the mercy of God and the merits of Christ.*” Of Jesus Christ he stated, “*He...nailed our sins to the cross, sealed our redemption with his blood.*” He boldly stated that no rites of the Church were necessary for an individual’s salvation. “*The way to enter Paradise,*” he said, “*is the way of the penitent thief, say simply, Thy will be done. The world to me is crucified and I to the world.*”

See also samgipp.com/answerbook/?page=57.htm.

As for Erasmus never having left the Catholic church, Dr Hills [*The King James Version Defended* 3rd Edition Edward F. Hills Th.D.] pp 194-195 states: “*In 1535, he again returned to Basel and died there the following year in the midst of his Protestant friends, without relations of any sort, so far as known, with the Roman Catholic Church.*” [

See also wilderness-cry.net/bible_study/books/kjv-defended/chapter8.html.

Berend de Boer www.berenddeboer.net/article/a_kings_bible.html also gave the above citation from Dr Hills about Erasmus but it bears repetition. Gail Ripplinger continues, her emphases, citing specific sources.

Erasmus & The Greek New Testament

*Erasmus continued combing Europe and England for manuscripts...He wrote that he had acquired so **many** manuscripts that he needed two assistants to help carry them and plenty of time to “arrange them”...*

*The Yale University Press states, “That it is often reported that printer Johann Froben asked Erasmus to work quickly...” To this **lie** Yale responds, “Erasmus himself wrote that he had been working on his edition for two years,” between 1512 and 1514...*

We have seen that Erasmus was surrounded with Bible manuscripts from his childhood in the 1460s, until the publication of his Greek Text in 1516. This is over 40 years! He worked for a dozen years on the text itself...

Froude agrees, writing,

“Through all these struggling years he had been patiently labouring at his New Testament...”

*Yet KJV critics love to **pretend** that Erasmus hurriedly put his Greek New Testament together...*

*...Erasmus’ own manuscript collection was so large and valuable, that it was covetously seized by customs when he left England to go to the Continent to finalize the Greek New Testament in 1514. He protested saying that “they had stolen the labours of his **life**.” The manuscripts were returned in a few days...*

Yet false assertions [e.g. from Malcolm Bowden], repeated over and over ad nauseam, state that Erasmus had only a few Greek manuscripts...

Another Erasmus critic echoes, “Erasmus travelled to Basle and used what few Greek manuscripts were there as the basis of his text.” This critic pretends further, that Erasmus’ Greek Text is based on “the slimmest of manuscript resources” and the “feeblest of manuscript resources”...

On the contrary, the Cambridge History of the Bible affirms, regarding the Greek New Testament of Erasmus:

*“It corresponds to the manuscript tradition which in fact **prevailed** in the Greek Church: and not until the end of the nineteenth century were editions proposed that differed [Westcott & Hort] other than on points of detail...”*

Today there are over 5200 manuscripts of the Greek New Testament. KJV critics ignore the fact that over 99% agree with Erasmus’ Greek New Testament and the KJV...

Yet other critics, such as James White, feel that, “Erasmus guessed” or “Erasmus’ hunch” led him to the readings which match almost every Greek manuscript known today...

Were Erasmus alive today, he would find that, in the main, he had managed to match almost all of the over 5200 Greek manuscripts, and wisely ignore the other 44 corrupt ones. (If these critics had taken a course in Statistics in graduate school, they would know that guesses like this are statistically impossible, given the fact that the Greek New Testament has about 140, 521 words.) Without the preservation of the text by God, try guessing all of them for yourself.

Michael Drake won’t. Neither will Malcolm Bowden. Dr Ruckman says this about Erasmus’ work on the Book of Revelation. See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book p 108 printed 1st Edition p 139.

