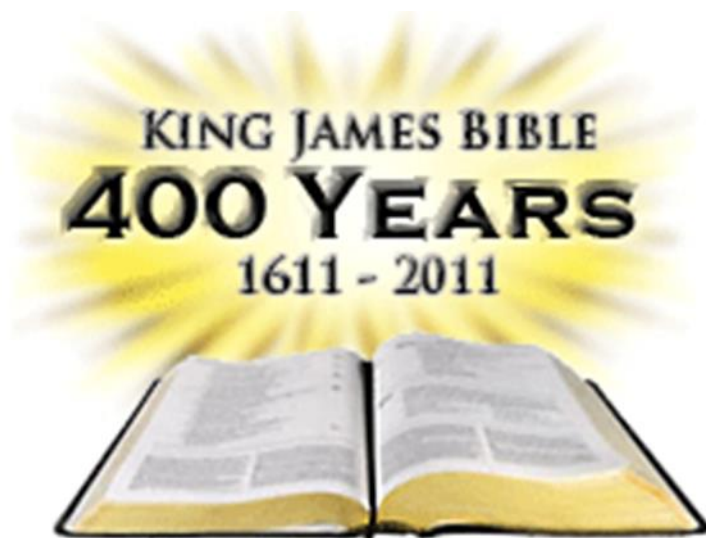


Why I Still Use the King James Bible

(In Layman's Terms)



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Pastor Kelly Sensenig

Today there are a plethora of English translations that are used by many Christians. However, which English version can be trusted above other English versions of the Bible? Many Christians believe there is no such thing as a “better translation” and base their choice of a Bible version solely on personal preference, much like choosing a car to drive. However, this should not be the case with Bible translations. This is because the King James Version leads the way in Bible translation and comes from a long history of inspired and preserved textual readings which have been transmitted to the Church down through the centuries.

There are three reasons why I still use the King James Version.

1. **Because of the INSPIRATION of the CORRECT Hebrew and Greek texts underlying the King James Bible.**



Bible translations should be measured by the standard of inspiration. I say this because not all Bible translations maintain a high standard of inspiration in their words. This is because they delete certain words which should appear in the text or change the meaning of certain words. The Bible teaches its own inspiration which means that the words recorded in the Bible, which have been providentially passed down to us, come from the very breath of God.

2 Timothy 3:16

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

2 Peter 1:20-21

“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

J. I. Packer states:

“Inspiration is to be defined as a supernatural, providential influence of God’s Holy Spirit upon the human authors which caused them to write what He wished to be written for the communication of the revealed truth to others.”

Here is the point. If we believe in verbal inspiration, that every word of God is inspired, (“All scripture is given by the inspiration of God” – 2 Tim. 3:16), not just the concepts, ideas, and doctrines, then we will want to espouse an English translation *that has kept all of these inspired words* for our profit and learning. This would be the King James Bible since it follows two commonly Received Texts of Hebrew and church history which are the Masoretic Text (Hebrew text) and the Received Text (Greek Text). These two texts have been passed down through the course of Hebrew and church history, maintaining all the inspired textual readings that God intended to give to the Church.

So, the matter of inspiration is important in the translation debate. This is not to say that all the words in Bible translations outside the KJV are not inspired. Many of them do reflect a Received Text basis. However, there are many deletions of inspired words which are the result of following a different Greek text. This then effects inspiration and the words God intended to give to us. The Westminster Confession of Faith reads that the original language of Scriptures was “immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic.” Yes, God has kept pure His Word down through the ages so that we can conclude that the Bible is still the inspired Word of God since it contains the very Words of God. However, since all other Bible translations, other than the KJV, do not contain all of God’s inspired words, which will be brought out in the next point, the matter of inspiration is important when talking about translations of the Bible.

God initially and uniquely worked through the apostles (2 Pet. 1:21) and then through the early church Christians to identify and preserve the Word of God (2 Tim. 4:13; Eph. 2:20; 1 Cor. 13:10). He later worked through believing editors and publishers to preserve and purify His Word which had become fragmented throughout the passing years and was in need of RECONFIRMATION. God has given us commonly Received Hebrew and Greek Texts, which were texts that were unanimously accepted and superintended by meticulous Hebrew scribes and early Christians, which enable us to have confidence in both the inspiration and preservation of God’s words in our King James Bible.

HEBREW

First, there is the Hebrew Text (Old Testament). Since the Masoretic Text was the only Hebrew text used for the entire Old Testament for hundreds of

years, we know that this is the place where God has chosen to preserve His Word. As we study history, we see the constant care and providential protection of these ancient Jewish writings, which eventually became known as a Masoretic text tradition, since the Hebrew words were copied by Hebrew scribes, known as Masoretes (7th-10th centuries), who were directly responsible for preserving the sacred Hebrew writings. They followed a particular text tradition that was copied and preserved in ancient manuscripts down through the centuries (Deuteronomy 31:24-25; Rom. 3:1-2).

Hebrew scribes in the Christian era eventually became known as Masoretes (meaning "tradition" in Hebrew). The Masoretic scribes followed the Hebrew "text tradition" which was historically passed down by Jewish scribes since the days of Moses. From A.D. 500-1000 the Masorete scribes recorded this Hebrew



text. They did not depart from the Hebrew text and opt for other writings in place of the traditionally accepted Hebrew readings. Therefore, they were Masoretes or traditionalists. No copying of the Hebrew Old Testament took place between the time of our Lord and when the Masorete school began in Tiberius in A.D. 500. They meticulously began to copy down the ancient Hebrew text.

The copies of the sacred Hebrew Text might be viewed as the "Received Text" of the ancient Hebrew Scriptures which were copied, guarded, and passed along throughout the generations of Jewish history. The history and blessing of God upon this specific Hebrew text cannot be underestimated. God in His providence has allowed us to receive a pure text, free from contamination, which has been handed down to us from the Jewish people. In one sense, the Masoretic Text may be thought of as the Textus Receptus (Latin for received text) of the Old Testament. In fact, some scholars have referred to it as such. Like the Textus Receptus of the New Testament, the Masoretic Text is based on the majority of Hebrew manuscripts and reflects the Traditional Text used. Although there are differences found in some Masoretic Texts, these differences are minor and usually deal with orthography, vowel points, accents, and divisions of the text.

The Ben Chayyim Masoretic text was the uncontested text of the Old Testament for over four hundred years. However, in 1937, Kittel changed this Hebrew text from the Ben Chayyim to the Ben Asher text. The Ben Asher text was based on a text call the Leningrad Manuscript (B19a; also called simply L), which was dated around 1008 A. D. Using the peculiar logic of that day, which believed that older must always be better, Kittel published his 1937 edition based on this "older" text. His 1937 edition had about 20,000 changes (some of them minor while some changes more significant) from the Ben Chayyim text.

Below are some notable differences between the Masoretic (Ben Chayyim) and Kittle (Ben Asher) Text represented in the modern versions which Kittle followed. Don't get you Bens mixed up!

Verse	Ben Chayyim	Rudolph Kittel
1 Kings 20:38	"ashes upon his face"	"bandage over his eyes"
Proverbs 8:16	"all the judges of the earth"	"all who judge rightly"
Isaiah 10:16	"Lord"	"LORD"
Isaiah 27:2	"vineyard of red wine"	"pleasant vineyard"
Isaiah 38:14	"LORD"	"Lord"
Ezekiel 30:18	"Be darkened"	"Be held back"
Zephaniah 3:15	"see evil"	"fear evil"
Malachi 1:12	"table of the LORD"	"table of the Lord"

The Kittle text (an alleged revision of the Masoretic Text) is based upon Ben Asher's text and is displayed with many other suggested footnote changes that do not follow the traditional Hebrew text. The same is true with the Stuttgart edition of BIBLIA HEBRAICA (1967-77), based upon the Leningrad Codex, published by the German Bible Society, with all of their suggested footnote changes in addition to Kittles. It was edited by Paul Kahle who added more changes. One must understand that these critical editions of the Hebrew text are similar to the Critical editions of the Greek text - they are corrupted and do not follow the commonly received textual readings.

In the following passages, the indicated translations depart from all Hebrew manuscripts in order to side with the **Septuagint/LXX (Greek translation of the Old Testament)** which the modern Bible versions sometimes follow over the God-

ordained Hebrew Masoretic Text. The texts followed by the translators are noted in the footnotes of the verses:

- Genesis 47:21 (NIV, ESV) Genesis 49:10 (NIV, ESV)
- Exodus 14:25 (NASB, ESV)
- Deuteronomy 11:14-15 (NASB 1995, ESV); 30:16 (ESV); 32:43 (ESV)
- Judges 14:15 (NASB, NIV, ESV); Judges 16:13-14 (NASB, NIV, ESV)
- 1 Samuel 1:24 (NASB, NIV, ESV); 2:33 (ESV); 9:25 (ESV); 9:26 (ESV)
- 1 Samuel 10:1 (ESV); 13:15 (ESV)
- 2 Samuel 7:16 (NASB, NIV, ESV); 15:7 (NIV, ESV); 15:8 (NIV); 24:13 (NIV, ESV).

