

THE KING JAMES VERSION

**God's Word
and the
Versions**

Craig A. Thurman

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“We are like dwarves sitting on the shoulders of giants. We see more, and things that are more distant, than they did, not because our sight is superior or because we are taller than they, but because they raise us up, and by their great stature add to ours.” — John Salisbury

There is no such thing as a self-made man. Who we are is due, in large measure, to the good and evil contributions of others, and it is God who overrules, directs, even decreed the whole and works all things together for good to them that love Him, to them who are the called according to His purpose. To God be the glory for the great things He has done. He sent His Son to die for this sinner, and He gave me ears to hear the glorious message of Christ crucified when just a child of eight years of age. Salvation is truly of the Lord! Unworthy of the least of his mercies, but ever grateful for His faithfulness because I know what I am: still a sinner being saved by His grace. *Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God.* (1Jn.3.1)

There are a number of loved ones who sacrificed their time and efforts to make this publication become a reality. If there is anything amiss herein, I bear that responsibility. I have a tendency to tinker with words, phrases, and sentences more than I should.

To my wife, Luanne, who devoted a great deal of her busy schedule to the work of editing, internet searches, and the tedious things in between that I didn't have time to do myself. Thank you. I love you!

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Finally, to the brethren of the Lord's churches, especially of the Hidden Hills Sovereign Grace Baptist Church, thank you for your love and encouragement; for your faithfulness to Christ, your love of the truth of His Word and for one another. *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* (2Co.3.18)

INTRODUCTION

You might be thinking, “Not another book on the same old subject!” Personally, that has been my sentiment as well. People have given me such books, and my heartfelt response was just that, ‘not again.’ It wasn’t a matter of agreeing or disagreeing, but for the most part, they rehash the same points over and over again. So, for me, there just came a time when it was necessary to cut the subject loose and move on. It is what it is. So I ‘gave it a rest,’ but there was a serious contradiction that never was reconciled in my mind in spite of the vast sea of information that is out there on the subject. Herein is the difficulty: In the beginning God gave His Word to a people: Israel (Ro.3.2), and especially entrusted it, as a repository, to the Old Testament (O.T.) priesthood of Israel. (Deu.31.9-12) The LORD clearly used them as the instrument for preserving His Word (the O.T. Scriptures) throughout the subsequent generations, and we can all say that the LORD has done a miraculously wonderful work through them in the preservation of that Word! (Ps.12.6, 7) However, during the New Testament (N.T.) times, the Word of God has been given to the true churches. Is there an English Bible which represents the fruit of the true churches’ unbroken faithfulness through the centuries to preserve God’s word? To determine that is my goal.

In order to prove why we should prefer one English Bible above any other Bible, we must always refer to the Scriptures. If the foundation of our doctrine is not derived from God’s Word, then we have an opinion and that is all: we still lack God’s authoritative Word on the matter. The subject of Bible versions is no exception. There must be a biblical view of the faithful transmission of God’s Word through the ages to which the historical account must be reconciled. Many believe that church succession is a doctrine of the Bible, and yet they fail to apply the same conviction to Scriptures which clearly indicates a parallel succession of God’s Word called providential preservation. One of the reasons that might account for this disparity is the prevalence of misinformation surrounding this subject. There is an informational labyrinth that must be sifted through and reorganized. We find ourselves more and more surrounded with error, not from without, but from within our own church. We stand at a place in time where the fruit of this relentless, gradual degeneration has managed to eat away at the very foundation of our faith: our Bible. Sadly, the next generation may not know to ask for the old, historical paths of the faith of Christ because some of us that

knew of them have left them. (Jer.6.16) If the general religious movements within Christendom are not viewed with a sharp eye for biblical truth, not only shall we miss the true and miraculous events concerning the preservation of God's Word and His people historically, but our expectation for what is before us shall be disappointed as well. This is important. The child of God who does not learn to make the Bible the basis of his faith and practice never acquires either sound doctrine or a spiritually sound mind. How far is too far for one to go down the road of the Bible versions before it is too late? Certainly, we do not disagree that there are versions that should not be called Bibles. But how do we make a valid, justifiable, biblical determination about when and where that line is which crosses over into the error? No doubt, there are some pastors who have long struggled with this issue. Especially today, the younger membership needs some answers, and they have not been getting them from a biblical standpoint. Give this study your prayerful consideration and see if the Lord will make this plain to your understanding; if it helps you, perhaps it will help others.

This study begins with identifying the N.T. churches. Here, it is necessary to be plain concerning true church history. Because of this, there are some things that are going to be difficult for some to hear. The Word of God is a sword, and it does divide between truth and error. This brief study is in no way presented as the final word on the subject. There are other men that have a better grasp of this material that shall hopefully resound these things more clearly for the saints of God among the English-speaking peoples. But above all, if the Lord discovers to our hearts that we are in error then we must repent, come out of it, and move into the truth.

Contrary to what many think, religious systems have done much to obscure the Word of God. In the context of N.T. Christianity, this has been the case since Christ began His first church at Jerusalem. All religious systems — whether Catholic, Protestant, or Baptist, or whatever they call themselves — frustrate the work of Christ in the churches of God. True churches are autonomous under the Headship of Jesus Christ their Lord. Every time their independence is surrendered or violated in any point, they give up something in the exchange. Churches are directly accountable to Christ for everything that they do. They are accountable for every decision they make: for the actions of every member, for the truth that they maintain or reject, for the conduct of their two officers, how they manage their finances, and so forth. No other system — no matter how good, how large, how powerful, or how rich

— replaces Christ's headship over His churches. Churches can remain independent and cooperate in the work of Christ. Systems, no matter how good the intentions are, become intolerant of differences, expel and persecute dissenters, and insulate their members from further growth in the Scriptures. We should be continually growing in the grace and knowledge of our Lord and Savior Jesus Christ. There is not a religious system existent that can allow for that independent growth: not even if it is a Baptist system.

I commend this to every reader in the spirit of Christ. May the Lord open our eyes always to the truth of His Holy Word. The proposition herein is simple: there has been a true church since the day that our Lord Jesus Christ established it during his earthly ministry, and to them He has committed His Word for safe keeping. By taking the Scriptures at face value and examining history in its light, this is the conclusion to which I have arrived.

Craig A. Thurman

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*Mine heart within me is broken because of the prophets;
all my bones shake; I am like a drunken man, and
like a man whom wine hath overcome, because of the
LORD, and because of the words of his holiness.*

Jeremiah 23.9

Defining True Churches of Jesus Christ

Since our Lord's first advent, He has entrusted His Word (now the Old Testament [O.T.] and New Testament [N.T.] Scriptures) to the priesthood of the believer (Jn.17.8, 14; 1Pe.2.5, 9) which is strictly found in His churches. (1Ti.3.15) These churches are being used of God to preserve His Word in the earth no matter what language it might be found in among the gentiles until He returns again.¹ If what we understand to be a Scriptural N.T. church is true, then we should also be able to understand what Word (Bible) it is that she has been used of God to preserve. In other words, the church and the Bible are a corporate work of preservation by God. So first, we need to understand what constitutes a true N.T. church, and then we can begin to discover what Bible it is that she has been used of God to preserve. (Acts 16.4; Rv.22.18, 19) Our focus will be upon the events that surround the Word of God coming into the English language. This is important because it is true: there is a preservation of the Lord's churches (Mt.16.18) and a preservation of His Word. (Ps.100.5; 119.152, 160) They fit together like a hand in a glove. Finding the answer to the one should lead to the answer of the next.

1 *The King James Defended*, by Edward F. Hills, Copyright 1984 by Marjorie J. Hills, Published by The Christian Research Press, PO Box 13023, Des Moines, IO 50310-0023, p. 2, If the doctrine of the divine inspiration of the Old and New Testament Scriptures is a true doctrine, the doctrine of the providential preservation of the Scriptures must also be a true doctrine. It must be that down through the centuries 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 must have done this, for if He gave the Scriptures to His Church by inspiration as the perfect and final revelation of His will, then it is obvious that He would not allow this revelation to disappear or undergo any alteration of its fundamental character.

The Cambridge History of the Bible, Copyright 1961 Cambridge University Press, Published by the Press Syndicate of the University of Cambridge, The Pitt Bldg, Trumpington St., Cambridge CB21RP, vol. 3, p. 176, John Calvin himself said, "[T]he Church be a witness and keeper of holy Writ"

Melvin Johnson brings forth a most concise statement in his booklet entitled *On the Road to Damascus*,

Christendom is divided into four divisions: Catholic, Protestant, Jewish, and Baptist.

This represents the core of the issue under this heading. Each one claims, to the exclusion of all others, that it is the faith or religion of God on earth at this present time. Each *faith* (by that we mean the system of doctrine and practice [Jude v.3]) so contradicts all others that it is agreed — not only from a biblical standpoint, but from the universal witness of the religious systems — that there is only one true faith. With this confronting us as almost an unapproachable Sinai of Moses' day, where anyone who dared to so much as touch the mount was to be stoned or thrust through with a dart, so also to anyone today who would dare to touch this subject. This is not only an offensive subject; it is an awesome one as well. It is our duty to be a help to the saints of God everywhere, and what better way is there than by sharing our findings indiscriminately with whoever will lend a *hearing ear*. (Mt.11.15)

How can we determine who are the true churches of Jesus Christ? The first of the four groups listed that should be removed will be the *faith* of Judaism. They are dismissed from the present study because of their national rejection of Jesus as their Messiah. They shall again be turned to the Lord (Ro.11.23; 2Co.3.16), but not yet. (Ro.11.25, 26) We are so grateful for the Jewish people; the nation of Israel. They were used of God to bring in the Christ, the Son of the living God, the Savior of all (kinds of) men — meaning those among the gentiles (nations) of the earth. (1Ti.2.4) God shall turn back to them in the days ahead. (Zec.12.1-14; Ro.11.25-28)

Remaining on our list are the Catholics, Protestants, and Baptists. In the remaining part of this subject concerning the N.T. church, we shall not run through a process of elimination, but mostly one of distinction. There is a distinct work being done in a distinct church to bring the distinct Word. If we can prove who the real churches are, then we shall know who they are not.

For the official beginning of the Catholic religion, we point to their first head — Emperor Constantine. In the year 313 A.D., he merged church

and state.² This action of his, an unbaptized pagan,³ has become the greatest instrument for the wealth of doctrinal confusion and severest persecution with which the true churches have ever had to contend to this day. Those churches that became organized under his banner became the Holy Roman Empire. As to the churches themselves that were existent in that day, those that had apostatized from the true *faith* joined with him. But, there are those who remained true to the faith of God in Christ Jesus. As we read the Ante-Nicene Fathers, we find a group of heretics. These dissenters, as they are also referred to, refused to become associated with and governed by this new system. Some of these *heretics* have a history that runs parallel to not only the Catholic religion, but later the Reformed Protestant system as well. To this Charles Spurgeon and others agree.⁴

2 *Church History*, by Cushing Biggs Hassell and Sylvester Hassel, Gilbert Beebes's Sons, Publishers, "Signs of the Times" Office, Middletown, Orange County, NY, Reprinted 2002 by Old School Hymnal Co., Inc., PO Box 1000, McDonough, GA 30253, p. 295, Ever since Constantine, the Roman Emperor, in A.D. 313, established "Christianity" by law, national establishments of religion have existed and still exist in Europe, and such an establishment is "a discrimination among religious beliefs, an assumption of infallibility, and a denial of religious liberty."

3 *Ante-Nicene Fathers*, Hendrickson Publishers Inc., P.O. Box 3473, Peabody, MA 01961-3473, vol. 3, p. 426, [Dr. Holmes' note and abridged from 'Dr. Lardner] The church was scrupulous and he [Constantine] was superstitious; it would have been difficult to discipline him and worse not to discipline him. ... He permitted Heathenism, and while he did so, how could he be received as a Christian? ... It was a political conversion, and as such was accepted, and Constantine was a heathen till near his death. [In other words Constantine's baptism is attributed to his regeneration, which he put off until last so that all of his sins, according to the doctrine he understood, could be washed away.]

4 *Baptist History*, various contributors, Published by the ministry of the Victory Baptist Church, 9601 Blue Ridge Extension, Kansas City, MO 64134, p. 26, by Dan Chamberlin, [In 1861] C. H. Spurgeon, in a sermon entitled, The True Apostolical Succession, said: "... we, known among men, in all ages, by various names, such as Donatists, Novatians, Paulicians, Petrobrussians, Cathari, Arnoldists, Hussites, Waldenses, Lollards, and Anabaptists, have always contended for the purity of the Church, and her distinctness and separation from human government. ... They present to us, their children, an unbroken line which comes legitimately from the apostles, not through the filth of Rome ..."

ibid., p. 9, Quoting Dan Cozart, Though they were not known as Baptists as such, they did hold to various Baptist tenets. Some early groups were the Montanists, Novatians, and Donatists. Later groups included the Petrobrusians, the Waldenses, and Anabaptists. All of this happened before the Protestant Reformation of which Baptists do not derive their origin. Baptists are not Protestant, and they are not Reformed.

The Waldenses Were Independent Baptists, An Examination of the Doctrines of this Medieval Sect, by Thomas Williamson, 3131 S. Archer Ave., Chicago, IL 60608, Published by The Historic Baptist, P.O. Box 741, Bloomfield, NM 87413, p. 55, Many historians believe that the Waldenses are the direct spiritual descendants of the Novatians, who separated from the church of Rome in 251 A. D. and maintained that separated stance in the face of persecution, fleeing to the Alps rather than compromising their convictions. Says Ray: (David Burcham Ray, *The Baptist Succession*, Gallatin, Tennessee, Church History Research and Archives, 1984, p. 179) "The Novatians were persecuted by Constantine, the first to unite church and state; and numbers of these persecuted Novatians left Italy for the valleys of Piedmont at different times from about the year 325 to 425; and these wandering Novatians were in after

For the official beginning of the Protestant religions, we only need to refer to their heads. In other words, before these men — their heads — these systems of religion never existed. The head of the Presbyterian Church, which is the Church of Scotland, is John Calvin (1527); the head of the Lutheran Church, which is the German State Church, is Martin Luther (1530); the head of the Episcopal Church, which is the Church of England, is King Charles VIII (1531). From these, most of the other denominations have sprung forth: Methodism, Church of Christ, Congregationalists, Pentecostalism, etc. But is there a true church? These discount one another's authenticity or originality from Christ. But what is a true church? Consider this poignant quote as we begin to give this serious question our thought:

We do not pretend that the primitive saints were called Baptists; all went under the general denomination of Christians, and when they began to file off into parties, they took them names of the men by whom they were led. It is not the history of a name, but the prevalence of a principle, of which we are in search ...

....

The Baptists have been distinguished from other sects, not only in their views of the subjects and mode of baptism, but they have always held to other sentiments peculiar to themselves, and which they consider essential important truths, but which their opponents have branded with the name of dangerous error, or damnable heresies.⁵

By the use of the term *true churches of Jesus Christ*, we mean those faith-

years called Waldenses. It then appears that the Waldenses sprang from the Novatians who fled from Italy in the fourth century." Orchard (G. H. Orchard, *A Concise History of Baptists*, Texarkana, Bogard Press, 1987, p. 61) agrees and states that the withdrawal of the Novatians to the mountains was hastened by the passage of an imperial edict against rebaptizing in 413: "The edict was probably obtained by the influence of Augustine, who could endure no rival, nor would he bear with any who questioned the virtue of his rites, or the sanctity of his brethren, or the soundness of the Catholic creed; and these points being disputed by the Novatianists and Donatists ... dissidents in Italy and Africa, they were consequently made to feel the weight of his influence. These combined modes of oppression led the faithful to abandon the cities, and seek retreats in the country, which they did, particularly in the valleys of Piedmont, the inhabitants of which began to be called Waldenses."

ibid., p. 92, ... Baptists have been a distinct people from the time of Christ to the present day. ... and did not need to be reformed.