Dr Ruckman [Custer’s Last Stand] pp 30-31, also discusses “Those “Spurious Words” of Erasmus”:

“The Greek text in this passage contains 135 words, of which Nestle (and Aland and Metzger) omits 17 words, adds 5 and alters 13, making a total of 35 words affected. Of these 35 words, 26 make no perceptible difference in an English translation, and most of the remaining 9 are of very small significance...“them” (vs. 18), “paper” (vs. 19), “tree” (vs. 19), “and” (vs. 19), “even so” (vs. 20), “our” (vs. 20), “Christ” (vs. 21), “you” (vs. 21), and “amen” (vs. 9). (Trinitarian Bible Society, Oct.-Dec.,

1964, Vol. 449, p. 14, 15)...On each one of those words Erasmus NOW has been supported by recent editors and translators.

Concerning errors in the various editions of Erasmus' New Testament, which Malcolm Bowden is forced to admit were typographical, though he still slights Erasmus' work as done in haste, Gail Ripplinger puts the issue in correct perspective. Remember too Dr Hills' observation that Berend de Boer www.berenddeboer.net/article/a_kings_bible.html cites about the publication of Erasmus' New Testament to coincide with God's launch of the Reformation. Gail Ripplinger writes as follows.

Errors critics ascribe to Erasmus' first edition were chiefly not errors, but misprints. Erasmus "devoted the remainder of his life, among other labours, to the improvement of this edition"...By the time he was doing his fifth and last edition of the Greek New Testament in 1535,

"[H]e had a whole team of scholars working under his guidance..."

Erasmus' Greek New Testament could not be faulted in his day, nor can it be impugned today. Erasmus writes,

"When you find a man raging against my New Testament, ask him if he has read it. If he says 'Yes,' ask him to what he objects. Not one of them can tell you..." Neither Michael Drake nor Malcolm Bowden could, *explicitly* 'in the Greek.'

"They do not argue, because they cannot, and they trust entirely to evil speaking"... Like Michael Drake and Malcolm Bowden.

MB

Many more criticisms are given in White's book, but sufficient has been given in the items above to show that the KJVO's have little support for their rigid stance.

This work has shown that Malcolm Bowden has no support at all for his wholly fabricated stance. Consider what follows.

MB

To give one further instance, the KJV quotes Paul as saying "God forbid" in 13 places. The word "God" does NOT appear in any of the Greek manuscripts, where the phrase "me genoito" is more correctly translated "Certainly not!" in the NKJV. (Strangely, the NKJV does translate it as "God forbid" in Gal. 6:14.). The NIV says "Not at all!" or "Certainly not!"

How can KJVO's criticise others for "tampering" with the texts when the KJV adds the words "God" and "forbid" where they do not appear in any Greek texts!

See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 154-155 printed 1st Edition pp 201-202. Malcolm Bowden's objection to "God forbid" in the 1611 Holy Bible is easily answered.

Our critic's next "paraphrase" is in **Romans 6:1**, actually Romans 6:2, where "God forbid", AV1611, should be "By no means" or similar, as in the NIV, JB, NJB, NWT and the English renderings of the Greek texts.

Dr Ruckman [*How To Teach The Original Greek* Dr Peter S. Ruckman] pp 33-34 states "The expression "me genoito" is a fairly common Pauline locution" (Carson, The King James Version Debate, p. 92). This is translated by the "King's men" as "God forbid" (Rom. 3:4, 1 Cor. 6:15). On the grounds that the word "God" is not found in any Greek text...Carson says the NIV rendering translates the expression PERFECTLY (ibid). How does this Jesuit, Dark Age revision translate "me genoito"? It says, "not at all" the first time (Rom. 3:4), but "never" the second time (1 Cor. 6:15)."

The NIV gives "me genoito" as "by no means" in Romans 6:2. Yet our critic complains about the AV1611's "Failure to render the same Hebrew or Greek word by the same English equivalent", Section 10.8. Dr Ruckman continues:

“Well, is “oudepo,” “me pote,” “oudepote” (“NEVER”) found anywhere, in any Greek text used by the NIV? No, it isn’t. They added “never” after saying you couldn’t add “God.” Did they translate the Optative (genoito)? No, they didn’t even attempt to. They just ignored it...so, presuming himself to be the final authority, (Carson) says the NIV catches the expression “PERFECTLY.”