The LXX (Greek Version of the Old Testament) also contains various errors or discrepancies over the kings.

Septuagint Discrepancies Among the Kings		
I KINGS	HEBREW TEXT	SEPTUAGINT
15:9 Asa	20th of Jeroboam	24th of Jeroboam
16:8 Elah	26th of Asa	20th of Asa
16:15 Zimri	27th of Asa	not given
16:29 Ahab	38th of Asa	2nd of Jehoshaphat
22:41 Jehoshaphat	4th of Ahab	11th of Omri
II KINGS		18th of Jehoshaphat
1:17 Joram	2nd of Jehoram	Jehoshaphat
8:16 Jehoram	8 years of reign	40 years of reign

THE DEAD SEA SCROLLS

Until the middle of the twentieth century, there was no controversy regarding the existing copies of the Masoretic Hebrew text as to their faithful representation of the original autographs. But the oldest copies in existence dated only to about the ninth century A.D. This is because the Jews would not allow tattered and worn copies of Scripture to be kept. The well-used copies were always respectfully buried and therefore discarded. However, in 1947, the Dead Sea Scrolls were discovered. These scrolls contained copies of the Hebrew Text of the Old

Testament and were determined to have come from the second to the fourth centuries A.D. This would make them much older than other existing copies and date them prior to the recording and development of the Masoretic text. These older manuscripts in many cases agree with the traditional Hebrew text contained in the Masoretic text but differed from it in some other cases. The differences raised questions about the integrity of the Masoretic text.

Should the Masoretic text be rejected considering some of the findings in these older manuscripts? The key thing to remember is that there was no controversy throughout the Christian era among Jews, or among Christians, about the preservation of the Hebrew text until after the discovery of the Dead Sea Scrolls in 1947. The origin of this different Hebrew text type that showed up in the Dead Sea Scrolls is uncertain. No one had seen these scrolls for about 1700 years. No one knows for sure how they came to be hidden in the caves where they were found. However, the origin of the traditional Hebrew text type that is preserved in the Masoretic text has a long-proven history.

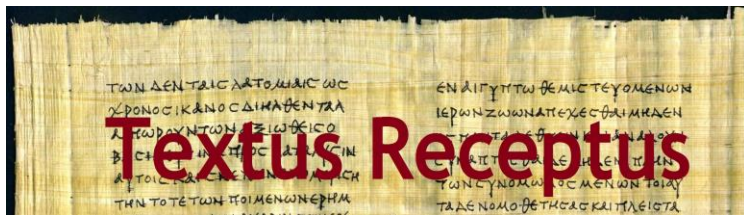
We should ignore those texts that disagree with the long history of the Masoretic text. Why? It's because God would not hide the true text of the Old Testament for about 1700 years and allow His people to rely on a corrupted text for so long, if His desire was to preserve His word and make it available to His people. In summary, the Masoretic Text is the true text, not the Dead Sea Scrolls, even though the Scrolls are more than a thousand years older. Furthermore, we must remember that both the Septuagint, Dead Sea Scrolls, and even the Leningrad manuscript reveal an amazing consistency with the Masoretic Text, which is where God has preserved His Word, reassuring us that God was indeed divinely and sovereignly protecting His Word and Words through thousands of years of copying and translating.

Second, there is the Greek Text (New Testament). The real significant differences between the King James Version and other Bible translations occur in the Greek texts that are used to translate the New Testament. This inspired Greek text behind the King James Bible has been called the **Traditional** (a commonly used text), **Historic** (a text used throughout the history of the church), **Byzantine** (the text associated with Constantinople and the Byzantine period of history), **Antiochan Syrian** (the text that was associated with Antioch in Syria in

The word "GREEK" is written in a bold, teal, sans-serif font. The letter "G" is stylized with a circular graphic element consisting of concentric lines, resembling a globe or a target.

300 A.D. and the school of Antioch), **Majority** (originally encompassing the majority of manuscripts), **Preserved** (the specific text providentially preserved by God), **Reformation** (the text used by the Reformers and throughout the Reformation period), and **Ecclesiastical** or **Church** Text (the text used by the vast majority within the church).

Inspiration is found in a text tradition (Masoretic, Received, Majority, Byzantine, Antiochan, Traditional, Ecclesiastical, Historical, Reformation, Church, and Preserved Text). It's from this Church Text, which has been passed down through the centuries, that we possess God's inspired Word and Words. The King James Version contains the Hebrew Masoretic Text base for the Old Testament and the Received Text for the New Testament. *God gave us inspired words reflected in the correct Hebrew and Greek texts and therefore we should seek an English translation that has passed down these inspired words to us throughout the generations of the Church.* This is none other than the King James Version.



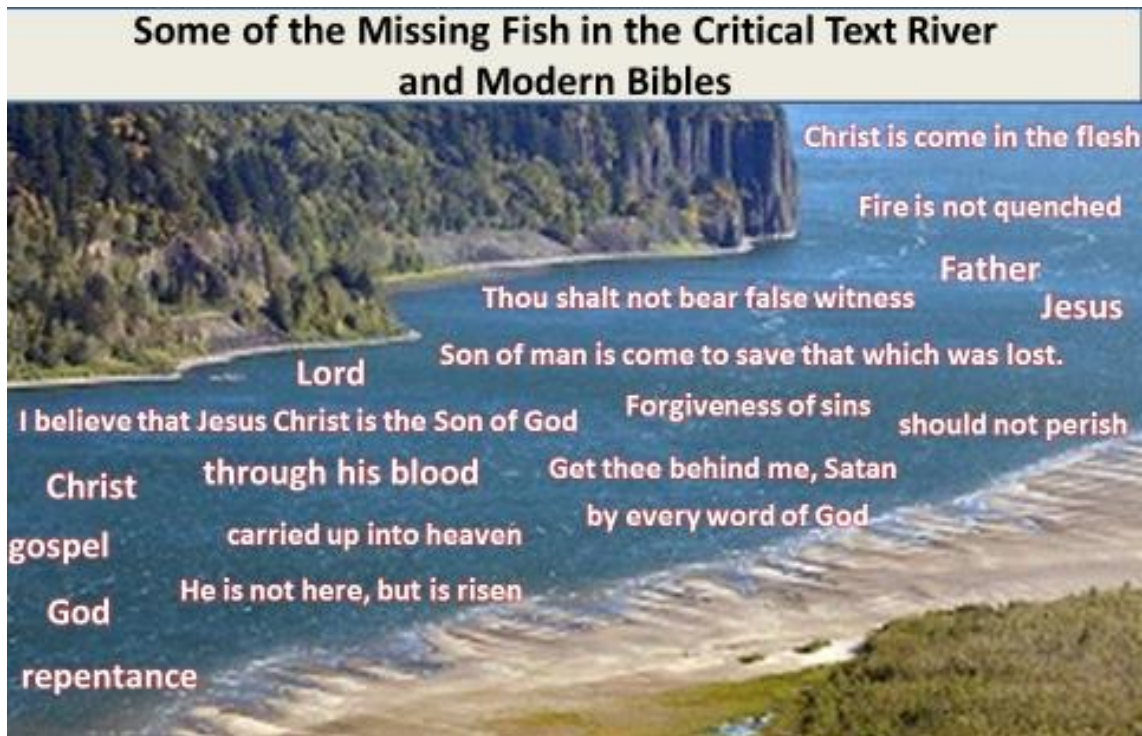
Of course, the Received Greek Text (the basis of the KJV), later known as the "Textus Receptus" (Latin: "You have therefore the text now

received by all") did not come into existence until about 1,600 years after the early days of the Church. However, the thousands of fragmented manuscripts supporting it, which we possess today, along with other ancient versions and lectionaries, certainly prove that a standard text existed long before the days of Erasmus, Stephanus, and Beza and Elziver brothers who CONFIRMED the Church Greek text known as the Textus Receptus, or Received Text, when recording the findings of their Greek manuscripts. It was a text that already had a long and rich history of use behind it. Again, these men did not CREATE this text but CONFIRMED it even as the Church did down through the previous centuries.

Yes, God's people possessed His Word prior to the rise of printed Bibles (the Word of God exists before the 1611 KJV!); however, God's Word was often not accessible to everyone on an individual basis, was hand copied, and was only available in the Latin language (the Latin Vulgate of Jerome which had a different textual base), making it very difficult if not impossible for people to know and disseminate. Having God's Word available to the public in the language of the

common man, English, would have meant disaster to the Church of Rome. No longer would they control access to the Scriptures.