5 *History of the Welsh Baptists*, by Jonathan David (1835), Printed by Kessinger Legacy Reprints, Published by D. M. Hogan, No.78, Wood Street, Pittsburgh, PA, pp. 172, 173

ful churches of God. In the institutional sense of the word, there is only one true church (Eph.4.5); and by the biblical definition it can only be local.⁶ (Mt.18.17; Rv.1.11) It is these churches that are being preserved or that have continued in perpetuity from Christ's first church in Jerusalem.⁷ John Gill stated the same when he said:

I should think the valleys of Piedmont, which lie between France and Italy, are intended, where God has preserved, and continued a set of witnesses to the truth, in a succession, from the beginning of the apostasy to the present time, living in obscurity, and in safety, so far as not to be utterly destroyed⁸

Baptists, of the biblical order, should take the position that the Lord's true N.T. churches were neither Catholic nor Protestant. That is the position which stands the test of Scripture and is proven by history. Former President of the United States of America, Theodore Roosevelt; Sir Isaac Newton, the world renowned scientist; Charles H. Spurgeon, perhaps the greatest Baptist preacher of all time; J. M Carroll, author of the great tract, 'The Trail of Blood' are all witnesses to this truth.⁹

6 *A History of the Baptists*, by John T. Christian, Copyright 1922 John T. Christian, Published by Bogard Press, , 4605 State Line, Texarkana, AR-TX, vol. 1, p. 14, In the New Testament sense of the church there can be no such organization as a National or General Church, covering a large district or country, composed of a number of local organizations. The church, in the Scriptural sense, is always an independent, local organization.

7 *On the Road to Damascus*, by Melvin Johnson, p. 17, History takes up where the book of Acts leaves off and confirms that Paul did travel to the mountains of Wales and preach and establish churches. ... In the first century, Lucian, a Welch king and many other of the noble rank were added to the Baptist rank. Dr. James Davis' book, *Welch Baptist*, give the names of the pastor and the Baptist churches from the year 63 A.D. to the year 1663 A.D.

8 *Three Witnesses for the Baptists*, Copyright 1994 Curtis A. Pugh, Publisher, The Berea Baptist Church, 1441 E. Blanco Blvd., Bloomfield, NM 87413, p. 51, Cited from John Gill, *GILLS EXPOSITOR* (London, Matthews & Leigh, 1809), vol. viii, p. 691: [Quoted in the Berea Baptist Banner, Mantachie, Mississippi, November & December, issues 1987.]

9 *ibid.*, p. 67, (Wm. C. King, Ed., *CROSSING THE CENTURIES*, [London, Stationer Hall, 1912], p. 174) J. Cardinal Gibbons, Primate of the Roman Catholic church in America; Patrick J. Healy, D. D., Catholic University of America; Theodore Roosevelt, LL.D., Associate Editor, "The Outlook" and former President of the United States of America; and some eleven other eminent scholars served as contributors to the volume entitled *Crossing the Centuries*. [And this is their conclusion] Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, have an unbroken continuity of existence from Apostolic days down through the centuries.

A History of the Baptists, vol. 1, p. 84, Sir Isaac Newton, one of the greatest men who ever lived, declared it was "his conviction that the Baptists were the only Christians who had not symbolized with Rome." (Whiston, *Memoirs of*, p. 201) [Symbolize means to resemble, represent or to make to agree.]

What makes a church a church? Is antiquity or history enough? Is being in a religious or moral group enough? Is having a denominational name or a beautiful building enough to make a group a church? Does having a preacher or pastor in the group make a church? Can it be locked down to a formal system? It is true that some churches are real churches that have some of the things mentioned here, but a true church knows that its very existence is dependent upon abiding in its Head, the Lord Jesus Christ. Anything short of this results in a loss of its visible and genuine identity. Continuing on a path of decline eventually leaves behind just a shell of a religious system, no matter what name it has been called. (Mt.5.13; Jn.15.6; Ro.11.21; Rv.2.5) But while faithfulness is a part of the mix of God's work of perpetuating His churches, perpetuation is nothing without origination. A church must find its source or origination as being from Christ Himself or its claim to authenticity is false.

The first church of Jesus Christ, which was in Jerusalem, began sometime just prior to the calling of the apostles in Luke 6.13. You must have an organized church body, ... *he called unto him his disciples ...* before you can appoint persons to offices that are of it ... *and of them he chose twelve ...* (See 1Co.12.28) It was this first church at Jerusalem which received from the Lord Jesus her marching orders to preach, baptize, and disciple. (Mt.28.19, 20) This great commission was spoken to the apostles directly, and our Lord addressed them as disciples. (v.16) This episode of the great commission is promoting neither apostolic

The Trail of Blood, J. M Carroll, Copyright 1931 Ashland Avenue Baptist Church, Lexington, KY, p. 32, All of them [the Roman and Greek Catholics, Church of England, the Lutheran, or Church of Germany, the Church of Scotland, now known as Presbyterian, all state churches, J. M Carroll records] were bitter in their hatred and persecution of the people called Ana-Baptist, Waldenses and all other non-established churches, churches which never in any way had been connected with the Catholics.

The New Park Street Pulpit, vol. vii, p. 225, C. H. Spurgeon on Baptist Perpetuity, We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a Government holding Baptist principles which persecuted others; nor I believe any body of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the State, to prostitute the purity of the Bride of Christ to any alliance with the government, and we will never make the Church, although the Queen, the despot over the consciences of men.

nor bishop/pastoral succession.¹⁰ It is restricting the teachings of Christ to His churches through the apostles' doctrine. (Acts 2.42; Eph.2.20) From this single church of Christ in Jerusalem, He has continued to build churches unto this day. (Eph.3.21) Lineage or history is not what constitutes a church: not birth, blood, nobility, or government; and not wealth or poverty. It is the faithfulness of God to his people, and the fruit of His faithfulness is the perpetuity of His churches. Those who hear the true declaration of the gospel of Jesus Christ from one of his churches will receive biblical baptism. Then after biblical baptism, he should desire to walk with Christ who walks in the midst of these same churches. (Rv.1.12-16, 20; 2.1) This is the perpetuity of the churches. Beyond the scope of this arrangement of God is a lot of confusion that is difficult to explain. Martin Luther said,

“[L]et him who cannot understand the dark abide in the light.”

We agree, that we must stand where the light is the clearest! Oh, that Luther had taken his own advice.

Now, there is much discussion about how the first churches in the N.T. organized. According to the simplest interpretation of Mt.18.20 and coupling this with the inexplicable appearance of most churches organized especially in Judaea at the persecution of Saul (Acts 9.31), my opinion is that they began with a basic gathering of two or three properly baptized believers. They knew to join themselves together in agreement to carry out the Great Commission. In any event, we cannot

10 *Baptism*, Johannes Warns, translated from the German by G. H. Lang, Copyright 1957 The Paternoster Press, publisher Klock & Klock Christian Publishers, Inc., 2527 Girard Ave. North, Minneapolis, MN 55411, p. 94, 95, In yet other aspects there took place an alteration and transformation of the original simple manner of baptism.

From the time that the clergy, the so-called spiritual order, claimed as their peculiar right the performance of all so-called “spiritual acts,” the right to baptize was withheld from the laity. In the New Testament there is no direct mention after Pentecost of any baptism performed by the twelve apostles themselves. They gave direction to baptize, even as Jesus also baptized through His disciples. Nevertheless we can perceive that under certain circumstances they also themselves baptized, even as we read this of Paul.

It appears that originally every believer had the right to baptize, and only little by little the right to perform baptism became the privilege of a special office.

The New Testament at least mentions nothing of a special commission having been given to Philip to baptize. Also Ananias, who directed Paul to be baptized, was an ordinary disciple, at Damascus. But Ignatius [early in cent. 2] would not hear of a baptism without a bishop, and the Apostolic Constitutions [cent. 4] prescribe similarly. On the other hand, in the Dialogue of Aristo of Pella [cent. 2] baptism is not yet treated as the privilege of an office. Tertullian [died about 230 A.D.] likewise allows to all believers the right to baptize, even though, in the interests of church order, he liked as a rule baptism to be performed by the overseer. Cyprian [died 258 A.D.] on the contrary, reserved this right to the overseer (bishop) alone. Later this was expressly stipulated, and so-called private baptisms were prohibited by Imperial ordinances.

be dogmatic about some points involving proper church organization. One man's opinion is as valid as the next man's. For undisclosed reasons on an issue that would appear to have great import, Scriptures are virtually silent, yet we become so adamant and dogmatic. Careful! It is that very independent nature found only among the true churches that is cause for the greatest consternations among the religionists. Of the organization of those early churches, where is that necessary church vote? Where is that official church's presence in a number of baptisms? Where are those church letters being sent back and forth between *missions* and *home churches*? David Benedict, in his book *Fifty Years Among the Baptists*, gives us some of his insightful conclusions about how the first churches in Judaea originated. (Due to the length of this note please refer to endnote ¹.)

True Churches Are Becoming Polluted

What does it mean to become polluted? In Malachi, it means to dishonor or irreverence. (Mal.1.6-8) The Hebrew גַּאֵל (gaal) is translated by the KJV as *defile*, *polluted*, and *stain*. It is what men do in reference to the Lord, his name, altar, sacrifices, holy days, the sanctuary, or one's inheritance. Everything that we do with irreverence or that dishonors the Lord is polluted to the Lord. Another Hebrew word, אִמָּץ, (tame,) means to make something or ourselves *unclean*, *defiled* or *common*. Other Hebrew words which are translated polluted mean *trodden under foot* (סִבַּח, bus), *profane* (חַנְפָּה, chaneph), and *pierced* (חָלַל, chalal), perhaps meaning *ignored* or *disregarded*, and finally (צָקַב, aqob) meaning *crooked* or *slippery*.

The Christian life cannot be compartmentalized into secular and holy. It should all be holy to the Lord. (1Pe.1.15, 16) When any part of our life becomes defiled, we are completely defiled. (Ja.3.6) When any part is polluted, we are completely polluted. (Mt.6.22, 23) Churches can become polluted or defiled. (1Co.5.6, 7) We need a godly fear of the Lord our God. We should treat with honor everything that is the Lord's: our bodies, His earth, His creatures, His people, His churches, His service and His Word. When we say that churches are becoming polluted, we mean that there is something that churches are doing or not doing which dishonors Him. Perhaps all of this is rooted in willful ignorance or irreverence — things that are worldly, unscriptural, or

heretical in His church are pollutions against Him and His body. Those are prominent things which can defile churches. Has the church of Christ become worldly? Does one that is unregenerate feel as comfortable in our church services as he would in a football game, a movie theater, or a recreation center? Do the doctrines of our church reflect doctrines of the Bible or doctrines of another entity that is governing what our church teaches: associations, conventions, fellowships, etc.? Do the doctrines of our church stand opposed to the teachings of God's Word? Just how infiltrated have we become with the errors of the religious? (Mt.16.11) We must always examine everything we do under the light of the Word of God. Holidays, teachings, and programs need a constant scrutiny if we are going to honor them with the participation of Christ's body. Without diligence we can all become guilty of failing to discern the Lord's body and bring shame to His name. (1Co.11.29) His church is not just another *lodge*, social event, or worldly organization. There is no other congregation like His church in all of the earth! The Lord was very clear to Moses that the tabernacle must be built *according to the pattern*. Today, the biblical pattern of church government is being abandoned. We are being taught a history that omits the truth about who are the real churches. More and more the true churches are being taught the doctrines of these pseudo-religions. Many of our present-day pastors have aligned themselves with the old, redressed errors that our forebears once clearly rejected: Sabbaths, tithes, old covenant rituals, and even paganistic celebrations of holidays. Why? Much has to do with the outward appearance of *positive* results: increases in congregational numbers, revenue, and their love for the praise of men. This is a sure path to apostasy, and any church can cease to exist when the Lord judges it to be so.¹¹ (Rv.2.5) It is to my amazement that the teachings of the Baptist churches are becoming one and the same with Protestant doctrine, and even Catholic. It is this pollution that particularly concerns me. Many Baptist churches have lost their distinction as original from Christ. These don't even pretend to make a distinction any longer. They make the outright claim that they are Protestant. For all practical intents and purposes, they have become assimilated into the church of the world. Their congregants are increasingly unregenerate; therefore, the church acts more and more like the world and less like the Lord Jesus Christ. Ah, but this is no new phenomenon. The Waldenses provide for us a prime example of a N.T. church compromis-

11 *Compendium of Baptist History*, J. A. Shackelford, (1892) Published by Press Baptist Book Concern, Louisville, KY, p. 45, [W]e have no means of knowing how corrupt a church may become, without losing its identity as a scriptural church.

ing the ancient, biblical principles for a mirage of peace. (Due to the length of this note please refer to endnote ⁱⁱ.)

All error is devastating whether it be in ignorance or willful. Error is unique in this respect: while it might contain *some* truth it is still error; whereas, truth is truth only so long as it is pure. Once truth mixes with error, it is corrupted and is no longer what it used to be. True churches appear to be jettisoning truth and mixing some semblance of it with extra-biblical programs that present an appearance of success. Never have I read anywhere in the Bible where we are to judge a church's authenticity by any other external criteria than God's Word. Yet preachers, and thus churches as a result, judge their success based on increases in the congregational numbers, increases in *tithes* and offerings, building new buildings, and on and on. The choice for which Bible version should be used many times comes right down in the middle of all of this. Large congregations or a wealthy one is by no means a sure sign of apostasy. However, in the main, these qualities are found predominately among those who have *adjusted* the gospel by a *version* that appeals to a mostly unregenerate membership. (1Ki.18.19; Ja.2.6; Rv.3.17 Here is an example of a true church that is blinded by the deceitfulness of riches, unaware of its blindness to spiritual truth.) This apparently is becoming true of many Baptist churches today. There is less concern for a pure, regenerate membership. There is little to no examination of one's baptism;¹² pulpits are opened indiscriminately to any religious system; and the inconvenient truth of the gospel has been replaced with attractive programs and gimmicks. Christ Himself has become a stranger to those who should know Him best.

12 *A Defense For The Baptists*, by Abraham Booth, Published by E. & C. Dilly, London, 1778 [reprinted by The Baptist Standard Bearer, Paris, AR, 1985.] p. 25 ... the view of Tertullian who was born about 50 years after the beloved apostle John died. Tertullian wrote, "Those who are not rightly baptized, are, doubtless, not baptized at all."

The Waldenses Were Independent Baptists, p. 57 (William Manlius Nevins, *Alien Baptism and the Baptists*, Little Rock, Challenge Press, 1977, p. 82) As to their [Waldenses] doctrine and practice, they held the Catholic community not to be a church of Christ. [underlining for emphasis] They therefore rebaptized such as had been baptized in that community. For this reason they were called Anabaptists.

The First Gauge for Determining a Church's Pollution: Examining Its Music

How much are the churches influenced by the pseudo-Christian religion? It might strike us with surprise to discover what the true churches have been employing as worship to the Lord. We all know that those who worship God must do so in Spirit and in truth. (Jn.4.23, 24; 1Jn.3.18) Here is a sampling of some of the common fables and errors that we have received, almost without question, in the churches of Jesus Christ. Does a little error in our services matter?

Here is an examination of some of the songs that are in our hymnals:¹³

1. A common fable that circulates in the hymnal is that angels sing or even have wings.
 - The Great Physician
 - O Come, All Ye Faithful
 - Tell Me the Story of Jesus
 - Victory in Jesus
 - Now the Day Is Over
2. The error that heaven is our final resting place. It is the New Earth that is our final resting place. Heaven is a temporary place for those who die prior to the resurrection of the just.
 - When We All Get to Heaven
3. The fable that Christ was crucified on a hill or mountain.
 - The Old Rugged Cross (which tends towards idolatry with its emphases on the wooden cross rather than on the One who died.)
 - Never Alone
 - Near the Cross
4. The error of Christ ruling from His throne now in heaven.
 - All Glory to Jesus
 - Rejoice— the Lord Is King!
 - Hark! Ten Thousand Harps and Voices

¹³ Hidden Hills Sovereign Grace Baptist Church Music Committee has been meeting bi-monthly, since Nov. 2009 unto this day, and these points represent their conclusions for a number of songs found in our hymnals. The committee's task is to review the lyrics of the songs for doctrinal purity, emend errors, omit verses or songs as necessary. These are then submitted to the church for their final judgment.