“It does? Well, WHO is it that lets things “be, or not be?” WHO is it that can let a thing happen, or prevent it from happening? Are we to assume a converted Orthodox Jewish rabbinical scholar (Phil. 3) wouldn’t have THAT in mind when he said “Let it not be!”?...

“If you were a Bible-believing Christian, you would know it was a prayer as well as a denial. Paul is asking God to forbid such a thing from happening. (This is where the NIV got “NEVER” from). God is going to forbid it from “being” (happening). But without God as the source for letting some things happen, while stopping other things from “becoming,” the expression is not translated at all. It is missing its most essential element: THE ONE WHO FORBIDS.”

Malcolm Bowden missed it too. It seems like it was “*hid from thine eyes*” Luke 19:42.

MB

The desire for absolute certainty

There is one aspect that struck me quite forcibly, and which was also noted by White; this is the emotional, almost fanatical, attitude most KJVO’s have towards the KJV that suggests they are seeking some point of absolute certainty in a world full of change and uncertainty. Here is something that they can really hold on to as an absolute truth (and which, furthermore, they can use to berate other “misguided” Christians as I have said above).

A sheer ad hominem attack, unworthy of its author, who lists it as No. 16 of 28 deceptive stratagems used by evolutionists against creationists. See *Science vs. Evolution* by M. Bowden Appendix 4.

MB

White notes “This argument is extremely powerful and should not be underestimated. Many people fulfil their longing for “certainty” in religious matters by swearing allegiance to a particular leader or system.... Protestants, however, should be *quick* (emphasis his) to question any such notion of absolute religious authority.... We cannot hand off our responsibility in religious matters to someone else.... Those who offer absolute certainty do so at a cost: individual responsibility.” (White. p. 93-95).

Tosh. The British Army has a stronger expression but it’s not one that a Christian should use.

James White and Malcolm Bowden have here *individually* and *irresponsibly* insulted both the Book and its Author. Naturally they ignore the fact that absolute religious authority is vested in “*the royal law*” James 2:8, a *Book*, the 1611 Holy Bible. See [www.timefortruth.co.uk/why-av-only/RoyalLaw – James 2:8](http://www.timefortruth.co.uk/why-av-only/RoyalLaw-James2:8). Both James White and Malcolm Bowden have repeatedly flouted that Book and therefore turned from “*the word of God*” to “*the word of men*” in defiance of Paul’s exhortation.

“*For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe*” 1 Thessalonians 2:13.

MB

One cannot but wonder if this criticism would also apply to the emotional investment some have in the charismatic movement? It saves them from thinking too deeply, challenging error and taking responsibility for their doctrine.

Irrelevant. The issue is not the charismatic heresy. The issue is “*...he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD*” Jeremiah 23:28.

According to his essay, Malcolm Bowden doesn’t have “*my word,*” can’t “*speak my word faithfully*” and has churned out chaff in his essay from beginning to end.

MB

As 1 Cor. 3 11-15 shows, we will ALL be held responsible for our actions before God. Christ secured our salvation, but we will still be held responsible for any sinful yet unconfessed attitude, motivation and behaviour in this life.

MB - September 2005.

Which means *what*, with respect to the precise whereabouts of *“the words of truth”* Proverbs 22:21 as a single *Book* that is *“all scripture”* that *“is given by inspiration of God”* 2 Timothy 3:16 that can be read *today*? Malcolm Bowden doesn't tell his readers.

He doesn't even specify *any* actual Bible for the scripture that he gives. *“Great plainness of speech”* 2 Corinthians 3:12 is not Malcolm Bowden's strong point. He should, however, have proceeded two verses further on. (The following citations are from the 1611 Holy Bible.)

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” 1 Corinthians 3:16-17.

Corruption can defile the temple. Malcolm Bowden should be careful about what he ingests as perceived scriptures.

“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” 2 Corinthians 2:17.