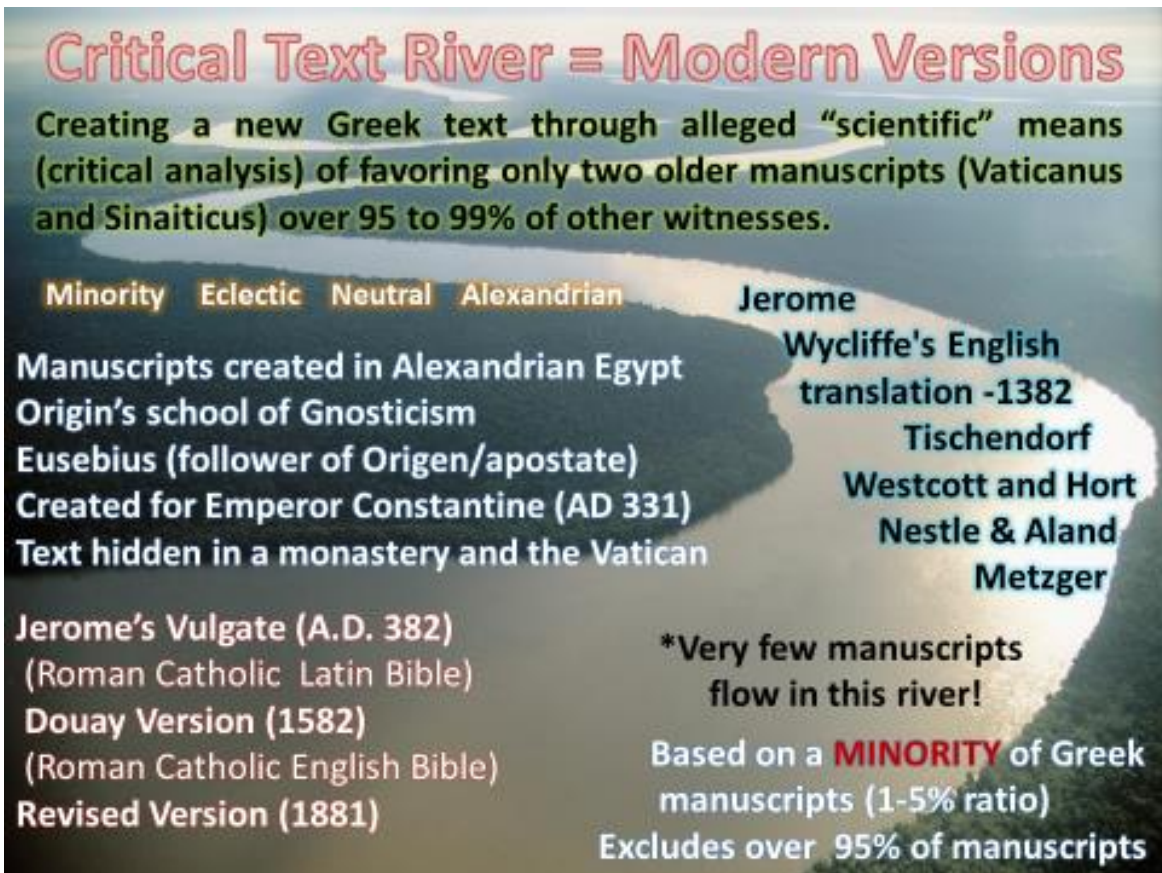
Added to the inspiration issue (the basis of our first point) is whether the translation follows what is termed a “formal equivalency” (a literal word-for-word translation as much as possible) as opposed to a “dynamic equivalency” (a translation that does not seek a word-for-word translation). Dynamic equivalency describes what the translators think a text means. It is considered “dynamic” because it gives latitude to change the wording in order to convey the perceived sense by the translator. Of course, the King James Version not only seeks to translate literally, it also translates from the proper stream of Greek manuscripts, which represent the Ecclesiastical or Church Text. A literal word-for-word translation is important but it’s also important that you are translating from the right Greek text! The modern Bibles come from a different stream or river of Greek manuscripts, mainly two, which form a Greek Text that does not reflect traditional readings. In fact, many words, verses, and entire sections of the Bible are either missing or questioned as being authentic.



A stream cannot rise higher than its source. Since other Greek manuscripts and texts were tainted and corrupted, then even a perfect transmission of these texts would only serve to preserve the mistakes and errors found in these texts. This is exactly what we see and possess today in translations outside the KJV.

Of course, not everything in the modern-based versions is corrupt. A person can understand doctrine and be saved through preaching and teaching that comes from Bible translations other than the KJV. However, corruption is very apparent in some of the Biblical texts found in other Bible versions and out of respect for maintaining and espousing all of God’s inspired words, and the preservation of all God’s Words, I still use the KJV.

Next is a chart that represents the polluted river of Greek manuscripts that were used for the creation of modern Bible versions.



The Greek text behind the translation of the modern versions is referenced in various ways. Below are the names of this text and why the name was assigned to this specific Greek text.

- **Critical Text** because it was supposedly a more scientific analysis of the large number of textual variants in the manuscripts that were used to compose it, which resulted in a more critical overview of the Greek text, abandoning many traditional readings of the Received Text.

- **Neutral Text** because it did not represent any other existing text type. Also, it was believed that it was not providentially blessed by God and therefore could be treated like any other written document. Hence, it was considered to be neutral in text type and in respect to its non-providential recorded words.
- **Eclectic Text**, which means to compare all manuscripts in order to discern the correct reading. This is certainly an unwarranted title given to this Greek text. This is because out of bias and favoritism, Westcott and Hort selected the Alexandrian manuscripts because of their early date and location. They ignored almost 95% of the other manuscripts and readings which backed the Received Text. Of course, this was not *eclecticism* but *elimination* for the sake of getting their way! They made up their own rules and got away with them by advancing the theory that the date and quality of the manuscripts is more important than the number of manuscripts.
- **Minority Text** because it was created by following the readings of a minority of manuscripts (5% of existing manuscripts and for some readings only 1% of manuscript evidence).

But there is another reason why I still use the King James version.

2. Because of the **PRESERVATION** of the **CORRECT** Hebrew and Greek texts of the King James Version.

Psalm 12:6-7 declares:

“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.”



1 Peter 1:23-25 adds:

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

When we begin to DENY that inspiration, inerrancy, and infallibility are carried over or passed along (preservation) in the copies of the Hebrew and Greek texts, which in return are reflected in our Bibles, we CAST DOUBT on God's Word, or we cast a dark shadow over God's Word, instead of promoting maximum certainty that we have God's eternal truth and words.

Samuel C. Gipp wrote:

"It is somewhat confusing and unexplainable that a person could claim that God could not use sinful men to *preserve* His words when all fundamentalists believe that he used sinful men to write His *inspired* words. Certainly a God who had enough power to inspire His words would also have enough power to preserve them. I highly doubt that He has lost such ability over the years. Why would God inspire the originals and then lose them?"

We should be convinced of the providential preservation of Scripture. This doctrine is required by the teaching of Scripture. It begins with *inspiration* (2 Tim. 3:16; 2 Pet. 1:20-21; 1 Thess. 2:13) and moves to *preservation* (Ps. 12:6-7; 119:89, 160; Isa. 40:8; Matt. 5:18; 1 Pet. 1:23-25). Without God's providential preservation of the Scriptures, the doctrine of verbal-plenary (word by word) inspiration would be virtually meaningless. Without preservation we would never be sure we have the inspired words! What good is an originally inspired Bible if all that we now possess are corrupt and misleading editions of the Greek and Hebrew texts? The doctrine of preservation removes these doubts.

God, by His singular care and providence has kept His word pure in all ages. In other words, God has exercised a special, providential control over the copying of the Scriptures and the preservation and use of the copies, so that trustworthy representatives of the original text have been available to God's people in every age. God in His providence has confirmed His Word and Words progressively and perfectly down through the centuries in a Traditional Text. The preservation of God's Word is clearly revealed through a commonly received Hebrew and Greek text tradition (specific texts received by the Jews and the Church). God has preserved the very words of Scripture (the autographs) by a process of purification and refining throughout the centuries of copying manuscripts and printing Traditional Text Bibles (the apographs - copies of the originals).

Inspiration was a one-time miraculous act of God (2 Tim. 3:16; 2 Pet. 1:21) but preservation was a process God used to protect His Word through the ages. Psalm 12:6 speaks of God's Word being absolutely pure and therefore God is committed to keeping it pure through a process of refinement and purification in the history of a Received Text. Although man was not perfect in recording God's words through the copying of manuscripts and printing process, God has providentially overruled (Isa. 46:10-11) the human element of imperfections, mistakes, and errors, not by eliminating them, but maintaining His words despite these mistakes in translation.