5. The thought that angels bear us up to heaven when we die.
 - Must Jesus Bear the Cross Alone?
6. The error of an ever-agonizing Savior.
 - Hail, Thou Once-Despised Jesus!
7. The wooing of the Holy Spirit.
 - I Will Praise Him
8. A little light in unregenerate man to believe.
 - Satisfied
 - He Keeps Me Singing
9. The error that we shall bring in the kingdom of Christ on earth.
 - More Like the Master
 - More About Jesus
10. A roll call in heaven; and the amillennial doctrine.
 - When the Roll Is Called Up Yonder

There are a number of songs that have either brought in fables or outright doctrinal errors. There is Methodism, “Jesus Paid It All”, which in no way represents the true order of the salvific experience; there is Pentecostalism, “It’s Just Like His Great Love”, which teaches that there is a real piece of furniture in heaven called the mercy seat: our Lord Jesus is the Mercy Seat; such errors as: the church being built on the family; our Lord pleading for sinners; calling for the Holy Spirit to come down upon us again, etc., etc., etc. Some of us have been raised with these songs from our childhood. We know them by heart. What do we do to correct this error? Do we have alternatives to these songs? Yes, of course there are alternatives. If we cannot rearrange or change the words to agree with the Scriptures, we should cease singing them. This is really a pretty simple matter to fix for an interested and involved church. Churches need to give thought to the songs they employ in their services. Churches need to be judging everything they do in the light of the Word of God. Questions begin to be raised, people begin to dig in their Bibles, preachers begin to be put on the spot to give an answer for the things that he or they do. These are good things! This much we know: churches that are apostatizing are commanded to repent, not reorganize or do penance. (Rv.2.5, 16, 22; 3.3, 19) We need to turn from error and turn to Christ in obedience.

Another Gauge for Determining a Church's Pollution: Examining Its Doctrine

Using terms that convey class distinctions in the body of Christ is a corruption borrowed from the false religious systems and serves as a doctrinal gauge for determining if there is error. These terms are commonly referred to as *clergy* and *laity*. This division made in the congregation is derived from that doctrine of the Nicolaitans, and the Lord expressly hates it. (Rv.2.6, 15) True churches should reject this hierarchical system today just as they did in the past.¹⁴

Furthermore, have we taken up the same mystifications of the religionists concerning the ordinances of baptism and the Lord's Supper? Did not our brethren of the churches in time past suffer greatly for rejecting their views?¹⁵ Do we also call these ordinances sacraments? Do we believe that there is something in them that saves our souls — that adds to the redeeming work of Christ for us? Reading some of these Reformers as they talk about the grace of God, one would think, at first glance, that they have a good and proper understanding of the Scriptures. But many times we need to hear the whole matter before drawing our conclusions. With their fine speeches on *Sola Scriptura*

14 *Baptist History*, J. M. Cramp, D.D., Copyright 1987 by Baptist Heritage Publications, 224 Arcade Ave., Watertown, WA 53094, p. 80, They [the Paulicians] denied the authority of bishops, the validity of the numerous distinctions of rank among the clergy, and the lawfulness of ecclesiastical titles.

The Waldenses Were Independent Baptists, p. 71, The Waldenian pastor Monastier states that there were no high-ranking prelates among his ancient forebears, and that all the pastors held equal rank:

No Hierarchical distinction was established; the only difference that existed between the pastors was that arising from age, or services performed, and personal respect. (From Antoine Monastier, *A History of the Vaudois Church*, New York, Lande and Scott, 1849, p. 95.)

History of Baptists, by G. H. Orchard, Published by Bogard Press, 4605 State Line, Texarkana, Ar-TX 75503, p. 244, Jerome [of Prague, martyred May 20, 1416] held almost the same doctrines as Wickliff had taught, and took unwearied pains to convince the common people that they might, without any authority from the pope or the clergy, read, judge, and explain the Holy Scriptures; that any one who could might preach, baptize, and administer the Lord's Supper, and that these exercises were as effectual to answer all the ends for which they were instituted, in the hands of the laity as in those of the clergy.

15 *Baptism*, p. 176, After the Protestants and Catholics had, at the Imperial Diet of Spires in 1529, jointly resolved to tolerate no sect "opposed to the sacrament of the true body and blood of Christ," and above all else to exterminate all "re-baptizers," there broke out everywhere the fiercest persecution of all who could not join the dominant world churches.

and *Sola Fidelis* is also a scheme that attaches to Christ's redemptive work. They teach what they received from Catholicism¹⁶ — that the ordinances infuse grace into the soul.¹⁷ Are we listening? Calvin, Luther, Zwingly, the Protestants, and Catholics alike all believe that the Lord's Supper infuses grace into the soul. This means that Christ's death did not provide all the grace of God that was needed to save the souls of men. That is blasphemous! What about baptism? Every one of them believed and still do believe in baptismal regeneration.¹⁸ And eating Christ's body and drinking his blood is an ingestion of faith and eternal life of Christ.¹⁹ That is why the church ordinances are called sacraments: that is, a means of consecrating, dedicating, or securing by a religious sanction. (As defined by the Oxford English Dictionary) The

16 *Church History*, p. 435, Roman Catholicism has substituted the unscriptural term "sacrament" for the ordinances of the Christian religion; and, in utter defiance of the New Testament and of the true nature of vital godliness, has defined a "sacrament" to be an indispensable and efficacious means in the hands, however, only of popish priests or Bishops who may be the vilest sinners, of conveying Divine grace and salvation.

17 *The History of the Evangelical Churches of the Valleys of Piemont*, by Samuel Morland, [a Peodobaptist of the Church of England. He was Oliver Cromwell's ambassador to the court of Savoy until 1658.] Reprinted 1982 In USA by Church History Research & Archives, 220 Graystone Dr., Gallatin, TN 37066 (originally recorded 1655-1658), p. 67 [This is the Waldensian articles of faith after their compromise with the Protestants.] 28. That God does not only instruct and teach us by his Word, but has also ordained certain sacraments to be joined with it, as a means to unite us unto Christ, and to make us partakers of his benefits; and that there are only two of them belonging in common to all the members of the church under the New Testament, to wit, Baptism and the Lord's Supper. [And to this we note that it was in 1532 that the Waldenses began to join themselves to the Reformers. Thus we see the ordinances called Sacraments.]

18 *Baptism*, pp. 102, 103, In the Church of Scotland *Interim Report of the Special Commission on Baptism* (May 1955) the following statements are found: ... In the Christian practice the Sacrament of Baptism came to take the place of circumcision which was the sign and seal of the Old Covenant (13) ... In Baptism we are ingrafted into Christ through the power of the Holy Spirit, and become members of His Body (16) ... The child baptized into Christ is grafted into Him as a branch in the Vine (18) [The numbers are referring to the page in the report where these things might be found.]

ibid., p. 148, The number of Protestant theologians who support the doctrine of regeneration by baptism is, however, still very great.

ibid., p. 272, [Citing a pamphlet circulated in 1906 which misleads immature youth by giving this instruction concerning baptism.] Thou art a Christian! At thy baptism thou art entrusted to the Lord Jesus Christ, and He has received thee into His kingdom.

19 *The History of the Evangelical Churches of the Valleys of Piemont*, p. 68, [Please note: This is the Confession of faith by the Waldenses, 1655 A.D. which reveals the concessions the Waldenses made with the Reformers in order to receive support against the Roman Catholic persecution. This agreement occurred in the year 1532. This presents to us the clear heresy of the Reformers on the Lord's Supper.] Seeing our Lord has not only once offered his body and blood for the remission of our sins, but is willing also to communicate the same unto us as the food of eternal life, we humbly beseech him so to give us of his grace, that in true sincerity of heart, and with an ardent zeal we may receive of him so great a benefit, that is, that we may be made partakers of his body and blood, or rather of his whole self, by a sure and certain faith.

Catholics, and the Reformers were virtually identical in these doctrines but for minor changes. In fact, all of the Reformers remained baptized Catholics never joining with the true churches even though they had much opportunity.²⁰

The true churches of Christ are the same that Christ instituted during his earthly ministry. We do not hold to Catholic or Protestant Doctrine. We possess the original doctrine of Jesus Christ. For example, the doctrine commonly called Calvinism preceded its namesake.²¹ It isn't our desire to bring about reform in Christendom today. That system cannot be changed for the better and never will be. The Reformation provides ample proof that the system cannot be reformed.²² So what did the

20 *Baptism*, p. 191, Then when Luther and his friends, as also Zwingli, instead of forming churches of believers after the Biblical pattern, called into being Protestant State Churches, there soon arose a harsh antagonism between the State Churches and all who would not be incorporated into this Church system. And thus it came to cruel persecutions.

ibid., p. 195, He [Calvin] had close contact with the Baptists, from whom he learned much, for example, strict church discipline. From the circle of the Strasbourg Baptists came Calvin's wife, Idelette von Buhren, the widow of a Baptist.

Baptist History, J. M. Cramp, D.D., p. 151, Zuingli the excellent Swiss Reformer, was at one time on the eve of becoming a Baptist. But he resisted the arguments in favour of our principles, and became a violent opposer. ... Zuingli was a good deal annoyed by the Baptists, for they not only pleaded for believer's baptism, but zealously maintained that none but real Christians were fit members of churches.

21 *On the Road to Damascus*, p. 30, Calvin had organized his teaching of God's grace into five points. These are commonly known as the Five Points of Calvinism. Baptists had been preaching and teaching these same truths long before Calvin. In fact, Peter Waldo helped write a confession 400 years before Calvin that expressed these truths.

History of Baptists, pp. 295, 296, Genebrard asserts that the Henricians, Petrobrussians, Arnauldists, Apostolicis (Fathers of the Calvinists), with the Waldenses and the Albigenes, were similar in doctrinal views with Luther and Calvin. Leger's Hist., p. 155. Dr. Allix's Albigs. Church, ch.18, p. 172

22 *Baptism*, p. 176, Paragraph 6 of the decree of the Diet ordered "that all and every Anabaptist or re-baptized man or woman of intelligent age be sentenced and executed by fire, sword, or the like, according to the standing of the person, without previous inquisition by the spiritual judges." This was subscribed by all the Protestant princes with the exception of the Landgrave Philip of Hesse. Professor Erbkam justly remarks that "the Reformers quickly forgot the principles earlier declared by them of general religious freedom, and urged the authorities to punish the sectaries severely."

ibid., p. 177, It is a favorite assertion that Luther sought no worldly protection for his teaching but always exhorted to Christian toleration of other believers. This is so as regards the first years of his public activity. Such expressions as: "The burning of heretics is contrary to the will of the Holy Spirit ... No one can or ought to be compelled to believe," recur often in the first Reformed writings. *But when he set foot on the road to founding a State Church, and transferred to the reigning Princes the supreme government of the Church, he was obliged also to make a change of front as to his view concerning tolerance and freedom of conscience. This is the fact of the matter.*

Reformation really give the world? It gave to the world an old antichrist system remade. The Mother produced many daughters just as ill as she.

This failed system, which is presented in the parables of the kingdom (Mt.13.31-33) with its *birds of the air* and *leavening of the meal*, presents the false teachers and their doctrines taking advantage of true Christendom (Mt.16.6, 11; Rv.18.2-5); and it explains the aberrant growth of the kingdom during the absence of its King. Since Christ's establishment of His first church in Jerusalem, unregenerate man has relentlessly tried to pin down the faith of God's elect to a system of compulsory law. These men, most of whom the religious world calls our *Church Fathers*, were as contrary to the true faith of Christ as any unregenerate man. It is these men that have incessantly attempted to solidify the *free grace of God* into a moralistic, one world, church religion then and now. However, their works have rather served to give a perpetual and clear witness of those who operated under the liberty of the gospel of Jesus Christ. These clear witnesses who shined against such a dark backdrop of religious hypocrisy were called dissenters and heretics.

These dissenters and heretics functioned independently of the organized state religion. They were independent churches which operated according to the free dictates of their own conscience under the direction and power of the Holy Spirit of God.²³ They needed no outward

ibid., p. 237. It is a sad testimony to the superficial and imperfect character of the Reformation that it effected so little change in the spirit of its leaders. Their *mind* was altered on various vital matters, such as salvation by grace and justification by faith, but their *spirit* frequently remained hard and cruel. Calvin could burn Servetus; Melancthon could attend Baptists to execution and attribute their constancy to a Satan-infused obstinacy; Zwingli fully endorsed severe penal measures against Baptists at Zurich. ... Presbyterians were as intolerant and fierce as Papists and Episcopalians. Men would suffer bitterly to gain religious liberty for themselves and then ruthlessly deny it to others.

Baptist History, J. M. Cramp, D.D., pp. 133, 134, On the 10th of December, 1520, Luther burnt the Pope's bull against him, together with the decretals and other Papal documents, without the walls of Wittenburg By that act he severed himself from the Church of Rome, and proclaimed the advent of a new order of things. The Baptists hailed it with joy, rightly judging that it indicated a great and favourable change of public opinion. They availed themselves of the advantages thus offered, and immediately engaged in active operations for the spread of the truth. Luther had freed himself from the Pope: they proclaimed freedom from Luther, and from all other human authority, so far as religion was concerned, and called on their fellow-countrymen everywhere to demand their rights.

This was more than Luther intended. ... He was willing that others should think for themselves, so that they thought as he thought. If they did not, he looked on them with suspicion, and they soon found it best to keep out of his way.

23 *John Clarke*, by Louis Franklin Asher, PhD., Copyright 1997 Louis Franklin Asher, PhD., Published by Dorrance Publishing Co., Inc., Pittsburgh, PA 15222, p. 105, He [Clarke, a pioneer of civil and religious freedom in

rule to guide them. All that was needed was the free gift of the faith of Christ which was proved to be in them by their sole, willing submission to the Word of God. While this liberty provided instances of doctrinal differences between the churches, the general tenor of their confessions of faith were astoundingly similar. Language, national boundaries, distance, and time proved to be no barrier to the witness and harmony of the faith of Christ among the true churches. The promises of Christ to His churches — that He would be with them *even to the end of the world* and that *the gates of hell shall not prevail against it* — is work that is imperceptible, unbelievable, and offensive to unregenerate men — religious or not. Thus, we have the historical persecution against the true people of God. How else can we explain this work of the invisible God among a visible people in the earth? These independent churches, without creed and without outward compulsion, had an humanly inexplicable unanimity among themselves, and they always maintained the conviction of freedom of conscience or genuine religious liberty for all. Such a basic principle they held: no man should be compelled to a faith where God has not been at work. Whenever the Almighty prevails upon the soul, it is made willing to obey. (Ps.36.9; 65.4; 80.18, 19; 110.3) Every infraction into this liberty has been met by them, not with weapons and warfare, but with quiet, humble, obedient steadfastness to the truth.

the Rhode Island colony] was persuaded that coercion could not accomplish what the power of the gospel through preaching could. People voluntarily receive the message of God, Clarke argued, when the heart is awakened by the quickening Spirit of God. To him, therefore, if this method failed to accomplish the intended result, then no power or force of men on earth could perform the task.

ibid., p. 110. This outward forcing men in the worship of God, is the ready way to make men dissemblers and hypocrites before God

Proving the Bible by the Bible, Not by Extra-biblical Theories or Documents

“To me, the Bible is a Baptist book; written by Baptists, for Baptists, to Baptists, and to make Baptists.” —Frank Godsoe²⁴

That statement represents the essence of our study. It finds sound biblical basis. Since the Lord has a church, gave to them His Word, and promised to preserve them both, then it stands to reason that we might be able to discover what is the English Bible that the English-speaking churches (Baptists) have been used of God to perpetuate or preserve. If what we believe by the biblical doctrine of church perpetuity is that there has never been a time when the churches of Jesus Christ have ceased to exist since His establishment of the first church at Jerusalem, then it must also be true it is the same for the Scriptures. By the promise and power of God, neither can possibly cease to exist at any moment. Do we believe that this is too hard a thing for the Lord to do? (Jer.32.27) Has He kept His promises? If He has, is it unreasonable to set forth to prove it? Admittedly, from the confession of some of the churches, it is necessary to define the word *preservation* or *perpetuity*.

Baptist churches are those churches who can reach all of the way back to Christ and the apostles (even though they were called by various names.) We call those churches in history Baptist because they held tenaciously to the same doctrines that we do, and at this time we are known as Baptists. For our edification, there is a lengthy note to some of those churches' doctrinal statements. (Please refer to endnote ⁱⁱⁱ.) It is important to realize that history does witness to this antiquity of the true churches of Jesus Christ. In trying to ascertain true church history, we must always keep our informational sources within their proper context. If we fail to account for the predominance of the pseudo-church influence on history, our findings shall be slanted accordingly. This is also true regarding the information we collect concerning the accurate history of the Bible.