Conclusion

Malcolm Bowden's essay on or rather against the 1611 Holy Bible is, as indicated in the *Introduction*, not fit for purpose. Malcolm Bowden has repeatedly misled his readers in that he:

- Has shown no authority higher than his own opinion.
- Has falsely claimed to have addressed both sides of the Bible version issue.
- Has ignored evidence in support of the inspiration and preservation of the 1611 Holy Bible.
- Has used defective and discredited sources to back up his objections to the 1611 Holy Bible.
- Has misrepresented Erasmus and his work on the Greek Received Text.
- Has misrepresented the Received Text underlying the 1611 Holy Bible New Testament.
- Has misrepresented King James 1st and the work of the King James translators.
- Has misrepresented the corrupt text underlying most new versions e.g. the NIVs.
- Has not identified *any* book as *“all scripture...given by inspiration of God”* 2 Timothy 3:16.
- Has finally appealed to *“the word of men”* against *“the word of God”* 1 Thessalonians 2:13.

As stated in the *Introduction*, this work is entitled **The 1611 Holy Bible versus Malcolm Bowden**. Naturally that kind of confrontation can only have one winner. It is not rocket science to see which opponent has come out on top in this confrontation and that in any others always will.

“So mightily grew the word of God and prevailed” Acts 19:20.

In sum, Malcolm Bowden's work on creationism versus evolution notwithstanding, his essay against the 1611 Holy Bible incurs the judgement of King Solomon with respect to the Bible version issue.

“Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge” Proverbs 14:7.

Appendix 1 – Weird or What? www.syfy.com/weirdorwhat

Respective Views on the 1611 Holy Bible:

“There is one aspect that struck me quite forcibly, and...this is the emotional, almost fanatical, attitude most KJVO's [King James Version Onlyists] have towards the KJV that suggests they are seeking some point of absolute certainty in a world full of change and uncertainty”

– Malcolm Bowden, Christian creationist. See under **The desire for absolute certainty.**

“We are a Christian culture, we come from a Christian culture and not to know the King James Bible, is to be in some small way, barbarian”

- Professor Richard Dawkins, atheistic evolutionist.

See:

www.kingjamesbibletrust.org/news/2010/02/19/richard-dawkins-lends-his-support-to-the-king-james-bible-trust.

“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent” 1 Corinthians 1:19.

Appendix 2 - Seven Purifications of the Textus Receptus, the Received Text

Introduction

Historical Bibles, English Bibles and the 1611 Holy Bible Editions have all been shown to have undergone a seven stage purification process according to Psalm 12:6-7.

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.”

See www.timefortruth.co.uk/why-av-only/ *The purification of the Lord’s word – Psalm 12:6-7* and also www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Seven Stage Purification Process – Oil Refinery – in answer to the AV1611 critics.*

The Textus Receptus or Received Text has also undergone seven purification stages according to Psalm 12:6-7, the final perfected stage being the 1611 Holy Bible, in *English*, not Greek.

This work explains these seven purification stages for the Textus Receptus or Received Text.

History of the Textus Receptus

This site is useful for information on the publication dates of the Textus Receptus and the editors.

See www.prca.org/pamphlets/pamphlet_9.html#sources. The writer says this:

Preface

The Bible is no ordinary book. It is not a human book. The Bible is God’s inspired and infallible Word - God’s Book. It is the Book which God has given to His people to teach them the Truth which they must believe and the godly life which they must live. That is why the Bible is so important for every believer. Without the Holy Scriptures the believer has no Word of God. He has no standard of what is the Truth and what is the lie, what is righteous and what is wicked.

Does this mean that the 1611 Holy Bible is **“all scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16 according to that author? No. Nowhere does the author actually identify any inspired Bible. However, he provides this information.

The Greek text was readily available in the Complutensian Polyglot (1514), the five editions of Erasmus (1516-1535), the four editions of Robert Stephanus (1546-1551), and the ten editions of Theodore Beza (1560-1598). They also consulted the editions of Aldus (1518), Colinaeus (1534), and Plantin (1572).