God overruled various glitches and errors in the transmission process in order to maintain and preserve His original words in the Hebrew, Aramaic, and Greek Traditional Texts throughout the imperfect transmission process (John 16:13). Furthermore, as these texts (Hebrew Masoretic, Aramaic, and Greek Textus Receptus) have been ACCURATELY RECORDED AND REFLECTED in the Authorized Version, we can conclude that our King James Bible is inerrant (without error in relation to its stated facts, miracles, doctrines, historical records, genealogies, geography, science, dates, the creation account, Flood, etc.), infallible (incapable of error), and inspired (verbally = to every word and plenary = equally and entirely throughout its 66 books).

The King James Version or “Authorized Version” of the Bible first published in 1611 under the authority of England’s King James (hence the designation, “Authorized”) has been the beloved Bible passed down through many years. The King James Version follows the traditional and commonly received Hebrew and Greek texts (even a few Aramaic texts) that were passed down from one generation to the next. They were traditionally received texts that were accepted by both the Hebrew saints and Christians of the Church era. These combined texts later became known as the Church Text because of the traditional readings of both Hebrew and Greek that were accepted throughout the history of the Church.

An English translation must be faithful to the preservation of Scripture, maintaining Received Text readings, which have been used throughout the history of the church. All English Bibles prior to the 20th century, since Tyndale's first New Testament (1526), were based on the Textus Receptus (The Bible text received by all). These include Miles Coverdale's Bible (1535), Matthew's Bible (1500-1555), The Great Bible (1539), The Geneva Version (1560 – the version the

pilgrims brought to the New World when they landed at Plymouth Rock), The Bishops' Bible (1568), and then the King James Version (1611).



Ancient Versions also followed the same readings of the Textus Receptus. These versions include: The Peshitta Version (AD 150), The Italic Bible (AD 157), The Waldensian (AD 120 & onwards), The Gallic Bible (Southern France) (AD177), The Gothic Bible (AD 330-350), The Old Syriac Bible (AD 400), The Armenian Bible (AD 400 There are 1244 copies of this version still in existence.), The Palestinian Syriac (AD 450), The French Bible of Oliveton (AD 1535), The Czech Bible (AD 1602), The Italian Bible of Diodati (AD 1606), The Greek Orthodox Bible (Used from Apostolic times to the present day by the Greek Orthodox Church).

To put it simply, the KJV was the caboose in a long train of versions and Received Text Bibles that brought the progressive revelation of God's Traditional and Received Text to a culmination and end. This is because the Received Greek Text had already been purified for the days of the Reformation. In short, the King James Version accurately reflected this purified Traditional Text that God had progressively revealed throughout history.

All other English versions which followed the King James Version (Revised Standard Version, American Standard Version, New American Standard Version, New International Version, English Standard Version, etc.), have not *preserved* traditional text readings and have departed from many words, phrases, verses, and passages due to adapting a critical approach to the Word of God while following a different Greek textual basis. The King James Bible preserves the inspired readings while other Bible versions take them out or put them in question. This is why I still use the King James Bible.

Two German rationalists, Westcott and Hort, who invented a new Greek text when following different Greek manuscripts, took their pens and crossed out many words and verses of the Bible that were originally based upon the Received or Traditional Text which the Church had followed for eighteen centuries. Instead of revising the Authorized King James Version textual readings, these two men built a

new version based upon faulty Greek manuscripts, which were never accepted by the true Church.

Below are some of the more major deletions that are reflected in the modern Bible versions. They are alarming! The text shown here is the King James Version. Words, sentences, or entire verses in **bold face** illustrate portions that have been removed from the text underlying the KJV New Testament. Not all modern versions are the same. Sometimes the ESV will include a word the NIV doesn't, or the NASB might omit a phrase the NIV and NRSV both retain, etc... but for the most part, the examples below represent nearly all of the popular modern versions. This list is not comprehensive; it is just a sample! The modern critical text that forms the basis for all modern versions omits the equivalent of the entire books of 1st and 2nd Peter. Many supporters of the Westcott and Hort position behind other Bible translations reassure us that they are not trying to hide anything from us when removing phrases, words, and partial chapters of the Bible. We disagree with such talk. Facts are stubborn things!

Matthew	
1:25	And knew her not till she had brought forth her firstborn son: and he called his name JESUS.
5:44	But I say unto you, Love your enemies, bless them that curse you , do good to them that hate you, and pray for them which despitefully use you, and persecute you;
6:13	And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
6:33	But seek ye first the kingdom of God , and his righteousness; and all these things shall be added unto you.
8:29	And, behold, they cried out, saying, What have we to do with thee, Jesus , thou Son of God? art thou come hither to torment us before the time?
9:13	But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
12:35	A good man out of the good treasure of the heart bringeth forth good

	things: and an evil man out of the evil treasure bringeth forth evil things.
13:51	Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.
15:8	This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
16:3	And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
16:20	Then charged he his disciples that they should tell no man that he was Jesus the Christ.
17:21	Howbeit this kind goeth not out but by prayer and fasting.
18:11	For the Son of man is come to save that which was lost.
19:9	And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
19:17	And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.
20:7	They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
20:16	So the last shall be first, and the first last: for many be called, but few chosen.
20:22	But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.
23:14	Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

25:13	Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
27:35	And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.
28:9	And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
Mark	
1:14	Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
1:31	And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
2:17	When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
6:11	And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.
6:16	But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.
7:8	For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
7:16	If any man have ears to hear, let him hear.
9:24	And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
9:42	And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
9:44	Where their worm dieth not, and the fire is not quenched.
9:46	Where their worm dieth not, and the fire is not quenched.

9:49	For every one shall be salted with fire, and every sacrifice shall be salted with salt.
10:21	Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross , and follow me.
11:10	Blessed be the kingdom of our father David, that cometh in the name of the Lord : Hosanna in the highest.
13:14	But when ye shall see the abomination of desolation, spoken of by Daniel the prophet , standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
13:33	Take ye heed, watch and pray : for ye know not when the time is.
14:68	But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
15:28	And the scripture was fulfilled, which saith, And he was numbered with the transgressors.
16:9-20	Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and

	preached every where, the Lord working with them, and confirming the word with signs following. Amen. <i>(typically marginalized or set in brackets. Footnotes in NIV are patently false.)</i>
Luke	
1:28	And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.
4:4	And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
4:8	And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
4:41	And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.
7:31	And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
9:54-56	And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.
11:2-4	And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
11:29	And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.
17:36	Two men shall be in the field; the one shall be taken, and the other left.
21:4	For all these have of their abundance cast in unto the offerings of God:

	but she of her penury hath cast in all the living that she had.
22:31	And the Lord said , Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:
22:64	And when they had blindfolded him, they struck him on the face , and asked him, saying, Prophecy, who is it that smote thee?
23:38	And a superscription also was written over him in letters of Greek, and Latin, and Hebrew , THIS IS THE KING OF THE JEWS.
23:42	And he said unto Jesus, Lord , remember me when thou comest into thy kingdom.
24:6	He is not here, but is risen : remember how he spake unto you when he was yet in Galilee,
24:40	And when he had thus spoken, he shewed them his hands and his feet.
24:49	And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem , until ye be endued with power from on high.
24:51	And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
John	
1:14	And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
1:27	He it is, who coming after me is preferred before me , whose shoe's latchet I am not worthy to unloose.
3:13	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
3:15	That whosoever believeth in him should not perish , but have eternal life.
4:42	And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ , the Saviour of the world.
5:3-4	In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a

	certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
6:47	Verily, verily, I say unto you, He that believeth on me hath everlasting life.
6:69	And we believe and are sure that thou art that Christ, the Son of the living God.
11:41	Then they took away the stone from the place where the dead was laid . And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.
16:16	A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father .
17:12	While I was with them in the world , I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Acts

2:30	Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
7:30	And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.
7:37	This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear .
8:37	And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
9:5-6	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.