A consideration that the saints need to remember as we look into the study of the versions of the Bible is this: everything has a context. In

²⁴ *Baptist History*, Victory Baptist Church, p. 10, Dan Cozart quoting Frank Godsoe.

order to properly understand an event, i.e. the work of Bible translation, we cannot disregard its context. That has been the key to unraveling the events that involve the true churches' translation of the Bible into the English language. That is why it was necessary to dedicate so much space to the point concerning what constitutes a true church. Without this foundation, we cannot build any better on the subject than what has been built already. We cannot discern what the right Bible is if we do not know what constitutes the right church. Knowing the answer to the one leads us to discovering the answer to the other. As with the mass of information that is available on the subject of the church, we should expect that it also will be necessary to decipher all of the slanted religious information that surrounds the Bible into a biblical context. So it is with the multitudinous minutia surrounding Bible translations. Does it not also have a biblical context by which it must be interpreted?

Which Bible do we use? Can we have more than one version of the Bible as our basis for discerning the truth of the Word of God? (Isa.8.20 *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*) My answer is no. But, let me explain what I mean.

Other versions of the Bible can be useful as a personal study aid. That is not being denied. However, we must have a foundational Bible given to us by God: a rock upon which our faith can be established which cannot and will not change. That is the KJV Bible. This is not left to subjective judgment — we can know for sure. All of the other versions are fluid. They are unstable like water and always shifting like sand blowing in the wind; they are based on some new theological trend, some new geological finding, or some new purported, better critical theory. All of Scripture must have existed in a harmonious and concrete form since it became canonized and has been faithfully transmitted by the true churches of Jesus Christ through the centuries. The KJV is simply the English record of this historical transmission which is found in the Traditional Greek text. John Burgon, author of *The Revision Revised*, shows us how blatant this truth is.²⁵ Are we to suppose that the churches of Jesus Christ have been historically in doubt about what Scriptures are the true readings of the originals? That very thought con-

²⁵ *The Revision Revised*, by John Burgon, Published by A. G. Hobbs Publications, P.O. Box 14218, Fort Worth, TX 76117, pp. xix, xx, I presumed every scholar to be aware that Bp. Lloyd (1827) professes to reproduce Mill's text; and that Mill (1707) reproduces the text of Stephens; and that Stephens (1550) exhibits with sufficient accuracy the Traditional text, — which is confessedly at least 1500 years old. ... the text of A.D. 350

tradicts God's promise to preserve His Word by His churches. Perish the thought! The religious world has had to occupy their time with thoughts of this nature because they are confounded by the promise and power of God peculiarly displayed in His churches. The religionists cannot understand it. They are the force behind the Bible version explosion. It is confusion added to confusion. This is what you find when any serious consideration is given to this subject: each Bible version presents the 'slant' of the new theory, new finding, or new committee that is behind it. What suffers in all of this is the plain truth of Scripture. Case in point:

The virgin birth of our Lord Jesus Christ is a prime example where the other versions are not saying the same thing as the KJV Bible. A young maiden is not the same thing as a virgin. Isa.7.13, 14 is addressed to the nation of Israel and not to Ahaz as some wrongly maintain. The Lord would give them a sign. What notable sign is it when a young *maiden* gives birth to a son? Young *maidens* give birth all of the time. There is nothing notable about this. However, it is a significant indication to Israel when a *virgin* gives birth to a baby.

What about the deity of Christ? Many of the versions alter Scriptures that, sadly to say, some of our Baptist brethren and pastors call non-issues. How have we come to this place? The versions differ from the KJV on a number of points that affect this truth of Christ's deity. (See Mt.19.16, 17; 27.35; Lk.2.33; Acts 18.25; 20.21; 1Ti.3.16)

We shall see that the slant of almost every other Bible version since the KJV is away from the faith of the true churches of Jesus Christ. We expect the truth to be found, of all places, in the Bible, but that is no longer the case. Why would we expect false religious systems, of whom most of these bible translating committees have been formed, to put forth a clear, unadulterated Bible?²⁶ Do we not see that there is no

26 *The King James Version Defended*, pp. vi, vii, Dr. Hills finds his criticism of the New Testament text squarely and solidly on the historic doctrines of the divine inspiration and providential preservation of Holy Scripture, and it is his firm conviction that this is the only proper approach. ... Dr. Hills insists that the interpretation and correlation of the facts can safely be entrusted only to believing students of the Word.

ibid., pp. vii, viii [quoting James Orr in the *International Standard Bible Encyclopedia*], "Higher criticism extends its operations into the textual field, endeavoring to get behind the text of the existing sources, and to show how this 'grew' from simpler beginnings to what now is. Here, also, there is wide opening for arbitrariness." ... "A chief cause of error in its application to the record of a supernatural revelation is the assumption that nothing supernatural can happen."

doctrine that is of any importance at all that these pseudo-churches do not distort and corrupt? Not one! Soteriology, God's supreme and absolute sovereignty, eschatology, ecclesiology (the nature of the church, its function, government, distinctions from Israel, and so forth), and the ordinances are corrupted: every one. We will not find an accurate depiction of any of these things in the realm of Protestantism, much less Catholicism. While it has been my observation that some men outside of the true churches have written excellent books and articles on a number of Biblical subjects of lesser importance, we guardedly read them because we know that they are greatly influenced by the system to which they belonged. We do not question the validity of their Christian experience or that God uses them in some measure, but it alters nothing of the truth that it is in the churches where God receives a peculiar glory: He has preserved His churches and His Word through them. This purpose of God by His church and for His Word is historically and biblically incontrovertible.

It is true that every Protestant writer errs when it comes to doctrines of any importance. This becomes extremely relevant when we consider that the many Bible versions fail to communicate, to the same extent, the truth as it is found in the KJV Bible. While the KJV Bible has been for hundreds of years (1611-2011) the preferred Bible of the true churches of Jesus Christ, the Protestants have continued with an endless barrage of Bible versions (one book in my library has a representation of 26 different versions). This profoundly attests to the insatiable dissatisfaction that men have with the message of the Word of God in every form that it has ever been printed to this day. These other versions, while they do contain some of the Word of God, represent a compilation of various selected renderings of manuscripts which foist a program of doubt and misinformation upon a mostly unsuspecting, unlearned Christian community. It would have been one thing to have presented these versions as study aides or commentaries;²⁷ but, as representative of the original, historical text of the churches, they all fail in comparison to the KJV Bible. Most scholars will at least confess this to be true. How

ibid., p. 3, The New Testament textual criticism of the man who believes the doctrines of the divine inspiration and providential preservation of the Scriptures to be true ought to differ from that of the man who does not so believe. [T]here are two methods of New Testament textual criticism, the *consistently* Christian method and the *naturalistic* method.

27 *Unholy Hands on the Bible*, by J.P. Green, Senior Editor, Copyright 1992 by J. P. Green, Published by Sovereign Grace Trust Fund, Lafayette, IN 47903, vol. 2, p. 128, The NIV is at best a commentary. And it could not even be that if former translators had not been 'faithful, accurate,' and 'true' (their words in the Preface) to the Hebrew, Aramaic and Greek manuscripts so carefully preserved for us by the providential working of God the Spirit.

can we expect religious men, most of whom believe that they have been regenerated by baptism, to be able to judge between what is and what is not the true Word of God? Every soul must approach God and the things that have to do with Him from a believing standpoint. (Ps.36.9b; Heb.11.6)

Use of a KJV Bible Does Not Make a Disciple or Church

The KJV Bible is no talisman for preventing doctrinal error. Churches using the KJV Bible can fall into doctrinal and practical error, but that cannot be said of those other, man-originated organizations. They cannot cease being what they are. Pseudo religions cannot cease being pseudo religions. Only those possessing the genuine faith of Christ stand in danger of falling from their steadfastness. Those of the faith of Christ, having their origination from Him, possess the clear witness to the truth of Scriptures in the KJV Bible as opposed to those who choose to use alternate versions. Doubtless there are saints of God who use other versions that live godly lives. However, they are more prone to error because the other versions have nominalized plain teachings in Scripture by omitting, changing, or adding devices (notes and brackets), which cast doubt upon the authenticity of certain words and passages. It matters little whether or not there is an admission to this: it is the only, truthful explanation there is for the differences between the KJV Bible and all other versions. Ignoring the blatant facts changes nothing.

Here are some comparisons of the KJV and the New International Version (NIV). Of these, which one tells the truth best? You decide. Are these non-issues to us? Do we have a high regard for every Word of God? *And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.* Lk.4.4 (Whether we interpret this verse to read every word or every saying changes nothing. The truth here is that the manner of life for God's people hangs on the faithful transmission of God's message.)

Read and compare both versions at 1Jn.5.18, 19. The Contradiction is that if the whole world is under the control of the 'evil one' (as

the NIV translates this) then it is not true that the evil one does not touch him. The KJV simply states that the whole world lieth in wickedness. Certainly, we can understand the difference between the whole world being under the control of the evil one and the whole world lying in wickedness. Which version do you trust to be true? Both cannot be right.

Read and compare both versions at 2Pe.3.10. How do you lay bare something already destroyed by fire?

The NIV at Jn.6.11 and Mt.14.19 contradicts itself. Who distributed the bread to the masses — Jesus or the disciples? The KJV is consistent in its reading that Jesus distributed to the disciples who then gave to the multitudes. At Jn.6.11 the NIV says that Jesus distributed the bread.

Read 1Co.11.16. The problem word that the NIV uses here is *other*. It is untrue that they had no other practices. They had a number of *other* practices: baptism, preaching, discipline, communicating with those of their membership who had lack of the basic necessities. The word *other* is quite different than what the KJV has provided: The KJV uses the word *such*. The word *such* limits the discussion to the custom at hand — namely the head covering.

Jn.3.8 *The wind blows wherever it pleases*. Does wind have delights? But before we overemphasize this translation consider what the KJV has also done. It reads that *The wind bloweth where it listeth ...* This is the only place where the Greek word *pneuma* is translated wind. All other renderings of this word are spirit/Spirit. The Modern King James Version has translated this statement, *The Spirit breathes where He desires ...* and more clearly conveys and interprets the context of the workings of God in the new birth. That being said, the KJV gives us the most sensible rendering of this verse. The wind blows unrestrained according to human observation. There are a number of occasions where our Lord Jesus took every day people or things and taught profound truths. (Mt.7.24-27; 13.3-23; 16.5-12; 18.12-14)

Lk.23.45 *... for the sun stopped shining* is a very terrible translation by the NIV. The sun ceasing to shine implies that either the sun went out, or there was an eclipse, or it was merely a cloudy day. By order of God, the creation is absolutely dependent upon the sun's

heat and light. If it went out, then creation would die and corrupt in just moments. It is a fact of history that it was a full moon on Passover; there could not have been an eclipse of the sun. Therefore, the use of the word or idea of an eclipse is incorrect. Finally, was it just another cloudy day? The KJV reads *the sun was darkened*. This teaches us that God supernaturally caused the sun's light to lessen in intensity. We can easily understand that *stopped shining* and *was darkened* are two totally different ideas. The former is absolutely implausible while the latter is the truth of God's Word.

Compare the KJV and the NIV at Mk.6.20 and Lk.9.7. The confusion in the NIV results from trying to harmonize two non-related Scriptures. Who would like to listen to someone that puzzles/confuses them? Probably worst of all, the verse ends with *yet he liked to listen to him*. This a complete interpolation on the part of the NIV committee without any indication (by the usage of brackets) that it deviates from their standard textual readings.

Mk.11.8 *on the road*, NIV; *in the way*, KJV. The Greek word *eis* doesn't mean on. Furthermore, the reason the word *field* is used instead of *trees* is because the NIV chose the text with the word *agron* (field) over the text that had the traditional reading *dendron* (trees.)

Compare the NIV at 1Sa.13.1 to Acts 13.21. It contradicts itself. Which is it: 42 years or 40 years?

At Lev.18 the NIV has chosen the words *have sexual relations* against the KJV *uncover the nakedness*. These are two very different acts; and yet, the NIV, with usual inconsistency, allowed Gen.9.22 *saw his father's nakedness* (NIV) to remain. It doesn't take a scholar to understand the difference between viewing nakedness and having sexual relations.

Brethren, we have heard it said, 'the Devil is in the details!' Can we perceive that these two versions are saying things that are not in agreement? By this, we witnessed contradictions, inexplicable events, confusion, scientific error, distortion, alteration, and perversion. Honestly, how important is this to us? This affects us one way or another whether or not we admit it to be true. Brethren, doctrinal differences affect practical applications as well, and differences in practical applications inherently affect the saints' ability to interrelate with one another beyond

the bounds of the local church fellowship. Furthermore, the utilization of differing Bible versions in the same church must create a difficult environment for having fellowship together in the Word of God. Thus, the introduction of other versions of the Bible among some of the true churches has been the cause of division so that they cannot fellowship among themselves as they could have otherwise. We're not talking about our ability to sop coffee and eat donuts. We're talking about being able to edify one another with the Word of God. This is regrettable, but doubtless this chasm shall not be bridged until our Lord comes again and straightens it all out Himself. Until then, *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.* (2Th.2:15) Or probably more appropriately, *Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.* (Rv.3:2)

All Churches Take Some Position Concerning the Bible Version They Use

Which Bible version should we use? First, the lack of a commandment sanctioning the use of any Bible version might seem to be a problem for some, and yet, we will all (in the Lord's churches), at some point, take a position regarding this issue as the versions continue their downward spiral obscuring the truth of God's Word. Just how far is too far? When do we put on the brakes and say that enough is enough? Why and how? We will and do draw a line somewhere. Brethren, when it comes to Bible translations, we should not subject ourselves to the higher criticism theories of a religious system that has neither part nor lot in the things of Christ's churches. When we do, we become lost in an unanswerable, un-provable, ever-changing abyss of religious theories or speculations of Biblical criticism.

Prof. J. J. Reeve, Southwestern Baptist Theological Seminary, said, "The purpose of this article is to state in a very brief way the influences which led me to accept certain of the views of the Higher Criticism, and after further consideration, to reject them. ... But upon closer thinking I saw that the whole movement with its conclusions was the result of the adoption of the hypothesis of

evolution.²⁸ (underlining for emphasis)

John Burgon said, "... the whole fabric of Textual Criticism which has been built up during the last fifty years [from 1881] by successive editors of the New Testament," — Lachmann namely, Tischendorf, and Tregelles, — is worthless.²⁹

James Orr said, "Criticism is more than a description of phenomena; it implies a process of sifting, testing, proving, sometimes with the result of establishing, often with that of modifying or reversing, traditional opinions. Criticism goes wrong when used recklessly, or under the influence of some dominant theory or prepossession. A chief cause of error in its application to the record of a supernatural revelation is the assumption that nothing supernatural can happen. ... Here, also, there is wide opening for arbitrariness."³⁰ (This last statement concerns Higher Criticism where it has become involved with much that used to be reserved to the field of Lower Criticism. Lower Criticism is a system which tries to determine what the text was as it originally came from the hands of the author).

A relevant point that Lewis Sperry Chafer raises is: The question is not what men — even great scholars — think is a workable theory as to the manners in which the Bible was written; it is what the Bible declares concerning itself.³¹

It is clear that none of these men were against the use of the theory of higher criticism on the Bible, but it is certain that they knew it was a highly subjective theory at best. Mark how higher criticism is a theory. Charles Spurgeon understood in his day what the work of higher criticism was doing to the Word of God:

His [Charles Spurgeon's] withdrawal from the Baptist Union was in protest against the toleration in the union of higher critics of the Word of God.³²

28 *The Fundamentals*, vol. 1, pg. 348, 349, by Prof. J. J. Reeve, Southwestern Baptist Theological Seminary, Fort Worth, TX, U.S.A, publisher Baker Books, Grand Rapids, MI 49516

29 *The Revision Revised*, p. 519

30 *International Standard Bible Encyclopedia*, Publisher Wm B. Eerdmans Publishing Co., Grand Rapids, MI, vol. 2, p. 749

31 *Systematic Theology*, Lewis Sperry Chafer, Copyright 1976 Dallas Theological Seminary, Publisher Kregel Publications, Grand Rapids, MI, vol. 1, p. 63

32 *Baptism*, p. 226.