Christopher Plantin published the Antwerp Polyglot en.wikipedia.org/wiki/Plantin_Polyglot.

Peter Heisey, USA missionary to Romania, confirms that the King James translators specifically consulted the edition of Aldus as one of their sources for the Textus Receptus.

See *Waiting for Waite* www.hacalumni.com/pdfs/WaitingForDrWaite.pdf.

Another useful site is this www.monergism.com/thethreshold/sdg/vincent_textualcriticism.html though the author Dr Marvin Vincent of Union Theological Seminary 1899 was not a Bible believer* and rejected the Received Text, as the site shows. That is beside the point, though, because Vincent’s work includes a detailed history of the editions of the Textus Receptus.

*As an aside, the sheep-fleecers are still out there as Matthew 7:15 shows. ***“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”*** This site www.bereaninternetministry.org/King%20James%20Bible.html appears supportive of the 1611 Holy Bible, especially with its graphics - see figure - until the writer refers with approval to the stance of Dr Donald Waite of the Dean Burgon Society www.deanburgonsociety.org/ on the 1611 Holy Bible. Unsurprisingly the writer then *disparages* the names which are below every name for this crowd who profess to believe the 1611 Holy Bible but don’t believe it; Ruckman and Riplinger, who profess to believe the 1611 Holy Bible *and do believe it*. The writer, who is obviously a Waite-ite, of course has no Bible that is all scripture given by inspiration of God. The ministry’s Constitution

www.bereaninternetministry.org/Church.html states that *We believe that the Bible is the inerrant, infallible, verbally inspired, equally inspired, eternal Word of God...This assembly will not allow any Bible to be used in the pulpit or teaching ministry other than the authorized King James Version.* However, nowhere does the Constitution state that the 1611 Holy Bible is **“all scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16. Hal Lindsey in *Satan is Alive and Well on Planet Earth* p 80 says that the Devil will use a lake of truth to disguise a pint of poison. See ***Postscript – How the Poison is Spread***. The Waite-ites are similar and more dangerous than Bible rejecters like Marvin Vincent. Vincent *overtly* rejected the Received Text and in turn rejected the 1611 Holy Bible but the Waite-ites are more deadly. They *covertly* sap faith in the 1611 Holy Bible as **“the pure words...of the LORD”** Psalm 12:6 because they do what **“what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery”** Ezekiel 8:12 in that they insist that they have the pure Bible in Hebrew/Aramaic/Greek but as Nehemiah rebuked the enemies of Israel **“There are no such things done as thou sayest, but thou feignest them out of thine own heart”** Nehemiah 6:8. See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php D. A. Waite *Response and Reply to DiVietro’s attack on Gail Riplinger - Flotsam Flush*.

Getting back to Vincent’s work, he states this about Aldus’ Edition and the Complutensian Polyglot.

Although the emperor had protected Erasmus’s first edition against reprint for four years, it was reproduced by Aldus Manutius, with some variations, but with...most of the typographical errors, at Venice, in 1518. It was placed at the end of the Græca Biblia, the Aldine Septuagint...

The printing of the entire work was completed on the 10th of July, 1517. But though the first printed, this was not the first published edition of the Greek Testament. Pope Leo X withheld his approval until 1520, and the work was not issued until 1522, three years after the cardinal’s [Ximenes] death, and six years after the publication of Erasmus’s Testament. The entire cost was about \$115,000, and only six hundred copies were printed.

This work is known as the Complutensian Polyglot...

Vincent of course lists the Elzevir Editions beginning in 1624 and including the 1633 Edition from which the term Textus Receptus is obtained.

The 1611 Holy Bible, the Perfect Textus Receptus

Dr Hills makes this insightful comment.

See wilderness-cry.net/bible_study/books/kjv-defended/chapter8.html and printed edition p 220.