10:6	He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.
16:31	And they said, Believe on the Lord Jesus Christ , and thou shalt be saved, and thy house.
17:26	And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
20:25	And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God , shall see my face no more.
20:32	And now, brethren , I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
23:9	And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.
24:6-8	Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.
24:15	And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead , both of the just and unjust.
28:16	And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.
28:29	And when he had said these words, the Jews departed, and had great reasoning among themselves.
Romans	
1:16	For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1:29	Being filled with all unrighteousness, fornication , wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
8:1	There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
9:28	For he will finish the work, and cut it short in righteousness : because a short work will the Lord make upon the earth.
10:15	And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace , and bring glad tidings of good things!
11:6	And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
13:9	For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness , Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
14:21	It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
15:29	And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.
16:24	The grace of our Lord Jesus Christ be with you all. Amen.
1 Corinthians	
1:14	I thank God that I baptized none of you, but Crispus and Gaius;
5:7	Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us :
6:20	For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
7:5	Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

10:28	But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:
11:24	And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
11:29	For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
15:47	The first man is of the earth, earthy: the second man is the Lord from heaven.
16:22-23	If any man love not the Lord Jesus Christ , let him be Anathema Maranatha. The grace of our Lord Jesus Christ be with you.
2 Corinthians	
4:6	For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
5:18	And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
11:31	The God and Father of our Lord Jesus Christ , which is blessed for evermore, knoweth that I lie not.
Galatians	
1:15	But when it pleased God , who separated me from my mother's womb, and called me by his grace,
3:1	O foolish Galatians, who hath bewitched you, that ye should not obey the truth , before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
3:17	And this I say, that the covenant, that was confirmed before of God in Christ , the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
4:7	Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ .
6:15	For in Christ Jesus neither circumcision availeth any thing, nor

	uncircumcision, but a new creature.
6:17	From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus .
Ephesians	
3:9	And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ :
3:14	For this cause I bow my knees unto the Father of our Lord Jesus Christ ,
5:30	For we are members of his body, of his flesh, and of his bones .
6:1	Children, obey your parents in the Lord : for this is right.
6:10	Finally, my brethren , be strong in the Lord, and in the power of his might.
Philippians	
3:16	Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing .
Colossians	
1:2	To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ .
1:14	In whom we have redemption through his blood , even the forgiveness of sins:
1:28	Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus :
2:11	In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
3:6	For which things' sake the wrath of God cometh on the children of disobedience :
1 Thessalonians	
1:1	Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you,

	and peace, from God our Father, and the Lord Jesus Christ.
2:19	For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
3:11	Now God himself and our Father, and our Lord Jesus Christ , direct our way unto you.
3:13	To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.
2 Thessalonians	
1:8	In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ :
1 Timothy	
1:17	Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.
3:16	And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
4:12	Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit , in faith, in purity.
6:5	Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.
2 Timothy	
1:11	Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
4:1	I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
4:22	The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.
Titus	
1:4	To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Philemon	
1:6	That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus .
1:12	Whom I have sent again: thou therefore receive him , that is, mine own bowels:
Hebrews	
1:3	Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
2:7	Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands :
3:1	Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
10:30	For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord . And again, The Lord shall judge his people.
10:34	For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
11:11	Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
1 Peter	
1:22	Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
4:1	Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;
4:14	If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but

	on your part he is glorified.
5:10-11	But the God of all grace, who hath called us unto his eternal glory by Christ Jesus , after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.
2 Peter	
2:17	These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever .
1 John	
1:7	But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
2:7	Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning . The old commandment is the word which ye have heard from the beginning.
4:3	And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
4:9	In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
4:19	We love him , because he first loved us.
5:7-8	For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.
5:13	These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.
Jude	
1:25	To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Revelation

1:8	I am Alpha and Omega, the beginning and the ending , saith the Lord, which is, and which was, and which is to come, the Almighty.
1:11	Saying, I am Alpha and Omega, the first and the last: and , What thou seest, write in a book, and send it unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
2:13	I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.
5:14	And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever .
6:1	And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see .
11:17	Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.
12:12	Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
12:17	And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ .
14:5	And in their mouth was found no guile: for they are without fault before the throne of God .
16:17	And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven , from the throne, saying, It is done.
20:9	And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God

	out of heaven, and devoured them.
21:24	And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

Important words like "**Lord**", "**Jesus**", "**Christ**", "**blood**", "**repent**", and "**hell**" which are found in the King James Version are omitted many times in other Bible translations. References to Jesus as "**Lord**" (the Lordship of Jesus Christ) have been taken away in **thirty-nine places**. The title "**Christ**" has been eliminated in **fifty-two** places. The name of "**Jesus**" has been eliminated in **eighty-seven** places. In all, about **178 references to Jesus by name**, referencing Him as **Lord**, or as **Christ**, have been deleted. Furthermore, **617 words spoken by Jesus Christ** have been deleted. The omitting of 2,886 Greek words in the Critical Text (not found in all other Bible translations except the KJV) is the equivalent, in number of English words involved, of dropping out the entire books of 1 and 2 Peter. Furthermore, omitting 2,886 Greek words which is equivalent in English to DROPPING OUT THE ENTIRE BOOKS OF 1 PETER AND 2 PETER must get our attention!

Do these deletions bother you? They should! These are some of the more common deletions found in modern Bible versions. An English translation must be faithful to the inspiration (our first point) and preservation of the Word of God (our second point) by containing all of God's inspired Words and not deleting or doubting the authenticity and inspiration of words, phrases, and entire Bible passages. Are these words important? Yes, all of God's words are important.

The Bible says "Thou shalt not bear false witness" (Romans 13:9). This verse is strangely missing in the modern versions! God holds His Word above His name. "For thou has magnified thy word above all thy name" (Ps. 138:2). It's that important to God and it should be that important to us as well! We should not be indifferent about the "contents" of the Bible but possess an undying loyalty to preserve the correct readings that have been accepted by Christians down through the centuries. Words are important since the Bible is not the "word of men" but the "word of God" (1 Thess. 2:13) and also the words of God (2 Tim. 3:16 – "all scripture"). This means that every word is important and is equally inspired. It's a serious matter to strike out God's eternal Word for the sake of irrational, unscientific, and biased arguments against the Received Text.

The King James Bible is the result of a preserved text of Scripture. To depart from this historic Greek text for a new critical Greek Text (Westcott and Hort text), constructed by higher criticism, *undermines the doctrine of inspiration and preservation*. If a new text must be reconstructed and is in a constant state of flux, then one cannot argue for verbal inspiration and preservation, since words might change and be updated through continued critical analysis and revisions. This is exactly what liberals and even some leading fundamental institutions are saying regarding inspiration and preservation. Even some fundamentalists of today will not espouse verbal inspiration or preservation, except in the original manuscripts, since they reject the idea of a continuous, common, or Received Text that has been transmitted from one generation to the next, and because their Greek text is constantly changing and in need of repair and change.

Many young preachers are confused when coming out of seminaries today. They are not able to stand in their pulpit and espouse verbal inspiration and preservation in a Greek Text, let alone, their Bibles. This is because the teaching of most Bible colleges and seminaries do not follow the Received Text and the philosophy of a non-fluctuating Greek text. Instead, they follow the Westcott and Hort Greek text based on a minority of manuscripts and one that is open to constant fluctuation and change with new discoveries.

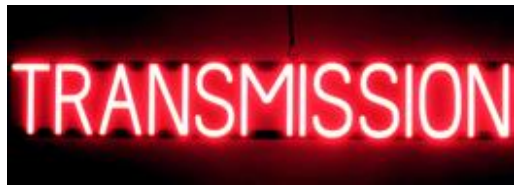


A faithful and trustworthy English version of the Bible, such as the King James Version, rests upon *traditional* Hebrew and Greek texts that have been providentially used and passed down to the churches through the centuries. They do not rely upon a Greek text that has been revised, reworked, and reinvented by modern manuscript findings (Vaticanus and Sinaiticus) within the last 180 years. The Sinaiticus and Vaticanus are constantly hailed in Bible footnotes (even in the Scofield Bible - Mark 16:9, John 7:53, 1 John 5:7) and other sources as "the better manuscripts." This statement is made without any clarification except that they are the "older manuscripts" and more reliable. I'm amazed at how Westcott and Hort's biased and unscientific analysis has spread to the uttermost parts of many Bible colleges and "think tanks" of the modern church era.

The Revised Standard Version and all English versions that have followed in its train have relied upon these new and minority of Greek manuscripts, which were historically rejected by the true Church, and providentially used by those who recorded and transmitted the correct Greek manuscripts. Sadly, the modern-based versions which are based upon this polluted stream of Greek manuscripts are riddled with deletions, additions, and errors that run contrary to the Received Text tradition. This is why I still use the King James Version.

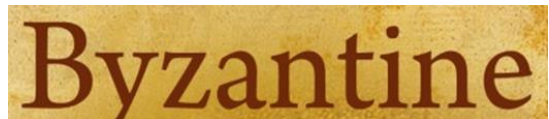
There is a final reason why I still use the King James Bible.

3. TRANSMISSION of the CORRECT Hebrew and Greek texts underlying the King James Bible.



Transmission refers to how we got our KJV Bible. There has been a continuous transmission of the proper Hebrew and Greek texts which stem from an unpolluted stream of manuscripts. Again, most of the blatant differences between the KJV and other Bible versions occur regarding the New Testament translation. It would be William Tyndale's English Bible (1526 - the completed version) and other Bibles translated into different languages, which stem from the Greek Received Text tradition, which would be used throughout the Reformation era.