It is a theory just as evolution is a theory. Every single man that takes up the theory, whether it is that of higher criticism or evolution, will come to a differing conclusion than every other man! What some men admit to be a subjective theory for varying reasons another will call a sound science.³³ How many great men have spent their entire lives in the application of this or that theory? My own, limited experience to these methods has led me to conclude that this is but a vain thing which serves to confuse what otherwise would have been the clear truth of Scripture, and it leaves the sheep with an unbiblical impression that Bible doctrine would be best left in the hands of the learned. That impression should be abhorrent to every child of God. No preacher, no man has a special revelation of the Word of God that the membership cannot also conclude for themselves from that same Word. If the membership of a church cannot understand something being taught from the Word of God, that church has every right to reject it until it can be proven in the language that they can read, but more on that later. Concerning the theory of higher criticism, every man does either of two things: those who approach the Bible from a believing viewpoint come right back to the KJV Bible as the most reliable Bible available for the English-speaking saints of God in the N.T. churches;³⁴ and those who approach the Bible from a naturalistic viewpoint go to the other extreme and cannot say that one version has any more authority than another version.³⁵

33 *The Text of the New Testament*, by Bruce M. Metzger, Copyright 1992 by Oxford University Press, 200 Madison Ave., New York, NY 10016, p. 219 [B]y A. E. Houseman: Textual Criticism is not a branch of mathematics, nor indeed an exact science at all. [He goes on to state that the reason Textual Criticism cannot be an exact science is because of human frailties. This understanding is what results from treating the Bible as if it were just another historical book.]

Now notice the contradiction by another scholar:

How We Got the Bible, by Neil R. Lightfoot, Copyright 1988 Neil R. Lightfoot, Published by Baker Book House, Grand Rapids, MI 49516, pp. 66, 67, Textual Criticism is a sound science The Scriptures, although divine, have been handed down through the centuries by means of copies, just like any other book. A failure to recognize this would make it necessary for God to perform a miracle every time a scribe picked up pen and ink. And this assumption is almost inconceivable! [Like a form of deism, God starts the work but then leaves its fate into the hands of men.]

34 *The King James Defended*, p. viii, Quoting John H. Skilton, Professor of New Testament, Emeritus, and former head of the New Testament Department at Westminster Theological Seminary, For men who accept the Bible as the Word of God, inerrant in the original manuscripts, it should be out of the question to engage in the textual criticism of the Scriptures in a "neutral" fashion — as if the Bible were not what it claims to be ... Whether one realizes it or not, one makes a decision for or against God at the beginning, middle, and end of all one's investigating and thinking. ... All along the line it is necessary to insist, as Hill does, that 'Christian, believing Bible study should and does differ from neutral, unbelieving Bible study.'

35 *ibid.*, p. 3, [T]here are two methods of New Testament textual criticism, the *consistently*

Defining Naturalistic:

By naturalistic, they mean that the Bible is to be treated as any other book of human origination. After all, they say (and so do some of us), men wrote the Bible. Remember the quote of James Orr above when he said “A chief cause of error in its application to the record of a supernatural revelation is the assumption that nothing supernatural can happen.” We may subject it to whatever the current apparatus/theory is at the moment, and when someone has completed such an exercise using the various manuscripts, he is ready to go to the printer. Voila! We now have a new version foisted upon Christianity purporting to be the Word of God.

Men will leave the KJV Bible and continue using other versions but seldom the other way around. Without much Biblical instruction, few will ever leave the other substandard Bibles to use a KJV Bible. While it becomes almost a necessity for pastors to enter into a study of the versions to varying degrees so that they can give an answer to those questions that arise from the flock, we should not be distracted or discouraged from the profitability of ministering in the truth.

What is the traditional pattern of examining the validity of God’s Word? The greatest proof to the validity of God’s Word is to ask this question: who is responsible or who was used of God to give us the Bible in the English language?

We believe that the Lord has used his churches to transmit the Scriptures throughout N.T. history. (We shall expound on the details of these things a little later.) Therefore, we lay out these findings, as compact as they are, to the best of our ability for your prayerful consideration:

1. The Waldenses, of whom we have seen were Baptists up until 1532 A.D, had as many as fourteen editions of the Bible printed in high German language.³⁶

Christian method and the naturalistic method. ... The consistently Christian method interprets the materials of New Testament textual criticism in accordance with the doctrines of the divine inspiration and providential preservation of the Scriptures. The naturalistic method interprets these same materials in accordance with its own doctrine that the New Testament is nothing more than a human book.

³⁶ *Baptism*, p. 125.

While the Roman Church had no interest in putting the Bible into the hands of the people in their national speech, we find in the circles of the Waldenses and related movements numerous translations of the Bible. It has been possible to establish that in the years 1466-1518 alone fourteen complete editions of the Bible were printed in high German.

2. Their translations reflected an underlying similarity to that of the *Textus Receptus*.³⁷
3. The Waldenses have an ancient history as the true churches of Jesus Christ.³⁸
4. They are the same as the Anabaptists, our immediate predecessors.³⁹
5. The Anabaptists were also reckoned with the Lollards in England.⁴⁰
6. The Lollards were also reckoned with the Waldenses.⁴¹
7. John Wycliffe was greatly influenced by the Lollard Anabaptists.

37 *Baptist History*, Victory Baptist Church, p. 31, Dan Chamberlin, What Bible did they [the Waldenses] memorize? Brother Max Nunley wrote a scholarly article about the origins of the Waldensian Bible, showing it was the Italic Old Latin, from the traditional text or *Textus Receptus*.

38 *The History of the Evangelical Churches of the Valleys of Piemont*, p. 29, I find a certain passage in a manuscript (which is to be seen together with the rest, in the public library at Cambridge) concerning the religion of the Waldenses, An. Dom. 1587. (sic) where, in the first article, when it is demanded, How long since is it, that the pure doctrine has been preached in the valleys? It is answered ... That is about 500 years, [putting it at 1087 A.D.] as near as can be gathered from any histories, but according to the opinion of the inhabitants, from father to son time out of mind.

39 *The Waldenses Were Independent Baptists*, p. 90, Modern historians would have us believe that the Anabaptists, many of whom were true Baptists, suddenly arose out of nowhere in various regions of Europe in the 1520's, and that there were no believers of that kind anywhere on earth before that decade. The Lutheran historian Mosheim did not teach any such nonsense: (S. F. Ford, *The Origin of the Baptists*, Copyright 1950 Baptist Sunday School Committee, Published by Baptist Sunday School Committee, 214 East Broad Street, Texarkana, AR-TX, p. 28, writes, (The Anabaptists) not only considered themselves descendants of the Waldenses, but pretend, moreover, to be the purest offspring of the respectable sufferers It may be observed, continues Mosheim, that they are not entirely in an error when they boast of their descent from the Waldenses, Petrobrussians, and other ancient sects, who are usually considered as witnesses of the truth in times of general darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the doctrine, etc., which is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Anabaptists.

40 *Three Witnesses for The Baptists*, pp. 34, 35, [W]e may say of the Lollards (underlining for emphasis), Henricians, Paterines, Paulicians, Donatists, and other ancient Baptists, that they claim an origin more ancient than that of the men or the circumstances from which they derived their peculiar appellations. If in any instance the stream of descent is lost to the human eye, in 'the remote depths of antiquity,' they maintain that it ultimately reappears, and reveals its source in Christ and his apostles. (Quoting T. G. Jones, *The Baptists: Their Origin, Continuity, Principles, Spirit, Polity, Position, And Influence. A Vindication*. (Philadelphia, American Baptist Publication Society, n.d.) pp. 23, 24, 25)

41 *On the Road to Damascus*, by Melvin Johnson, p. 28, In the time of King Edward II, about 1315 AD, a German preacher by the name of Walter Lollard, a man of great renown among the Waldenses, came to England. He preached and spread the doctrines of the ancient Waldenses, so much so in England, that followers began to be called Lollards. These Lollards were Baptists whose descent, through the German Baptists from the Ancient Waldenses, is clearly shown by Orchard.

Baptist History Notebook, by Berlin Hise, Copyright 2005 Donnie Burford, Pastor Purity Baptist Church, Maysville, KY, p. 137, In England they [Waldenses] were known by the name of Lollards (underlining for emphasis), from one Lollard, who was one of their Chief Instructors in that isle.

John Clarke, by Louis Franklin Asher, PhD., Copyright 1997 Louis Franklin Asher, PhD., Published by Dorrance Publishing Co., Inc. Pittsburgh, PA 15222, pp. 104, 105, Harking back to the New Testament order, Clarke perceived the Gospel successors as those who kept the biblical faith and not ones who have been identified only by name. Like their ancient heritage from the British Lollards of the fourteenth-sixteenth centuries, the Waldenses of the ninth-fifteenth centuries

Whether he was a Baptist or not is difficult to positively conclude. We speculate this much: that his close association with the Lollard Anabaptists was likely the impetus for bringing a version of the Bible into the English language. He did baptize infants, so whatever he was in relation to the true churches we do not know other than he had close contact with them.⁴²

8. William Tyndale was a Lollard Anabaptist.⁴³

42 *The History of the Baptists*, vol. 1, p. 325, The views of the Lollards on infant baptism are not so easily stated ...: Possibly Dr. Williams states the case as carefully as any one. He says: 'There were also among the Lollards, or early English followers of Wickliff, some who followed out the results of Wickliff's principles ... to the conclusion that baptism went with faith, and that infants, not capable of exercising the one, should not receive the other.' He also cites the fact which Rastell has preserved in his Entrees: 'A Latin writ, sending over to the bishop for judgment according to the canon law, three several groups of Lollards, who all reject infant baptism.' ... The testimony is too nearly unanimous to be contradicted, that many, if not most, of the Lollards did not practice infant baptism, while some did, amongst them Wickliff himself.

Baptist History, Victory Baptist Church, p. 24, Royce Smith, The Lollards [1315 A.D.] are known best for John Wycliffe, the great translator of the Bible, of whom Danvers wrote, "Of whose opinions and doctrines so well agreeing with the Waldenses of old, we have an account, as from his own writings, so from many authors that have collected the same from them" (Danvers, p. 278). That Wycliffe was a Baptist is evident from 29 tenants he held as listed by Danvers (Danvers, pp. 279-287). The Lollards were among the forerunners of the English Baptists. Obviously they were linked with the Waldenses, the Albigenses, the Paulicians, the Donatists, the Novatians, and the Montanists. [Recorded in reverse historical order leading back to Christ]

Baptist History Notebook, p. 179, There was a great deal of people called Lollards. Many of them were just reformers. Some of them, no doubt were Baptists. It is difficult to sort them out. John Wycliffe came on the scene and his followers were called Lollards. Quite naturally, his translation of the Scriptures would find much acceptance among the Baptists. He held many interesting views, yet, in my opinion, he was a reformer and not a Baptist.

ibid., p. 183, David Benedict, in his *History of the Baptists* (page 308) says that Walter Lollard "was in sentiment the same as Peter de Bruis."... [of the Petrobrussians] To say Walter and Peter believed alike is to say Walter Lollard was a Baptist. John T. Christian writes "It is certain that the Lollards, who had preceded Wycliffe and had widely diffused their opinions, repudiated infant baptism.

A History of the Baptists, vol. 1, p. 186, There is no effort in this place to assign Wyclif to a position among the Baptist martyrs, but there is no doubt he held firmly to many Baptist positions. Crosby, on the other hand, declares he was a Baptist and argues the question at length. [S]ome Protestant writers have affirmed that Wyclif was a Baptist

43 *The Origin of the Baptists*, by S. F. Ford, Copyright 1950 Baptist Sunday School Committee, Published by Baptist Sunday School Committee, 214 East Broad St., Texarkana, AR-TX, Printed and bound by Kingsport Press, Inc., Kingsport, TN, p. 32, The vale Olchon, (quoting David Benedict) also, is situated between mountains almost inaccessible. How many hundred years it had been inhabited by Baptists before William Erbury, it is impossible to tell. It is a fact that cannot be controverted, that there were Baptists here at the commencement of the Reformation; and no man upon earth can tell when the church was formed, and who began to baptize in this little Piedmont. Whence came these Baptists? It is universally thought to be the oldest church, but how old none can tell. We know that, at the separation, they had a minister named HOWELL VAUGHAN, quite a different sort of Baptist from Ebury, Wroth, Vavasor, Powell, and others, who had come out from the Established Church. And this is not to be wondered at; for they had dissented from the Church of England,

At the beginning of the printing of the KJV Bible, there were many that rejected it at first. The Protestants staunchly held to their Geneva Bible. However, in a matter of time, the Geneva Bible, as well as the other substandard English versions, began to fall into disuse, and the KJV steadily began to take the preeminence.⁴⁴ It stood for the next 270 years without rival until the notorious year of 1881.

The first English version released since the 1611 KJV was the 1881 Revised Version of the Bible. This version was a monumental disgrace and served well, as a precursor, to inform the saints of God about the motivations that lay at the foundation of the Bible translations that would follow.

and had, probably, brought some of her corruptions with them. But the mountain Baptists were not (Protestants or) dissenters from the establishment. We know the Reformers were for mixed communion, but the Olchan received no such practice.”(Thomas 's History Welsh Baptists. Also Hist. W. B., by J. Davis, p. 17).

These [says S. F. Ford] are most conclusive evidences that William Tyndale, who translated the Bible into the English language, and the four books of Moses into the Welsh language, in 1536, was a Welsh Baptist of that plain, strict, apostolic order. He lived most of his time in Gloucester, England; but Llewellyn Tyndale and Hezekiah Tyndale were members of the Baptist Church in Abergavenny, South Wales. (Davis' History of the Welsh Baptists, p. 21).

A History of the Baptists, vol. 1, p. 187, It is certain he [Wm. Tyndale] shared many views held by the Baptists ...

On the Road to Damascus, by Melvin Johnson, p. 17, History takes up where the book of Acts leaves off and confirms that Paul did travel to the mountains of Wales (underlining for emphasis) and preach and establish churches. ... In the first century, Lucian, a Welch king and many other of the noble rank were added to the Baptist rank. Dr. James Davis' book, Welch Baptist, (underlining for emphasis) give the names of the pastor and the Baptist churches from the year 63 A.D. to the year 1663 A.D.

Fox's Book of Martyrs, Copyright 1926 The John C. Winston Company, Publisher, Zondervan Publishing House, Grand Rapids 6, MI, p. 176, William Tyndale, the faithful minister of Christ, was born about the borders of Wales

The Cambridge History of the Bible, vol. 3, p. 170, There is a story that Richard Davies remembered seeing a Welsh Pentateuch in his boyhood, and another that Tyndale's New Testament was translated into Welsh; if they ever existed they were not printed.

44 *The Cambridge History of the Bible*, vol. 3, p. 168, In ordinary private use the comprehensive Geneva Bible long competed with it [the KJV Bible], while scholars and preachers went on using what they would. ... Eventually, however, its victory was so complete that its text acquired a sanctity properly ascribable only to the unmediated voice of God; to multitudes of English-speaking Christians it has seemed little less than blasphemy to tamper with the words of the King James Version.

The Bible in the Making, by Geddes MacGregor, Copyright 1959 Geddes MacGregor, Published by J. B. Lippincott Company, Philadelphia & New York, p. 190, The extent of its [KJV Bible] influence, which it is practically impossible to exaggerate, is well known. ... There is hardly a book today in decent English that echoes no cadence from it or reflects no phrase.

Much of what is called higher and textual criticism is nothing less than an outright attempt to disprove the truth of God's Word. Thus, their fruit is evident in the super abounding versions of the Bible. Some of God's people have been misled who have involved themselves in this work, in my opinion, because they have adopted certain methods that lead them along a similar path of error. Though they cannot deny the truth, they have difficulty reconciling it with their science. Thus, a contradiction or compromise ensues.

B. B. Warfield, quoting Dr. Briggs under the heading 'The Real Problem of Inspiration'; Here is the testimony of a man who doesn't realize just what he is telling the true people of God. This man looks to higher criticism to ultimately destroy many of the Bible doctrines that he so hates.

"I will tell you what criticism has destroyed," he says in the article published a couple of years ago. [approx. 1930's] "It has destroyed many false theories about the Bible; it has destroyed the doctrine of verbal inspiration; it has destroyed the theory of inerrancy; it has destroyed the false doctrine that makes the inspiration depend upon its attachment to a holy man." And he goes on to remark further [as B.B. Warfield continues to quote Dr. Briggs] that "Biblical criticism is at the bottom" of the "reconstruction that is going on throughout the Church" — "the demand for revision of creeds and change in methods of worship and Christian work."⁴⁵

B. B. Warfield then states his opposition to this view,

"For there is criticism and criticism. ... It is now admitted that the inevitable issue of this type of criticism comes into collision with the established fact of plenary inspiration of the Bible and the well-grounded Reformed doctrine [Bible doctrine] of Holy Scripture based on this fact. The cry is therefore, and somewhat impatiently, raised that this fact and this doctrine must "get out of the way," and permit criticism to rush on to its bitter goal."⁴⁶

Here is a man of the system speaking out about the ill of the system. We ought to listen to what he said.