...the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus

This writer believes that the 1611 Holy Bible is both an independent variety of the Textus Receptus and the authoritative, perfect final version of the Textus Receptus on the basis of the sevenfold purification process that Psalm 12:6-7 set out and is observed in the history of the Textus Receptus.

The Seven Stage Purification of the Textus Receptus

The pre-1611 editions of the Received Text may reasonably be listed as follows, combining the individual editions of each editor. The Elzevir editions are set aside because they are post-1611.

1. Erasmus/Aldus 1516-1535, 1518 – Aldus being mainly a reproduction of Erasmus’ 1st Edition
2. Ximenes/Stuncia/Complutensian 1522
3. Colinaeus 1534
4. Stephanus 1546-1551
5. Beza 1560-1598
6. Plantin/Antwerp
7. 1611 Authorized King James Holy Bible

Conclusions may be drawn from the above list that in certain respects would horrify the Waite-ites, as least by profession. Like Saul with Stephen they, like all critics of the 1611 Holy Bible, know they're wrong by means of the witness of ***“the true Light, which lighteth every man that cometh into the world”*** John 1:9 but they don't want to be put out of the synagogue, aka self-styled (Nehemiah 6:8) OOOOO – Origenistic Order of Obstinate Originals-Onlyists, John 3:19, 9:22, Acts 7:58, 8:1-3, 22:19-20. They therefore will not submit to 2 Corinthians 4:1-2. ***“Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.”***

The historical languages Bibles, the English Bibles up to 1611 and the King James Bible Editions all fulfill Psalm 12:6-7 with respect to ***“The words of the LORD”*** Psalm 12:6. As shown, history shows that the Textus Receptus likewise follows a seven stage purification process as Psalm 12:6-7 set out *but its final perfected inspired form is in English, not Greek and is the 1611 Holy Bible*. Therefore:

Conclusions

1. Rome i.e. Ximenes etc. is relegated to a stage in the Textus Receptus purification process. Rome is not allowed ***“to have the preeminence among them”*** 3 John 9. God has superseded Rome's single contribution to the purification process.
2. The pre-1611 Textus Receptus editors are not allowed ***“to have the preeminence among them”*** 3 John 9. God has superseded their contributions.
3. The Greek, so-called, is not allowed ***“to have the preeminence among them”*** 3 John 9. God has superseded the Greek, so-called, with the 1611 Holy Bible *English*. That would make the Waite-ites etc. howl *and that is God's way of revealing them for what they are because sheep don't howl. Wolves do.* See remarks on Matthew 7:15 above.
4. The post-1611 Textus Receptus editors are not allowed ***“to have the preeminence among them”*** 3 John 9 because *God* determined how His Received New Testament Text would progress *before* the year 1624. The post-1611 editors contributed a name. It has stuck and is useful but that is all. However, every post-1611 scholar against the *inspired* 1611 Holy Bible has as ***“his heart's desire”*** Psalm 10:3 ***“let us make a name”*** Genesis 11:4 *for himself, even if he has to do it by means of the Devil's lake of truth/pint of poison.* See ***Postscript***.
5. The 1611 Holy Bible is ***“the word of a king”*** Ecclesiastes 8:4 in English. It can be turned into 1st century Greek by reverse translation but the result is not the original nor is it authoritative because ***“God is finished with it.”*** See *In Awe of Thy Word* p 956. It would simply picture the original for specialist studies, with no power at all.
6. The 1611 Holy Bible *in English* is the language of the End Times. See *In Awe of Thy Word* pp 19ff. Any language may have ***“the words of the LORD”*** Psalm 12:6 if ***“It is turned as clay to the seal”*** Job 38:14 of the 1611 Holy Bible that should be the standard for all non-English translations. See purebiblepress.com/bible/ and *A Brief Analysis of Missionary Authority* by Jonathan Richmond *Bible Believer's Bulletin* August 2013 p 6. That is a further blessing from the Author of the 1611 Holy Bible in addition to superseding the Greek so-called.
7. If that is how God perceives His sevenfold purified Textus Receptus today, the sevenfold purified 1611 Holy Bible, as this writer believes that He has, then all would-be 1611 Holy Bible clarifiers, correctors, improvers etc. by means of the Greek, so-called, should pay careful attention to the following warning from a *king*, no less. Cruel and unusual punishments are no more where the 1611 Holy Bible has held sway but an offender still fossicking ***“for words buried in haunted Greek graveyards”*** *In Awe of Thy Word* p 544, can still be hung out to dry and his ministry still downgraded by the Offended Party into ***“the dross of silver”*** Ezekiel 22:18 and ***“the refuse of the wheat”*** Amos 8:6. ***“The word of a king”*** Ecclesiastes 8:4 follows.