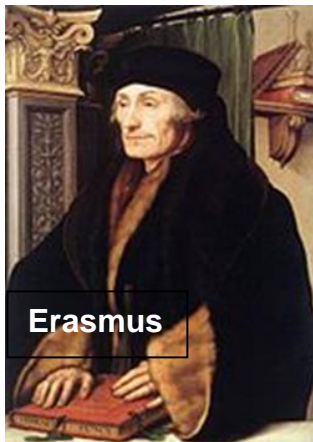
The King James Version comes from this same line of Bibles and the correct textual basis. Apart from the 20th century, the Received Text was just that, it was received by all for almost two millennia. As already mentioned, a textual standard has been followed down through the history of the Church. We should follow a translation (the KJV) that adheres to the Received Text tradition. This was also known as the Byzantine text, which was a Greek text type that was used, transmitted, and preserved by the eastern Greek-speaking church. It was the same text guarded by the church and school in Antioch.



In the mid and latter portion of the first century, the church at Antioch (Acts 13:1; 15:35) no doubt was one of the preeminent churches in the Christian world. This church undoubtedly was the mother church for numerous other churches of Syria

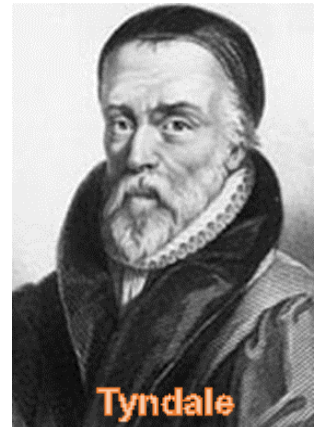
during that early period of church history. A translation of the New Testament into Syrian was made about 150 A.D. This early translation of the New Testament agreed with the Traditional Text or the Received Text. In fact, there is little question, even by proponents of the critical text, that the Peshitta Version was translated from a Greek text rooted in the Received Text. (*The King James Version Defended*; Dr. E. V. Hills p.172).

The transmission of the Received Text (Church Text) has a very rich history behind it. I will only mention a few important points in the providential progression of this text. For a more complete study, visit the church website www.bereaninternetministry.org and read the unabridged version of this study.



Erasmus

The Received Text underlying the KJV was a text in continuous use in the Greek church from at least the 4th century until the time of the Reformation when Erasmus made this text the basis for the first printed edition of the Greek New Testament (1516). Erasmus was the first publisher of the Received Text and his 1516 edition was used by Tyndale



Tyndale

(1494-1536) to translate the New Testament into the English language for the first time. The year was 1526 when William Tyndale printed a complete form of his English Bible in Worms Germany. This is an important historical fact and date. The era of Erasmus and Tyndale (not Jerome and Wycliffe) brought Received Text Bibles to the world.

Edward Hills observes:

“For it is inconceivable that the divine providence which had preserved the New Testament text during the long ages of the manuscript period should blunder when at last this text was committed to the printing press.”

All Bibles that followed during the Reformation were based upon this Byzantine Text which was a Received Text or common text passed down through the church

centuries. The King James Version followed in the same line as these previous Bibles which were printed on the basis of the Byzantine, Received, or Church Text.

The Received Text, also known as the “Textus Receptus” is supported by 85-90% of all extant or existing manuscripts. This is why the King James Version has been historically called the original Majority Text. Most of the Byzantine texts which the King James Version is built upon are of a later date (9th to the 14th centuries) while the Vaticanus, Sinaiticus, and the Alexandrian manuscripts, upon which the modern English versions are built are much earlier (2nd - 4th centuries). However, this is no cause for alarm.

As van Bruggen explains, we must learn the “distinction between the age of the *manuscript* and the age of the *text* offered in that manuscript.” A rather young manuscript can give a very old type of text. The fact that the Byzantine manuscripts were more recent does not mean they were not ancient. In fact, the Byzantine text-type is found in papyri manuscripts of the 2nd and 3rd century. Furthermore, a text that was not used by the earliest days of the church would have the tendency to survive and not be worn out, since the scribes would not copy it and disseminate it throughout the churches. In short, older is not necessarily better! The argument that certain words and phrases are not in the “older manuscripts” or “better manuscripts” is simply an argument that is worn out!

The King James Version supports the Received Text passed transmitted or down through the Church ages and is an accurate reflection of God’s inspired and providential preservation of Scripture. The Received Text, the underlying text of the King James Version, came to be recognized by all Protestants as the authentic New Testament text and was disseminated throughout the earth during the days of the Reformation and following.

The Critical Text of modern scholarship consisted of Greek manuscripts that were discovered in the Vatican Library and a monastery at the base of Mount Sinai, which were copied by Tischendorf (1844) and eventually used by Westcott and Hort to establish another Greek Text (1881). This Greek text was based upon Gnostic deletions and alteration when Constantine commissioned Eusebius to print 50 Bibles for His Holy Roman Empire (312 AD). The catechetical school of Origen in Alexandria Egypt was responsible for these Egyptian manuscripts that

eventually showed up in the 1881 English Revised Version readings which was an alleged revision of the 1611 King James Version. The Alexandrian manuscripts that were discovered within the last 200 years, support different readings than the Received Text readings (underlying the King James Version), which have been in constant usage in the church for over one thousand years!

Some of the conclusions of the Westcott and Hort textual criticism, in forming the new Greek Text, sound like psychobabble. Here is the summary of how they “cherry picked” what they through should remain in the Bible and what should be deleted.

- a. Prefer the difficult or harder reading over the easier reading (assuming that a scribe might try to simplify the text instead of complicating it);
- b. Choose the shorter reading over the longer reading (assuming that the longer reading was a later scribal addition);
- c. Accept the different reading over the common reading (assuming that a scribe would not copy a different reading without great care and precision);
- d. Adopt the earlier reading over the later reading (assuming that the further removed from the originals more scribal error would occur);
- e. Consider the context and conform to the author's style (assuming that an author would not change his approach in writing).

Of course, these conclusions make no allowance for the providential guidance of the Holy Spirit in the transmission of the text (John 16:13). It also employs manmade criteria or knowledge (“oppositions of science falsely so called” – 1 Tim. 6:20) for determining what was God's eternal truth and Word. The Westcott and Hort system of evaluating texts to determine their accuracy is simply flawed. The multitude of readings that are found in some 5,250 manuscripts of the Received Text family are "winnowed away" as if they mean nothing. How could an approach that brushes aside this many witnesses be deemed as scientific?



If the Minority Text represents the superior and true text of the New Testament, which is found in modern Bibles, then God allowed most of it to be hidden in the Vatican library and a Greek Orthodox monastery in the Egyptian desert for approximately 1,500

years while Tyndale, Luther, Calvin, and Knox used an inferior text to ignite the Reformation. Why would those preaching the truth throughout the Dark Ages and Reformation be denied having God's truth? If the Received Text is the inferior text, why would the Holy Spirit allow it to completely dominate the propagation of God's Word over the first 1,500 years of Christianity? Are we to believe that the Holy Spirit was on vacation when while all the manuscripts of the Received Text or translations were being produced? Furthermore, if the Critical Text is the true text then God used theological liberals and apostates in the nineteenth and twentieth centuries (Westcott, Hort, Kurt Aland, Eberhard Nestle, Bruce Metzger) to bring together this true text. Sounds rather far-fetched and bizarre to me!

In summary, the King James Authorized Version was the result of a transmission process of the Received Text tradition (the Church Text) and leads the way in English translations. It is therefore safe and reliable in the matters of inspiration, preservation, and the transmission of God's timeless truth and words because it reflects both the Hebrew and Greek Received Texts.

At this point, let's state some concluding reasons for using the KJV above other Bible translations.

First, the KJV is translated from and follows the correct Hebrew and Greek texts. It is therefore the best translation since it follows these Received Text traditions and contains the texts (even a few Aramaic texts) that were recognized by the church to be the authentic Word of God which was passed down through the centuries of Hebrew and Church history. Of course, the KJV is not to be necessarily adhered to for its Elizabethan English but its textual base. In fact, the English does not correct the Received Text readings found in the Hebrew and Greek languages. The Hebrew and Greek can clarify some of the English words that are translated in the KJV without undermining the textual base of the KJV translation. Furthermore, we can update some words in our devotions, study, and preaching, so we can better understand them in the 21st century in which we live today.

The "King James Only Movement" which concludes that the Elizabethan English trumps the God-ordained Hebrew and Greek texts, must out of necessity conclude that God's Word did not exist until 1611. Of course, this is a debunked theory. The KJV follows in a line of previous

King James Only

Bible translations which espoused the proper Hebrew and Greek texts. Let me be perfectly clear. I am not **“King James Only”** if it means that the English overrides the Greek and Hebrew of the Received Text and if it means I cannot update an old Elizabethan English word. I am not **“King James Only”** if it means that the translators of the KJV were compiling the KJV under the inspiration of God as were the Bible authors who were writing the originals (2 Tim. 3:16). Since those who adopt this position often call themselves **“King James Only,”** I choose to identify myself as **“Only King James”** because the KJV reflects the Traditional and Received Texts of the Hebrew and Greek languages without reassigning double inspiration to the 1611 Elizabethan KJV English.