⁴⁵ *The Works of Benjamin B. Warfield*, Copyright 1932 Oxford University Press, Oxford University Press, 2003, vol. 1, p. 171

⁴⁶ *ibid.*, pp. 171, 172

The Message of the KJV Is Superior to All Other Versions

The next proof to help us determine the true Bible version is the truth or error that it contains. It has never been my contention that the KJV Bible has no publication errors as well as some textual difficulties. Years ago, I shared a few of these kinds of things in the KJV with a brother, and he refused to hear it. To him, it was some kind of taboo. He was a blind follower of the KJV Bible. We shall share some of those difficulties later. But we need to ask, How is abandoning the superior Bible for another that is inferior ever justifiable? Considering those difficulties within the KJV, we maintain that there is no doctrinal error in it. There is a consistently harmonious testimony to the truth of God within its pages. Let's make another comparison of Scriptures using the KJV and the NIV. Judge for yourself which is the superior Bible.

Clarity? Which is it that you have made clear? You certainly have not clearly upheld the Deity of Christ Jesus, God manifest in the flesh, one in essence with God the Father, and God the Spirit, portraying him as purifying sins, but not OUR sins; interceding, but not for US; suffering, but not for US; longsuffering, but not to US; good, but not as good as God; Lord, but not the Lord from heaven; born of a virgin, but having Joseph as His father; omnipresent, but bound to earth in a human body; Abraham's descendant, but not the promised Seed. (1Ti.3.16; Heb.1.3; Ro.8.26; 1Pe.4.1-2; 2Pe.3.9; Mt.19.17; 1Co.15.47; Lk.1.35 with 2.33; Jn.3.13; Gen.17.7 with Gal.3.16)⁴⁷

Contradictions and changes have been amply supplied to render the other versions as unreliable sources of Biblical truth. Whereas, every apparent contradiction thought to be in the KJV Bible — of doctrinal import — has been proven to be invalid through a simple study of the Scriptures.

⁴⁷ *Unholy Hands on the Bible*, vol. 2, pp. 305, 306.

Look At Who Used the KJV Faithfully

So, for a historical proof of the faithful transmission of the Word of God into the KJV Bible we should look to the historical churches of Christ. Does the KJV Bible agree with historical teachings found among the churches of Jesus Christ in every age? The answer is yes. By a study of the doctrines of these churches — that is from Christ and forward — we discover that their teachings differed little from what we teach today. If these little flocks of saints, who never worked from a creed (as the religious systems do) — a historical decree of doctrines to be adhered to — could frame the same doctrines that we hold to today, then we must conclude that we possess essentially that same substance in our KJV Bibles that they possessed in theirs, though it be in a another language and removed by hundreds, even nearly two thousand years. Thus, the KJV Bible for the English-speaking people is found to be the same sum and substance as the Syrian Christians possessed in the days of the Antioch church, and which Greek Christians possessed in the Corinthian church, and which Egyptian Christians possessed in Egypt, and so forth. It has been proven that the message of our KJV Bible has been found in the various languages of the world in a textual witness called the *Traditional Text*. Edward F. Hills, *The King James Version Defended*, explains that this text was approved even by the earliest N.T churches.

It was Burgon's high Anglicanism which led him to place so much emphasis on the New Testament quotations of the Church Fathers, most of whom had been bishops. To him these quotations were vital because they proved that the Traditional New Testament Text found in the vast majority of the Greek manuscripts had been authorized from the very beginning by the bishops of the early Church, or at least by the majority of these bishops.⁴⁸ (underlining for emphasis)

And so that we might understand the relationship of the Textus Receptus to what is called the Traditional Text, it goes on to read:

[T]he Textus Receptus is the only form in which this Traditional Text has circulated in print.⁴⁹

⁴⁸ *The King James Version Defended*, p. 192.

The Multitudinous Bible Versions Have Created Mass Confusion

The Bible version explosion has not yielded the fruit of clarity. Rather, it has been the instrument of great confusion. It was one thing if we were addressing the general realm of Christendom, but our focus is upon the true churches. The Bible version explosion marks a radical change taking place within these churches. However, it is only a symptom of a sickness that has been a long time in the making. What fruit should we expect from the decline of genuine biblical, Baptist truth in our midst. Some churches are nothing short of mini-corporations. The focus of some of the church leadership (which has usurped God's government in the church as congregational rule) is how to generate numbers and revenue for growing its structural size and its extra-biblical activities. The message from pastors today, which should have been continually and patiently reproofing, rebuking and exhorting the saints in the Word of God, is nothing more than a 20 minute moral lesson of sorts. In these 20 minutes, we shall endure a story or two, even three, concerning some nebulous social or moral injustice, and this biblical lesson really hits home if the storyteller can convince us that we might be guilty of such an infraction! Yes, there will probably be a citation of *chapter and verse*, but the churches eventually become *dull of hearing*. (2Ti.4.3, 4; Heb.5.11) Growing in the grace and knowledge of our Lord Jesus Christ has become diminished. (2Pe.3.18) Brethren, that growth is essential because it concerns things that are eternal, not so much temporal. We are destined for eternity, and all of these temporal things shall pass away. (2Pe.3.10) Are we being constantly reminded of our eternal destiny? Are we prepared for eternity? Pastors need to be vigilant about their duties to prepare the sheep under their care for eternity by faithfully preaching the Word of God — not opinions or thoughts of other men.

But, the reality is that we have other versions. So, the division in the churches has become amplified and almost impossible to bridge any longer. These versions have differing messages. The underlying Greek text varies almost with every new version. Practically speaking, what this means is that what one brother might preach in a text of Scripture from one version might not have the same basis in another brother's version. Not only might the English words be different, but the underlying Greek might be different too. So what one brother might

conclude from interpreting his word, words, or verse might be totally useless or opposed to the other brother's version. For example, let's compare the New American Standard Bible (NASB) to the KJV:

Ja.2.20. The KJV reads that *faith without works is dead*? The NASB reads that *faith without works is useless*? Here, we have two very differing ideas presented. Faith is either dead or useless. These are not saying the same things at all. For example, we need to know whether a faith is dead, or if it is just useless. A dead faith is an inoperative faith; a useless faith is an unnecessary or needless faith. In a Scriptural context, we should ask ourselves if there is really such a thing as a useless, unnecessary, or needless faith. What do the Scriptures teach? Can both be correct? No, they cannot be in the context of this chapter. James' concern is about the faith of the saints at work, not about some kind of unnecessary faith. A dead faith is the same as the faith that devils have in the knowledge that God exists, and it is inoperative in that it manifests no fruitful works of righteousness. Now, we must decide whose system we are going to apply, and why that one over any others to determine which word is the authentic word for this text. We may apply the extra-biblical system of the religious world found outside of the true churches, or we can apply the Biblical system that is present within the realm of the Lord's churches. When it comes to the difference between the meanings of dead or useless, which snake would you prefer stepping on in the darkness of night? So, when it comes to faith, there is only a living faith and a dead faith. There is no such thing as a useless faith.

The difference between the versions can be radical. What else can be said at this point but to implore Christians everywhere to reject the religious and worldly system that stands behind the making of these versions? Refuse to make any other version but the KJV Bible the basis of your doctrine. Use the other versions for study aids, but never allow a doctrine that cannot be proven outside of the KJV to take the preeminence. (Brethren, no doctrine, if it is a true Bible doctrine, can be proven to be more clear in any version than in the KJV Bible.) It is the doctrines that have been under the greatest attack in the versions. Conversely, there are doctrines far more pronounced in the other versions: the heretical doctrine of a works salvation is just one such doctrine. Let's make another comparison of the versions.

Comparing the KJV with the NIV, of the 28 times that *good work*

or *works* is used, only five Scriptures keep this familiar wording in the NIV. It uses such words as: *good deeds* (five times,) doing *good* (ten times,) doing *anything good*, *do whatever is good*, *everything good* (1 time each,) beautiful *thing* (two times,) noble *task* (1Ti.3.1, one time,) do *right* (one time,) and notice especially this last rendering that should really cause us to scratch our heads in wonder: *great miracles* (Jn.10.32, one time.) Also at Jn.10.33, the NIV has omitted *good work* completely from the text.)

Someone will respond, but why insist on comparing the versions to the KJV? It is by this comparison that one can most clearly discover the differences that stand between them. The Bible version which stands out from all the rest is the King James Version Bible. So, if you want to readily discern the changes that are being made to the truth of God's Word, make the comparison.

Use the KJV in your church services. Take the opportunity to help other saints understand that no doctrine is believable if it cannot be proven from the plain English language of the KJV Bible. There is only one God, one (kind of) church, one Word, and one faith. It is not a blind faith that holds firm to that which cannot be fully understood, explained, or comprehended in the face of so much opposition, but a strong faith.

How Could a Continent Lose God's Word When It Used to Possess It from the Days of the Apostles?

During the world domination of the Roman Empire, Latin became the language of the world, and England was a province of that Empire.⁵⁰ The word of God was spread over the known habit-

⁵⁰ *The Story of The English Language*, by Mario Pei, Copyright 1967 Mario Pei, Publisher J. B. Lippincott Company, Philadelphia & New York, pp. 5, 6, But by the end of the first century of our era Celtic Britain had ceased to exist as a political entity, and Roman Britain had taken its place. ... [T]he Britons were anxious to learn Latin

History of England and The British Commonwealth, by Laurence M. Larson, General Editor Charles H. Haskins, Copyright 1924 by Henry Holt and Company, Published by Henry Holt and Company, NY, pp. 8, 9, The Romans did

able regions profusely⁵¹ and especially the Roman Catholic Church.⁵² However, the invasions of the barbarous clans from the north began to change the landscape of Europe.⁵³ Latin became the language of

much to develop the resources and to improve the civilization of the island. ... In the towns and to some extent in the country the Latin language came into general use. ... [I]n the rural districts the upper classes soon became thoroughly Romanized in nearly every form of culture.

....

For more than three hundred years the greater part of Great Britain remained under the domination of the Caesars.

The English Bible, by F. F. Bruce, Copyright 1970 F. F. Bruce, Published by Oxford University Press, NY, p. 1, The Bible which was known and used in the earliest English Church, as in the British and Irish Churches even earlier, was the Latin Bible. From the fifth century onwards, the Latin Bible came to mean the version made by Jerome between A.D. 383 and 405, the version commonly known as the Latin Vulgate. In no part of the western world was this version studied more diligently and copied more lovingly and faithfully than in Great Britain and Ireland.

51 *Cambridge History of the Bible*, vol. 3, p. 489, There was a risk of so disseminating the Bible and encouraging the simple laymen to read it. Heresies came thick and fast, and commonly tried to substantiate themselves from the authority of the Bible; or sometimes they caused confusion by questioning the status or the text of particular books. ... There must have been a temptation to lay down as an official ecclesiastical principle that the sacred books were only for the pundits, the clergy, the scholars. Certainly the Church was compelled [meaning it forced a compulsory divide between its subjects: the elite and the 'unlearned'] to establish safeguards for a correct or orthodox interpretation (with all the problems that involves us in) by stressing the apostolic preaching or tradition, by propounding baptismal creeds and rules of faith ... which no exegesis of Scripture must contradict, and, later on, by conciliar decrees against heresies; and certainly there was an expectation that the layman would be guided by his bishop (one sees this early and plainly in Ignatius), who was presumed to be a safe guardian of the apostolic faith. ... But even amidst the confusions of Gnosticism, the drastic step of denying Scriptures to the layman was never taken. On the contrary he was for some centuries spurred on to spend a large part of his time in reading it—and not infrequently he thought the demands unreasonable!

52 *The Bible in the Making*, p. 104, The influence and power of the Roman Church in western Europe grew so steadily and spread so extensively that we often forget that it did not achieve that victory unopposed. [Meaning that because of their merger with state they endured military resistance from neighboring countries as well. Otherwise their policy was exterminating heretics from every quarter of their dominion, even though that meant the slaughter of quiet, godly, hardworking men, women, boys and girls only because they believed differently. Though the author mentions the Abigenses and Waldenses, he fails to make that point on the very next page].

53 *The Story of the English Language*, pp. 6, 9, [T]he fifth century A.D. might well be described in history as the Germanic Century. During the course of those hundred fateful years Italy, along with Rome itself, fell to the Ostrogoths, Gaul to the Franks, Britain to the Angles, Saxons, and Jutes

....

The Germanic invaders who overran the Roman Empire in the fifth century A.D. were therefore related to the Romans themselves, as well as to those other inhabitants of the Classical world, the Greeks and the Celts.

Cambridge History of the Bible, vol. 3, p. 491, The barbarian invasions changed the situation in Europe, catastrophically in some places, gradually in others. The church had to deal with an illiterate population, many of them pagans or heretics (Arians) or merely nominal Christians. It is under-

communication for nobility and the religious clerics,⁵⁴ and the common people were without the Word of God in their vulgar, low language.⁵⁵ *By the fourteenth century, hearing without understanding Latin services was accorded a sacramental value.*⁵⁶ In the beginning of the fifteenth century, many of the Catholic priests knew little, if any, Latin.⁵⁷ It was

standable, and it may have been inevitable, that it fell back more and more upon the authority of the clergy and upon instruction in simple formulae of belief and practice. The danger was—and many will think it was not—that these methods would be persisted in too long.

The Bible in the Making, p. 107, For some time after the Conquest there was comparatively little activity of this kind. The language underwent much change through the incorporation of Norman words, and there were no fresh translations to take the place of the Anglo-Saxon ones that had gone out of date. The people's knowledge of the Bible was, even at the best, scanty.

The English Bible, p. 9, The Norman conquest of 1066 and the following years dealt a heavy blow to Old English culture. English History has sometimes been taught in schools in such a way as to suggest that the Conquest represented a cultural advance But the impact of the Conquest, carried as it was by a new ruling class speaking Norman French, brought about such radical changes in spoken English that before long the Old English versions of the tenth century must have been unintelligible to the great mass of the English people.

54 *Cambridge History of the Bible*, vol. 2, p. 365, The Anglo-Saxons knew of three sacred languages, Hebrew, Greek and Latin, but in practice Latin alone was accepted as the language of all high knowledge.

The Story of the English Language, pp. 34, 35, The Saxon nobility, robbed of everything ... sank sullenly to the level of their own peasantry, while the ancient freemen of England, now indistinguishable from the churls, turned into villeins of the new seigneurs. Saxon England was laid low. Norman England had replaced it. [c. 800 A.D.] ... The new court, clergy and nobility knew and spoke only French and Latin.

....

The Norman conquerors replaced not only the English nobility, but also the English clergy with their own men. And since the clergy were largely responsible for what culture and literacy existed in that dark age, the replacement of Saxon abbots trained in the school of Bede with Norman clerics steeped in Latin and French could not but be reflected on the written tongue of England.

55 *ibid.*, p. 34, Norman England had replaced it. [c. 800 A.D.] ... The new court, clergy and nobility knew and spoke only French and Latin. But the subject population lived on, and so did its language, a language now scorned for literary purposes as the language of an inferior race

ibid., p. 36, Thus it is that the dawn of the thirteenth century finds a trilingual England, in which French, Latin and English live side by side, each for a different purpose and with a different function. The first was the literary and courtly tongue, the second the language of the church and the legal documents, the third the tongue of common intercourse.

56 *Cambridge History of the Bible*, vol. 2, p. 384.