Ezra 6:11: ***“Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.”***

Postscript – How the Poison is Spread

www.bereaninternetministry.org/King%20James%20Bible.html item by Pastor Kelly Sensenig

First comes *the differentiation* between pure and corrupt scripture sources, presented with vivid and indeed helpful graphics. Who could doubt the presenters? *“No doubt but ye are the people, and wisdom shall die with you”* Job 12:2.



Then comes *the declaration*: *This assembly will not allow any Bible to be used in the pulpit or teaching ministry other than the authorized King James Version.* Who could doubt the declarers?

Followed by *the disclaimer* and *the denial*, emphases in original, this writer's remarks in braces []:

...we must also reject the teaching of those "KJV-only" proponents (Peter Ruckman and Gail Riplinger) who claim that the English of the KJV is inspired and superior to the underlying Hebrew and Greek texts of the KJV. This is an erroneous position and error that is rejected by most loyal King James followers, Dr. Waite, being one of them, who stated: "God Himself did not 'breathe out' English, or German, or French, or Spanish, or Latin, or Italian. He did 'breathe out' Hebrew/Aramaic, and Greek" (Waite, *Defending the King James Bible*, p. 246). Of course, Dr. Waite is not saying that our English King James Version lacks inspiration [he is], what he is referring to is that...[no-one] can one claim that every word in the English of the KJV is inspired in the same way, as the autographs (without flaw and error) [Did not the Holy Ghost give the word of God at first in the mother-tongue of the nations to whom it was addressed? Why do you speak against the Holy Ghost? – John Wycliffe, *John Wycliffe: The Dawn of the Reformation* pp 45-46], or the descendent manuscripts in the original Hebrew and Greek text, which also preserve the inspired text [unidentified]. **The English does not correct the languages; the languages correct the English** [the 1611 Holy Bible lacks inspiration]. In a similar way, **the Greek at times corrects the translators** [the 1611 Holy Bible lacks inspiration]; **the translators do not correct the Greek** [the 1611 Holy Bible lacks inspiration]...Inspiration and preservation specifically applies to the Hebrew and Greek texts - not a certain type of English language [the 1611 Holy Bible lacks inspiration]. Think of it this way; if the 1611 King James Bible with its English was the only inspired Bible, then those versions before 1611 (Tyndale's English version and all other Bible versions with a Received Text base) were not God's Word and the Church did not possess the truth until 1611. Those living in 1610 did not have the Bible. This is a rather silly and unlearned position [the same must apply to the Textus Receptus Editions in the figure. The writer ignores this]...As stated previously, **the Greek corrects the English, the English does not correct the Greek** [which Greek edition?]. In spite of the conclusions of the King James Only Movement, there is no such thing as double inspiration (the translators of the 1611 King James Version were inspired and the English of the King James Version is inspired) [See Isaiah 53:7/Acts 8:32]. However, we do believe that...we possess an inspired Bible that has been accurately copied and passed down to us through the transmission process [Bible unidentified].

Thereby *the deceivers* (supposedly indubitable) *dupe* the victims who are as **"children, tossed to and fro...by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"** Ephesians 4:14. A shock awaits the deceivers who forsook **"the word of a king"** Ecclesiastes 8:4. At **"the judgment seat of Christ"** Romans 14:10 **"their folly shall be manifest unto all men"** 2 Timothy 3:9.