Second, we must remember that the Greek text behind the KJV specifically supports 85-95% of all existing Greek manuscripts whereas the Greek text behind the modern versions only has a minority of support (primarily 3 manuscripts). Of course, many will say that the older manuscripts are better than all the newer ones. This is like saying that an old "Model T Ford" is better than a 2018 Ford truck. Is older really better? If they are better, then why were they not worn out? It's because they were not used by the early church as the Byzantine Texts, which were destroyed and recopied out of respect for God's Word.

If the older is better then why did God hide it for 18 centuries in a monastery and in the pope's palace, while the Word of God was spreading throughout the earth, during the Reformation era and the great missionary outreach to the world? If older is better, then why do they disagree with 95% of all other textual readings? 995 out of every 1,000 of all the surviving Greek manuscripts agree with the Received Text.

The whole concept that **“older is better”** because the manuscripts are allegedly closer to the originals is a smokescreen designed to downgrade traditional Hebrew and Greek Texts that were passed down by God's people through many centuries. Many follow the **“older argument”** and embrace the belief that older is better. However, how do we actually know the Leningrad Hebrew Manuscript or the Vaticanus and Sinaiticus Greek manuscripts are actually older? They may be

older in respect to the dating of manuscripts but how do we really know they are older, since the oldest of manuscripts would normally not survive because of constant use. It's much wiser to not assume that older is better especially when these texts depart from the Traditional Texts passed down through the church centuries.

The chart on the next page illustrates the stream or river of Greek manuscripts that resulted in the publishing of Received Text Bibles, including the King James Version, which was a Bible that followed in the train of other Received Text Bibles, such as the Tyndale Bible (1525), Coverdale Bible (1535) Mathew Bible (1537), Great Bible (1539) Geneva Bible (1560) and the Bishops Bible (1568). The KJV comes from a rich heritage of Greek manuscripts and Bibles which were supportive of the Traditional Greek Text.



It is interesting that the two extant (existing) manuscripts of Vaticanus and Sinaiticus (dated in the 4th century and which are used in translating the modern versions) are NOT older than the earliest versions of the Bible such as the Peshitta (150 A.D.), and the Italic (A.D. 157), which was the Waldensian Bible. These Bibles

are dated in the second century and agree with the Textus Receptus, the underlying Greek text of the King James Bible. There was also the Gothic Version (A.D. 350) which was used in Europe. For the sake of the "dating game" that some play today, one could conclude that the Peshitta and Italic ancient versions may be some 200 years older than Vaticanus and Sinaiticus (4th century). Therefore, the "older is better" argument should not be used by the Critical Text people.

Logic also demands that if the manuscripts underlying these early translations of the Bible support the Received Text, then there must have been manuscripts reflecting a Received Text that existed early in the church era, manuscripts which were very close to the autographs! In short, the Greek text behind the King James Version is an ancient text that is found in earlier Bibles that predate Vaticanus and Sinaiticus. This text is also predominately quoted in the writings of the early Church Fathers, some who lived within two generations from the days of the apostles. There has always been a Received Text accepted and promoted since the apostolic church.

Third, the Greek text behind the KJV is the text that has been "kept pure in all ages" through the history of transmission. The statements found in the Bible regarding preservation, the facts of history (facts are stubborn



things!) and faith would lead us to confidently embrace the Received Texts (the Hebrew and Greek Texts represented in the King James Version) as the authentic representation of the original autographs. The BELIEVING PROPOSITION that God has preserved His Word and Words PROGRESSIVELY, as silver is tried in the fire seven times (Psalm 12:6), and PROVIDENTIALLY throughout the passing ages, involves both *fact* and *faith* as it relates to our present-day King James Bible. The King James Bible is the product of preservation - not the process of ongoing inspiration (2 Tim. 3:16). But along with inspiration, preservation is a watershed issue.

We must possess faith in God's providence in the copying and bringing together of manuscripts which form the Bible. This process did not happen by chance! Although men are fallible in copying and compiling Hebrew and Greek texts, in His providence, God has chosen to preserve His Word accurately, equally, and to the

very words (verbal and plenary inspiration), in the majority of manuscripts, which are represented in the Received Text of Scripture. This would also include those few portions of Bible texts that were eventually added to the Received Text by Erasmus which many believe were from the Latin Vulgate readings (Matt. 10:8; 27:35; John 3:25; Acts 8:37; 9:5-6; 20:28; Rom. 16:25-27; 1 John 5:7; Rev. 22:19). However, we must remember that these same readings were also found in other Greek manuscripts (4 Greek manuscripts verify 1 John 5:7), Versions, and in some cases were mentioned by the early Church Fathers or Christian leaders. 1 John 5:17 is favorably quoted by Jerome, Augustine, Cyprian, and Tertullian.



Since the originals do not exist today (only copies of them) and since no person that is now living on the face of the earth has ever seen the originals, Christians must not only rest in the factual promises God gave regarding God's protection and preservation of His Word (Ps. 33:11; 100:5; 111:7-8; 117:2; 119:89-90,152,160; Isa. 40:8; Matt. 5:18; 24:35; 1 Pet. 1:25), but also possess faith in God's superintending work of preservation (Ps. 115:3). I therefore must accept the oft disputed readings of the KJV version, such as the Trinity formula in 1 John 5:7, and other disputed verses (Matt. 10:8; 27:35; John 3:25; Acts 8:37; 9:5-6; 20:28; Rom. 16:25-27; Rev. 22:19), as being an accurate recording and preservation of God's Word in the passing down of a Traditional Text.



I believe this, not naively, but in good faith, knowing that the alleged disputed readings are found in some Greek manuscripts, other ancient versions, lectionaries, or the early church fathers, which evidently reflects early copies of the Received Text, still unbeknown to us. Both facts and faith must intersect together in the preservation process of a commonly received text transmitted down through the ages (Heb. 11:1-2).

Fourth, the Greek text of KJV has been in continuous use in the church from the days of the early church (apostolic, Antioch, Byzantine) unto the present today. The Received Text behind the King James Bible is the only form of a text that has been available to the church in all ages.

Fifth, the KJV is theologically superior to other English translations. It does not delete the names of Christ, Jesus, Lord, and God hundreds of times and omit important theological phrases that deal with Christ's blood and deity. The fact that the modern versions do retain readings elsewhere that do not override doctrinal truth does not excuse their departures in other areas.



The
Traditional
Text

Sixth, the Transitional Greek Text behind the King James Version is the only Greek text that was printed to be used in Bibles throughout the Reformation Era and into the 19th century. The Reformers used the Byzantine manuscripts. God used this prized Greek text to literally be disseminated throughout the earth. God's special blessing was upon this text. This text provided the foundation for the preaching and theology from apostolic days through the Reformation, the Philadelphia Age of the great period of the revivals in England (Wesley, Spurgeon) and America (the "Great Awakenings" around 1727, 1792, 1830, 1857, 1882 and 1904), and on into the twenty first century.

This is not a coincidence! William Tyndale followed this text for his English translation, and all Bibles, prior to the King James Version, used this same Greek Text while the apostate Church of Rome departed from it and followed the readings of the Latin Vulgate and Douay Version (the forerunner to modern English Versions that follow the corrupted manuscripts of Origen). Many conclude that up to 90% of the KJV is similar to Tyndale's English version.

The King James Version was not a fluke of history! It should be apparent to every believer that God was doing something very special when finalizing the King James Version through a process of seven Bible translation stages. We've already mentioned the previous translations that led the way in Received Text Bibles, such as the Tyndale Bible (1525), Coverdale Bible (1535), Mathew Bible (1537), Great Bible (1539), Geneva Bible (1560), and the Bishops Bible (1568) which eventual resulted in the King James Bible (1611). It's interesting that the KJV translation committee heavily relied on Tyndale's version when creating the beloved King James Version. Why? It's because it was a Received Text Bible, unlike Wycliffe's translation, which followed the Greek manuscripts that today are reflected in the modern English Bibles. It would NOT be Wycliffe's English Bible that was used for the Reformation but Tyndale's English Bible, since it was founded upon the God-

ordained Greek text that He wanted propagated throughout the world in future Bibles.

The King James Bible has a rich heritage. We know that the KJV also passed through a process of refining (printing errors, spelling errors, some slight word changes) through various editions (1612, 1613, 1629, 1631, 1717, 1745, 1762, 1769). However, the KJV never departed from the Received Text tradition and Greek base. This is what is important to understand. The King James Version of the Bible in America is in fact the 1769 edition of Benjamin Blaney who modernized the English by permission of the Church of England. The overwhelming majority of the changes between 1612-1769 were simply modernization of spelling (updated spelling) and punctuation marks.