57 *The Bible in the Making*, pp. 107, 108, By the time Wyclif came on the fourteenth-century English scene that Chaucer has immortalized, the Bible must have been very remote indeed from the life of the people. The average priest was in no better a case. He usually knew too little Latin to read the Bible well enough to help his flock, even if he were minded so to do. A visitation of seventeen parishes in Berkshire in 1222 disclosed the fact that five of the clergy did not even know enough Latin to mumble their way through the Mass.

the division between the sometimes learned Latin-speaking elite and English-speaking commoner that eventually brought about the demand for the Scriptures in the language of the common people,⁵⁸ even though it met with sharp and severe opposition by the Catholic Church. *St. Francis himself, it will be remembered, deprecated the possession and private use of any books.*⁵⁹ Our God worked all of these things together: nations, leaders, barbaric invasions, and the needs of the common man, so that the churches speaking the English language might bring the Word of God to to all of the lost sheep among them. (Jn.10.16)

The Catholic system's desire to keep the Word of God in Latin and from the masses has risen again in another form. Many of us have joined with them by claiming that only in the original autographs are the Words of God preserved. That is a move again towards locking up or concealing God's Word in another language from the common people. Unless we are schooled in the languages, unless we know the Greek, unless we have the original manuscripts, we can't know for sure; and, certainly, no lay person can attain to such lofty knowledge. This should be categorically denied by all of God's people! For example, God's Word — once it was translated from Latin into English — no longer required Latin to understand it, though it was a corrupted version of the Bible at that time. Now God's Word, unleashed from the tongues of the Greeks and Hebrews, no longer requires us to depend upon linguists to understand it. It is not my contention that we cannot use every aide available to us for the searching out of meanings and doctrines if God wills. We can use them. However, every doctrine that cannot be proven as having sum and substance in the English version that our eyes fall upon in our KJV Bibles should be rejected. Why? Some men, through their crafty schemes (2Co.4.2; 2Pe.2.2), will claim anything beneath a guise of intellectual acumen. When the common people can't read and understand it for themselves, it is in fact unbelievable! The common folk of the churches must be able to discern truth as they see it in their Bibles, else we are no different from any of those who have made every effort to keep the truth from the common people of God. Some believe that the Biblical requisite to understanding the

58 *Cambridge History of the Bible*, vol. 3, p. 491, However that may be, a time came when the demand for vernacular Bibles and freedom for the laity to read them could no longer be resisted. In England many stories are told (no doubt they could be paralleled elsewhere) of people's desire to hear the Bible read in their own tongue or to possess copies of their own, of the gatherings in churches for informal readings which worried the still dubious bishops.

59 *ibid.*, vol. 2, p. 384.

Word of God is that we be multi-lingual to discern the several ancient languages into which the Bible first began to be published — Hebrew, Greek, Syriac, Egyptian, Latin, and so forth. Do we really believe that? Do we really believe that God has laid it upon the churches to have to continually negotiate the maze of over 5000 plus manuscripts in order for us to rightly divide His Word? Our God raised up men in the past for the monumental task of translation work then, but there is no longer a need for them once the work is completed. There hasn't stood another man like William Tyndale with his gifts to do what he has accomplished by the power of God. Compare that to the confusion that has resulted from the theories that certain men have applied to the Word of God today. The testimony of their many Bible versions mocks the whole critical system. Men, instead of being united, have become scattered in their work. None of them agrees together. Everyone has his own theory. This is neo-Nicolaitainism. It is a present-day Pharisaical legalism which dictates the rules under which God's people must operate. This system has already infected too many of the true churches. The congregation is pressed with a sense of inferiority and inadequacy to approach what they think is sound Bible study. The result: Christians dismiss their privilege of reading the Word of God and become crippled and dependent on the words of others to give them the *thus saith the Lord*.

Pastors should encourage every believer to search the Scriptures for themselves. Christians must insist on their pastors preaching only what can be proven from the Bibles that they hold in their hands. But we always come back to this: the truth discoverable will depend on the version of the Bible that we use. Christians are giving up what they should not simply by the use of a Bible that is less than a KJV Bible. While those who promote alternate Bible versions say that doctrinal truth is discernable in them as well, we must put forth this warning: though true doctrine might be taught from other Bible versions *those doctrines are not as clear, and, therefore, are not as defensible as they are in the KJV Bible*. The other versions mark great portions of Scripture indicating omissions and alterations of the text from the KJV. Even the translating committees use a system of comparison which sets up the KJV as the standard by which all other versions are judged?

A Few Examples of Some Bible Versions' Translation of Scriptures

The New English Bible: Eccl.5.15 refers to *mother earth* ... a pantheist's Bible; Jude 7 has the angels committing fornication; Mt.18.10 includes literally *guardian angels*; Jos.15.18; and Jud.1.14 actually note flatulence; an outright contradiction between 1Sa.13.1 and Acts 13.21. Did Saul reign 22 years or 40 years? This was a totally unnecessary error on their part; Ro.16.1 Phoebe holds an office as deaconess in the church at Cenchrea; all of the headings to the Psalms are removed; 2Sa.3.8 Abner is called a baboon; Song of Sol. 1.7 mentions *picking lice*, and there is more. How can we honestly justify in our minds this kind of translation work? Do we really think that much more serious matters concerning doctrine and practice are not affected? Peter is the rock of Mt.16.18; by the translators' scheme of interpretation, Jesus is not God nor to be worshipped as God!

The Revised Standard Version (RSV): Not one of the translators of this version believed in the virgin birth of Christ. How do you suppose the truth concerning this and other doctrines shall fare? In Mt.1.23, which concerns the virgin birth of our Lord, the word *virgin* is retained. The problem is that in verse 25 Jesus was not necessarily her firstborn son: the word *firstborn* is removed. The result is that we must redefine what this Bible considers a virgin to be. In this case, we must conclude that what the RSV means by *virgin* is a young maiden. By investigating Isa.7.14, we find that the KJV has recorded in this place a *virgin* whereas the RSV has changed the text to read a *young maiden*. We can anticipate the obvious in this instance. So, while the virgin birth might be taught from the RSV, it cannot be maintained with Biblical certainty. In Gen.9.20, the RSV states that Noah was the first tiller of the ground. The problem is that Cain holds that position. (See Gen.4.2)

The Oxford Annotated Edition of the Revised Standard Version is approved for use by the Catholic Church. This version marks for the first time that both the Catholic and Protestant religions could use the same Bible.

The Living Bible: 1Sa.20.30 and Jo.9.34 contain the use of profanity within its pages.

The **New International Version of the Bible (NIV)**: While retaining the word *virgin* in the text concerning the virgin birth of Christ (Mt.1.23, 24), the NIV adds something very curious. Mary is recorded consistently as *the virgin*. The NIV retains *virgin* and drops *firstborn* so that we might question what it means to be a virgin. It also very systematically promotes Mary to the place of preeminence over her son and every woman. (See Mt.1.23; Lk.1.27; Isa.7.14) She is called *the virgin*. Mary is elevated as a woman above all women. To help promote this doctrine, the NIV has omitted the phrase *blessed art thou among women*. By this omission, she is now no longer a sinner among sinners. But, we know she was a sinner, and Scripture proves that clearly enough. She had to present her burnt offering to the LORD for her purification of uncleanness in childbirth. (See Lk.2.21-24; Leviticus chapter 12) She too needed a savior.

This version has removed every instance of the use of the word *sodomite* and replaced it with the phrase *shrine prostitute*. Do we have any wonder why this change was made? Clarity? Now, we cannot biblically define what a shrine prostitute is.

The **New American Standard Bible (NASB)**: When considering the same Biblical texts as cited with the NIV, we find that this is only partially as perverted. While the word *virgin* is retained in both Mt.1.23 and Isa.7.14, it has omitted the word *firstborn*. So, once again, we must redefine what the word virgin means. Upon a little more search, though, we find a curious change at Lk.2.21-24. Here, instead of Mary offering up to God a sacrifice for *her* purification, we see that the text reads *their purification*. This immediately calls into question the impeccable, sinless nature of our Lord Jesus Christ. Now, his mother had to offer purification for and her son? Furthermore, the deity of Christ is more difficult to prove in the NASB. (See Mt.19.16, 17; Mk.15.39; 1Ti.3.16; margin note; Jn.16.16b last clause omitted) So, while we can find remnants of true Bible doctrines in it, they are much more difficult to substantiate and impossible to dogmatically affirm given the glaring opposition to the same truths that are found within the pages of the same book.

Finally, the NASB, RSV, and the English Standard Version remove every instance of the use of the word *sodomite* and insert *cult prostitute*; the NIV changed to *shrine prostitute*; the New King James Version to *perverted persons*; the Message Bible to *sacred prostitute*. These versions of the Bible have all made concessions which agree, not with the clear

and original message of God, but with the whims of modern culture.⁶⁰

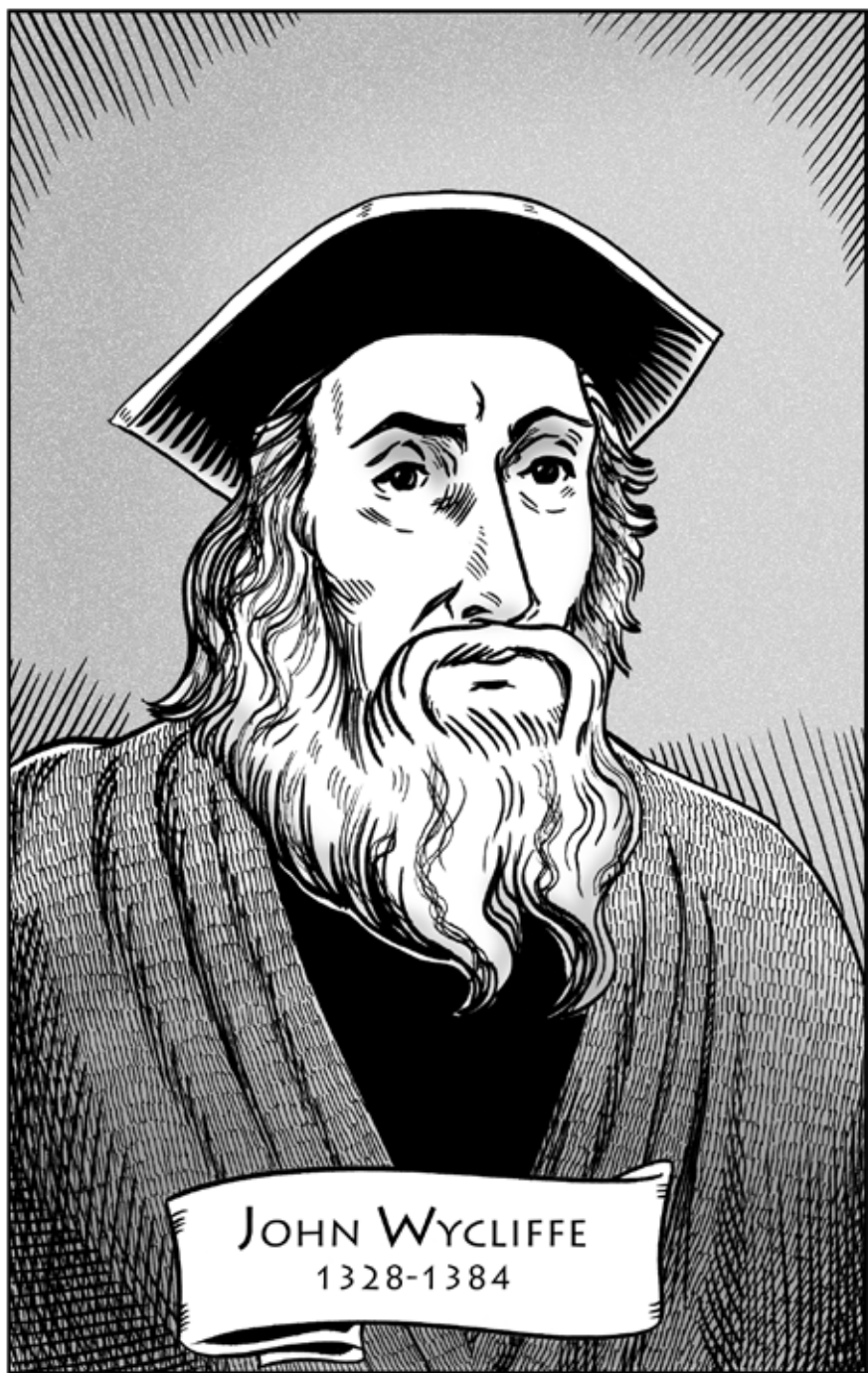
Of the making of these many Bible versions Dr. Frank Logsdon wrote in his article entitled 'From the NASV to the KJV' that:

1. They promote widespread confusion.
2. They discourage memorization.
3. They obviate the use of a concordance.
4. They provide opportunity for perverting the truth.
5. These many translations make teaching of the Bible difficult.
6. They elicit profitless argumentation.

Truing up the Historical Record of the English Bible for the People of God

By making an investigation into the history of the Bible as it relates to the English-speaking people, we become familiar with the names John Wycliffe (c.1328-1384) and William Tyndale (c.1492-1536). We fail to give these men and their singular times of Bible translation into the English language proper significance. The schools and the mass of information available on this subject give us the popular bias that this work was the product of the Reformation. Allow me to say that it was most likely the influence of the true churches of Christ that sparked a discontent among some within the ranks of the Catholic Church. These churches were Baptist churches. John Wycliffe was greatly influenced by the Lollard Anabaptists, but William Tyndale was a Lollard Anabaptist himself. All of the Christian history books that have to do with Bible translation, even some of the Baptist writings as well, tell us that these men were Reformers, and therefore, Protestant. The truth is that these men, especially Wm. Tyndale, were in churches that needed no such reformation. While it is true that Wycliffe and Tyndale spoke against the willful abuses and neglects of the religious system in power at that time, we know that William Tyndale at least was also a member of one of

60 *Unholy Hands on the Bible*, vol. 2, p. 305, The translator should not attempt to mediate between God's Word and modern culture, but only render and transmit. Then God's Word itself will reach the people whom God in His grace wants to reach.



JOHN WYCLIFFE
1328-1384

the Lord's churches, so he could not have been a Reformer. These men held vocational positions or appointments that were under the powers of the State Church (in John Wycliffe's time the Catholic Church, in William Tyndale's time the Anglican Church).⁶¹ To put this in context: it would be no different than any of us taking a position in one of our federal, state, or local government offices while being a member of one of the churches of Christ. The government church of that day possessed a great measure of civil power; and, therefore, they employed many persons in ways that had little or nothing to do with the appropriate administrations of a New Testament church. For Wycliffe, his burning passion was to unlock the Bible from the grip of those religious-political leaders of the day, from the slavery of the Latin language, and to get it into the language and hands of the common people.⁶² This man, Wycliffe, at least greatly affected by the Baptists — though he had only the corrupted Latin Vulgate as his text — did what he could to get the Bible into the hands of God's English-speaking people. His work, with others of the churches of Jesus Christ, marked the first monumental movement for the English-speaking churches of Jesus Christ to have the Bible in their own language.

61 *A History of the Baptists*, vol. 1, pp. 196, 197, In the reign of Edward VI (1547-1553) the laws against the Baptists were enforced [T]o be a Baptist was a grave crime. ... The Baptists steadily increased in numbers. They were found in court, and among the common people, in the town and in the country. (underlining for emphasis)

Baptist History, J. M. Cramp, D. D., pp. 261, 262, [1622 A. D.] It would appear, therefore, that the Baptists were an active and growing body. ... [H]is Majesty was "much troubled and grieved at the heart, to hear every day of so much defection from our religion, both to Popery and Anabaptism" [T]hat he attributed these defections, in great measure, to the lightness, affect- edness, and unprofitableness of that kind of preaching which hath been of late years too much taken up in court, university, city, and country. (underlining for emphasis)

Baptism, p. 228, The Test Act [1673] excluded from all State offices those who did not take the Lord's Supper in the National Church. [Do we not see how that State and Church were so merged that to hold a position in the State was accounted the same as being in the Church, and vice versa.]

62 *The English Bible from KJV to NIV*, by J. P. Lewis, Copyright 1981, 1991 Baker Book House Co., Published by Baker Book House, Grand Rapids, MI, p. 18, It is now thought that John Wyclif was the first man to give the English public the Bible in its entirety

How We Got the Bible, pp. 133, 134, Wycliffe was the first man to give the English people a translation that could be read in their native tongue.

God's Word into English, by Dewey M. Beegle, Copyright 1960 Dewey M. Beegle, Harper & Brothers, Publishers, NY, p. 67, It was Wyclif who made the first translation of the Bible into English and in so doing he used the type of language common to his day.

The Bible in the Making, p. 110, Wyclif had intended his Bible to be for ordinary folk, not for scholars or nobles.

Next is William Tyndale. He expressed the same burning desire as his predecessor, John Wycliffe, to get the Scriptures into the hands of the common people.

“If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the Scripture than thou doest.”⁶³

This became a reality under King James the VI of Scotland and I of England. It is this version of the Bible that is commonly reported to be as much as nine-tenths the work of William Tyndale.