The King James Bible is an excellent and accurate translation, and it became the most printed book in the history of the world, and the only book with one billion copies in print! In fact, for over 250 years, until the appearance of the English Revised Version of 1881-1885, the King James Version reigned without much of a rival. With these facts in mind, it's incredibly hard to believe that God primarily hid His true Word for 18 centuries (about 300 AD – 1881), until two manuscripts were discovered, which would undo historic Church readings that had been used to propagate God's Word through the Reformation and great missionary and revival periods.

How can we account for all of these facts regarding the King James Version? How should this affect our decision regarding what bible translation to use? We can conclude that the King James Version is the best English translation that we should use because of the history of its textual usage and how this relates to the doctrines of *inspiration* and *preservation*, along with the *transmission* of the correct Hebrew text (Masoretic) and Greek text (Received Text).

The Authorized Version is a trustworthy and an authoritative representation of the divinely inspired original Hebrew Mosoretic text of the Old Testament and Greek Received text of the New Testament. It excels above all other English translations because of inspiration, preservation, and manuscript transmission evidence. It is the most accurate and trustworthy English translation that is based upon the Received Text traditions.

This is why I gladly espouse the King James Version. When deciding what Bible translation, we should use, we must make our decision based upon the historical and Biblical evidence of inspiration, preservation, and transmission, as it relates to the common Church Texts. In other words, we must decide which English version represents the Received Text tradition that has preserved all the Word and Words of God. We should not lightheartedly embrace other English versions that take away from God's words (Rev. 22:18) and cast doubt on certain readings of Scripture which have long been supported and in usage by the Church, and which support important readings regarding Christ, His person and work, and other doctrines. We must maintain a high regard for Scripture and once again remind ourselves that God magnifies His Word above His name (Ps. 138:2).

The Authorized Version (the King James Version and Bible) is the safe and reliable translation which excels other Bible translations for these key reasons:

- ✓ Inspiration (of the correct Hebrew and Greek texts)
- ✓ Preservation (of the correct Hebrew and Greek texts)
- ✓ Transmission (of the correct Hebrew and Greek texts).

Out of appreciation and respect for the inspiration and preservation of God's truth, in its entirety, out of a love for maintaining truth, I follow the King James Bible, since it follows the Received Texts in both the Hebrew and Greek languages. The Authorized Version is safe and reliable for it reflects and maintains the entirety and integrity of God's preserved Word and Words that have been passed down throughout the church centuries. We must continue to carry the torch!

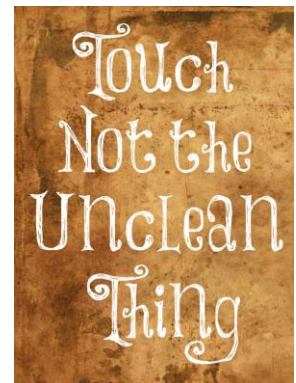
In every generation God has promised to provide His saints with His preserved Word and the Words and these Words would follow a Received Text base and tradition. This is good enough for me and it was good enough for Christians down through the centuries of church history! They believed their Bible had authority because their Bible possessed inspiration. We can believe that we have God's Word and Words in our Bible, as all previous Christians believed, and that our Bible is inspired. Nobody had to wait for Westcott and Hort to rediscover God's Word nor are we waiting to discover God's Word today!



Like this lost puppy, has God's Word really been lost for over 18 centuries and only recently been discovered by Tischendorf, Westcott, and Hort? Many who reject the idea of preservation in one specific text type promote an *ongoing process* of scientifically comparing manuscripts in order to rediscover God's Word. It's as if they are saying, **"The Word of God is still out there."**

Jeffrey Khoo states: "Providentially speaking, the NT Autographs were neither "lost" nor "destroyed." The purity of God's Word has been faithfully maintained throughout the whole transmission of the Traditional/Byzantine/Majority Text, and fully represented in the Textus Receptus underlying the KJV. 17th century Calvinist theologian—Francis Turretin—himself affirmed: 'By the original texts, we do not mean the autographs written by the hand of Moses, of the prophets and of the apostles, which certainly do not now exist. We mean their apographs which are so called because they set forth to us the word of God in the very words of those who wrote under the immediate inspiration of the Holy Spirit.' Turretin was no ordinary theologian. His Systematic Theology textbook was used in Princeton Seminary until Warfield came into the scene with his new and radical 'autographal' view of the original text which opened the door to liberal textual criticism that has spawned a whole new generation of critical texts and modern perversions of the Scriptures that seek to displace the time-tested and time-honoured TR and KJV."

The Bible commands us to "touch not the unclean thing" (2 Cor. 6:17). I think we need to apply Bible separation to the modern versions which have been tainted and twisted by unbelieving scholarship. The Minority or Critical Text was associated with apostasy at every stage of its long history. The liberal minds and hands of Egyptian heretics such as Clement, Origen, Eusebius, and Egyptian, Gnostic Scribes, who initially corrupted the precious text.



Later, men like Griesbach, Lachmann, Tregelles, and Tischendorf, Brooke Foss Westcott, Fenton John Anthony Hort (German rationalists), Bruce Metzger, Mathew Black, Allen Wikgren, Cardinal Carlo M. Martini (Nestle-Aland Greek

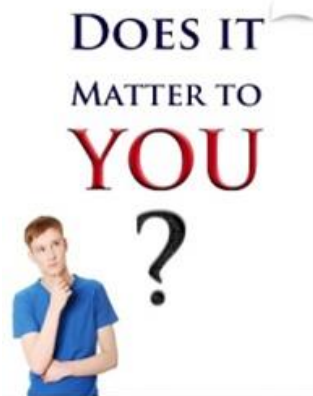
Text), who were all liberals, sought to change, discredit, either knowingly or unknowingly, God's Word(s), by reconstructing a new Greek text that was not used and propagated for the first eighteen centuries of Christianity.

David Cloud is correct when saying:

"Most of the key textual critics of the 19th century rejected the doctrine of biblical inerrancy. This category includes J.L. Hug (1765-1846), Carl Lachmann (1793-1851), Johann Griesbach (1745-1812), Friedrich Tischendorf (1815-1874), B.F. Westcott (1825-1901) and F.J.A. Hort (1828-1892)."

This is something to be reckoned with!

It is important to find and use the pure text which has been inspired, preserved, and transmitted to the Church down through the centuries of Hebrew and Church history. This text is found in the KJV. Out of a deep and profound respect for the inspiration, preservation and transmission of all God's Word and Words, I choose to use the King James Version.

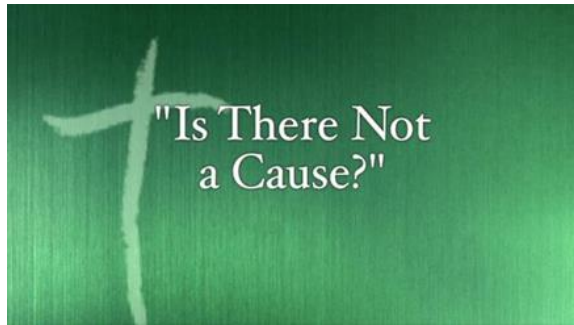


Does the version debate REALLY matter? Why is the Bible version issue and the words of God so important? It is simple: if two Bibles say different things, or if two Bibles say inherently contradictory things, they cannot both be God's Word. This is simple, basic logic. To conclude otherwise is to accuse the Holy Spirit of creating confusion. The whole issue revolves around a battle for the Bible - keeping God's words which were originally given to His Church.

What this means is that when using the King James Bible and the Greek Received Text behind it, we have a "**more sure word of prophecy**" (2 Pet. 1:19). This is because God's text is the Traditional Text which is not being rediscovered today but a Church Text that has been universally used, propagated, and blessed throughout the centuries of church history. It's a text that contains all of God's inspired words and has preserved His Word and Words accurately. God had only one text and in confirming this pure text we must



go to the right source - the Greek Received Text and the King James Bible which is an accurate reflection of this text.



In 1 Samuel 17:29 David asked this question: "**Is there not a cause?**" There is a cause, reason, and purpose for defending the King James Bible and more specifically the Hebrew and Greek texts behind this KJV Bible. The cause is clear – we are preserve and protect all of God's eternal Word! We should be alarmed at

the *deletions* and *departures* from the Traditional Church Text. Therefore, the King James Version should be used out of a love, respect, and a commitment to maintain all the words of Scripture (2 Tim. 3:16). Of course, other believers who use and promote other Bible versions should not be viewed as heretics, or haters of the Bible, but as brethren with whom we disagree.

The issue before us is not comparing ourselves with other brethren who use other Bible translations since this is an unscriptural practice (2 Cor. 10:12). The issue at stake is a matter of words, important words, God's Words! Proverbs 30:5 says, "Every word of God is pure." We need to remember this when choosing a Bible translation and when reading and studying the Bible. When choosing the King James Version, we are choosing a Bible that comes from a pure stream of Hebrew and Greek manuscripts, and a translation that stems from a time-tested Traditional and Church Text which was passed down through the centuries of Church history, and which originated from apostolic times.