A comparison of Tyndale's Version with the King James Version is said to indicate that from five sixths to nine tenths of the latter is derived from the martyred translator's work.⁶⁴ —Edward H. Hills

With all the tinkering to which the New Testament has been subject, Tyndale's version is still the basis in phrasing, rendering, vocabulary, rhythm, and often in music as well. Nine-tenths of the Authorized New Testament is still Tyndale, and the best is still his.⁶⁵ —F. F. Bruce

He took the original languages of the Scriptures, the Hebrew and the Greek of the third edition of Erasmus, and translated these into the English Bible. So, before we set ourselves up with all of the other men who have leveled serious accusations and condemnations against these men and their work, we should give earnest heed to some important facts surrounding the KJV.

William Tyndale was said to be of a Puritan mind. The Puritans were of the Anglican system, and it was this system which turned a blind eye to his imprisonment.⁶⁶ Tyndale, being betrayed by a man named Henry Philips in Antwerp, Belgium, was imprisoned in miserable conditions

⁶³ *How We Got the Bible*, p. 128,

Cambridge History of the Bible, vol. 3. p. 147, 'Lord, open the eyes of the King of England'.

⁶⁴ *The King James Version Defended*, p. 214.

⁶⁵ *The English Bible*, p. 44 (Quoting *The Bible in its Ancient and English Versions*, ed. H. W. Robinson (Oxford, 1940), p. 160)

⁶⁶ *The Bible in the Making*, p. 120, ... Henry VIII was supposedly a supporter of the Reformation; but he was interested in what he could get out of the Reformation rather than in what he could contribute to it. So He did nothing to use his influence to obtain Tyndale's release.

for over a year, finally strangled, then his body burned.⁶⁷ Where was the outcry from those so revered Puritan men whose writings many of us relish? Tyndale was no Puritan. He was genuine Baptist through and through. Like many of the true churches of that day, he had hoped that the movement of reform would have produced a great return to the truth, but it miserably failed. These reformers not only rejected the biblical baptism of the true churches, but they remained baptized Catholics. Therefore, the true churches essentially withdrew from these newly reformed systems that became just as contrary to the true gospel of Jesus Christ and as hateful persecutors of the people of God as the Catholic system ever was. God used these two men, Wycliffe and Tyndale, to give to His churches the Bible in their language.

[W]hen royal policy changed in England, as it had begun to do even before Tyndale's arrest, and the translation of the Bible into English was authorized, the version which won the royal favor and was placed in every parish church in England was basically Tyndale's, though this fact was not obtruded.⁶⁸ —F. F. Bruce

It should be evident to all that the events surrounding the completion of the 1611 KJV Bible has never even remotely been duplicated in any other version of the Bible since that time. Never! How do we know what Bible to use? That is the whole purpose for this article. Consider what God has produced through his true churches, his special body on earth, and what the host of Catholic and Protestant religions have rejected, and we will have our answer. But that being said, so many of the true churches are yet apostatizing today. Why? We are losing touch with the facts surrounding the matter of Bible translation. Those who have adopted the modern versions of the Bible, who have made a choice about which version they shall use, have done so in part because of the feeling of superiority it produces: the ancient documents, the historical versions, the textual theories, and the biblical languages all appeal to our intellect. Truly, we are in the last days. Many of the saints are *falling away* from the truth. With all of the information that we have available to us today, it does us no good if we fail to have the monumental building blocks of God's Word to give them context and order.

⁶⁷ *Foxes Book of Martyrs*, pp. 176-184.

⁶⁸ *The Book and the Parchments*, by F. F. Bruce, Copyright 1984 F. F. Bruce, Fleming H. Revell Company, Old Tappan, NJ, p. 216.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Dan.12.4

So, what do we make of the common observations touted by almost all of Christendom concerning the production of the KJV Bible? It is said to be a Protestant Bible because it was made by Protestants of the Reformation. Is that statement true? Or is it true that God could have used them as His instruments to oppose the powerful Catholic church and so help (not so much willingly as ignorantly) bring about the inevitable production of the English Bible through His N.T. churches? The KJV Bible is thought to be a Protestant Bible because it was produced as a result of the edict of King James I of England, Head of the Church of England, and by a committee comprised of Puritans, the elite religious leaders of that same religious institution. How this puzzled me for many years because I could not reconcile what the Scriptures teach with the bulk of the information that is available on this subject. What do I mean? The Scriptures teach that the church is the pillar and ground of the truth. (1Ti.3.15) Neither King James and the Puritans nor the Church of England were of true churches of Jesus Christ. The Church of England derived its origination from the Catholic religion which also fails to meet the biblical criteria of a N.T. church. Furthermore, being that God has promised to preserve His Word forever (Ps.100.5; 119.89, 152, 160) by and for a special people (Ps.12.6, 7; Jn.17.8, 14; Col.4.16; 1Ti.3.15; 2Pe.2.21), how can I reconcile such a glaring contradiction? The doctrines of church perpetuity and the providential preservation of God's Word are true teachings. They are unchangeable. As God used the nation of Israel, and peculiarly the O.T. priesthood, we should expect that God would so use His churches, the N. T. priesthood. So, for the time the two accounts — the Biblical and the historical (as is commonly taught) — were disagreed. I had to wait upon God to reveal what was lacking in my understanding. Years later, some things began to be manifested. First was the truth about John Wycliffe's association with the Lollard Anabaptists.⁶⁹ Then, the discovery that William Tyndale was

⁶⁹ *The Origin of the Baptists*, p. 42, In an old history of the Welsh Baptists are recorded the labors and sufferings of an intelligent, active Baptist layman, who, from Wales, passed into England in company with a preacher. His name was Walter Brute. ... [And now quoting from the footnotes Evans Martyn's letter] ... Walter Brute, who was a native of the principality [of Wales] and who had been at Oxford, where he became acquainted with Wickliffe, with whom he formed an intimacy, and fully entered into his views respecting the reformation of the church.

ibid., p. 52, The Baptists who came from the region of the Pyrenees to England, were called Wickliffites or Lollards.

also identified with the Lollard Anabaptists and that his parents were Welsh Baptists, whose history is said to date all the way back to the time of the apostles.⁷⁰ This information began to set in order the maze of the predominate Catholic and Protestant history surrounding the work of translating the Bible into the English language and the making of the KJV Bible. Now, we can present what we truly believe is an accurate record that accords with the doctrine of providential preservation of God's Word.

King James I of England was raised up, as all of those who are in authority, to his place by the Lord our God for purposes that work according to His wise, eternal decrees. He was raised up just like God in times past raised up Pharaoh, Nebuchadnezzar, Cyrus and Pilate. (Ex.9.16; Dan.2.20, 21,37; 4.17, 25; 5.21; Pr.21.1; 2Chron.36.22; Jn.19.11; Ro.13.1) When King James had completed the work for which the Lord had raised him, he was removed.

King James is said to be a godly monarch.⁷¹ Godly, by definition of the Scriptures, he was not. Certainly, he was religious. His preference for the Church of England over Presbyterianism was mostly because he liked being the head.⁷² Isn't that religiosity at its best? *Having a form of godliness, but denying the power thereof*. . . . 2Ti.3.5 Whatever has been said about him really has no bearing on the matter of bringing the Bible into the English language. One point that I do think has much relevance to this issue is this: He was no friend to the true churches of Jesus Christ.⁷³ As a matter of historical record, what King James did

70 *ibid.*, p. 32, . . . William Tyndale, who translated the Bible into the English language, and the four books of Moses into the Welsh language, in 1536, was a Welsh Baptist of that plain, strict, apostolic order. He lived most of his time in Gloucester, England; but Llewellyn Tyndale and Hezekiah Tyndale were members of the Baptist Church in Abergavenny, South Wales. [Author cites Davis' History of the Welsh Baptists, p. 21; refer also to note 37.]

71 *King James, Unjustly Accused?*, by Stephen A. Coston Sr., Copyright 1996 Stephen Alexander Coston, Sr., Published by KonigsWort Inc., 7245 34th Ave North, St. Petersburg, FL 33710-1315, p. 28, In June 1602 James wrote to Cecil: ". . . I never with God's grace shall do anything in private which I may not without shame proclaim upon the tops of houses."

72 *Baptist History*, J. M. Cramp, D. D., p. 252, James I was as bigoted and despotic as Elizabeth. While in Scotland he had affected great zeal for Presbyterianism. . . . But on his rising to the higher dignity of King of Great Britain he suddenly became enamoured of Episcopacy. Kingcraft . . . harmonised better with bishops than with presbyters.

73 *Compendium of Baptist History*, p. 206, A.D. 1611. King James, of England, was himself no friend to the Baptists, and the very year he gave to the world the common version of the Bible, 1611, he showed his zeal for the Episcopal church by burning alive two men for heresy.

A History of the Baptists, vol. 1, p. 216, The Baptist churches in the early part of the reign of James I

knowingly was more against the people of God than what God did through him in his ignorance. So, I do understand the concern among some of the Baptists about having a version reputed to be King James'. In the beginning, this fact alone must have been offensive to them. Within three years, there were those who voiced their opposition to this version.⁷⁴ But, when everything is laid in the balances of God's Word, we should give praise for the wonderful things that He has done by perpetuating the churches, by providentially preserving the Scriptures through those same churches, and by causing leaders of nations and religions to cooperate (even in their ignorance and blindness) in the very things that they, at the same time, willfully opposed. Notice:

1. God used Caiaphas because of his High Priestly office, to prophecy the truth about Christ's death for his people. (Jn.11.51) *And this*

were in the extremity of weakness, in the depths of obscurity, and in the midst of violent persecutions. The powers of state and of the hierarchy were combined, and persistently directed to stamp them out of existence.

ibid., p. 218, The Baptists, in 1615, put forth an "humble supplication to the King's majesty." ... our most humble desire of our Lord the King, is, That he would not give his power to force his faithful subjects to dissemble to believe as he believes, in the least measure of persecution; though it is no small persecution to live many years in filthy prisons, in hunger, cold, idleness, divided from wife, family, calling, left in continual miseries and temptations, so as death would be to many less persecution

Baptist History, J. M. Cramp, D.D., pp. 258, 259, "King James politically preferred," says Thomas Fuller, "that heretics hereafter, though condemned, should silently and privately waste themselves away in the prison, rather than to grace them, and amuse others, with the solemnity of a public execution, which in popular judgment usurped the honour of a persecution."

ibid., p. 260, How severely the Baptists suffered in the reign of James I., may be gathered from a statement made by one of them in 1620. "Our miseries are long and lingering imprisonments for many years in divers counties of England, in which many have died and left behind them widows, and many small children; taking away our goods, and others the like, of which we can make good probation [meaning proof of]; not for any disloyalty to your Majesty, nor hurt to any mortal man, our adversaries themselves being judges; but only because we dare not assent unto, and practise in the worship of God, such things as we have not faith in, because it is sin against the Most High."

74 *The Origin of the Baptists*, p. 20, The extract is from a little work published by Leonard Busher, citizen of London, entitled "*A Plea for Liberty of Conscience, presented to King James.*" ...

"I have, through the help of God, out of his Word, made a scourage of small cords, whereby antichrist and his ministers might be driven out of the temple of God. Also a declaration of certain false translations in the New Testament. But I want wherewith [he lacks how, the means] to print and publish them. Therefore must they rest till the Lord seeth good to supply it." [Year 1613]

Ah, poor Busher! And yet dare he and the Baptists of his day – three years after King James' version was sent forth – attempt to show up the false translations of our present version. Then, alas, they were too poor to print the corrections which truth required.

- spake he not of himself*. . . . What Caiaphas thought he was saying and what God used him to say are two very different things;
2. God used the ignorance of the Jewish people and their rulers, along with their willfulness to reject Him, to bring about the necessary death of the Prince of life. (Acts 3.17);
 3. God used both the ignorance of the kings of the earth concerning Jesus Christ and their willfulness against Him to crucify Him. (1Co.2.8)

These things being considered, it should become evident that our God could have used King James and the Puritan council in their ignorance, to set forth a work that is actually the work of the Baptists. What advantage is this, or what difference does it make? It is a tremendous difference. Though God used his churches, He would not stamp Baptist on His book either! We don't need a party Bible. Baptists don't need a Baptist denominational Bible. All the people of God ever need is the pure, clear Word of God. Here is a Bible, the KJV Bible, that is set forth as a denominationally-free, nonpartisan version.⁷⁵ That cannot be said of the other versions of the Bible. They are either Catholic or they are Protestant Bibles; and they reflect either doctrine.

This king, being used of God, set up rules to restrict the Puritans from overstepping their bounds in this work.⁷⁶ They could not change the old religious words like *baptism* and *church*.⁷⁷

Some take issue with it, but this is a very important issue that has served to protect the truth from error within the pages of the Bible: which cannot be said of the vast majority of the subsequent Bible versions released since the KJV was first published. *Baptism* is not a washing and *church* is more than just a congregation or assembly.

75 *How We Got the Bible*, p. 133, Under these influences the revisers [on the KJV Bible committee] were able to produce a translation carefully framed in a classic English style. Third, the revision was made at an opportune time. . . . Fourth, the revision was the work of no one man or of no one party. England had been torn by religious factions, and partisan translations could not supply the remedy. A translation which endures can represent no single viewpoint, and that the King James Version has lasted for several centuries is a tribute to its deliberate impartiality.

76 *The Bible in the Making*, pp. 190, 191, Much of the excellence of the King James Version was due to a circumstance over which the translators and editors had no control, and of which many of them would probably have been glad to have been relieved. They were not free to write the translation exactly as they pleased. They were restricted. . . . harnessed to this conservative principle . . . their tongues were bridled . . .

77 *ibid.*, p. 159, [S]uch rules [of the KJV translation instructions] were really weighted against the Puritans who, it was feared, would throw ecclesiastical tradition to the winds.

They were also forbidden from introducing those annoying marginal comments that stood so contrary to the rule of the king as well.⁷⁸ By Divine governance, the king and these religious leaders were used to bring into publication simply what has become readily acknowledged by most Christian scholars in this field as a predominately William Tyndale Bible. This represents a thumbnail sketch of a genuine, biblical view of the translation work that gave us what is known the world over as the King James Version Bible. Most of the intricate details are salted throughout this article, and we will not repeat them here for the sake of brevity. This history harmonizes with the doctrines of the Bible concerning the providential preservation of God's Holy Word by his local churches — the N. T. priesthood.

What About Updating Information?

So what about the release of these subsequent Bible versions? There is always discontentment with the Word of God among the pseudo-religious community. Some Baptists have expressed the desire for updating the KJV, but I'm not sure it can ever be done without the loss of some elemental truth. It was one thing to correct and update spelling and grammatical changes, increase cross references, and fix publisher's blunders. It is quite another to put forth another version into the English language. While there are still existent in our KJV Bibles transpositions of names (1Chron.18.16; 1Sa.22.20 and 2Sa.23.22; 1Chron.27.34), unfinished paragraph notations (see the last at Acts 20.36), age problems (see 2Ki.8.26; 2Chron.22.2), numerical problems (1Ki.4.26; 2Chron.9.25), and so forth, it needs to be stated clearly that none of these things affects doctrinal truth. A few small notes in our Bibles easily fix these problems. But when we look into the bulk of the other versions of the Bible, it becomes apparent that doctrinal truth is

78 *The Cambridge History of the Bible*, vol. 3, p. 164, James himself had been annoyed by what he considered seditious comments in the Geneva Bible.

The Bible in the Making, p. 160, The rule [KJV translating committee's rules] concerning marginal notes was of great significance. Previous versions of the English Bible had been furnished with marginal commentaries, sometimes extensive. ... The text, it was held, ought to speak for itself. The marginal commentaries of the earlier versions had been much associated with controversy so that they had made the Bibles to which they were attached the Bibles of this or that party. ... The purpose of the sanction against marginal notes was to eliminate party propaganda within the covers of the Bible.

exactly what is being targeted beneath the guise of the claims of *clarity*. These versions which were subsequently released, solidified no doctrinal truth; rather, truth is diminished. Even the *thou's* and *thee's* of our KJV Bibles give us concise information that otherwise would be lost. We need to realize that when our KJV Bible uses the word *thee* it tells us that it is a singular pronoun which stands for you *of one*; that when the word *ye* is used, it is always plural and means you *all*. The same is true of the pronoun *you*. *You* is always plural. *Thou, thee, thine, thy, and thyself* are always singular. *Ye, you, your, yourselves* is always plural. This consistent usage of these simple pronouns gives to us an immediate and concise understanding of to whom or of whom the message is speaking. Updating only these pronouns would remove our ability to understand the simplest statements of Holy Scripture. For example, Mt.5.13 *Ye are the salt of the earth . . .* 14 *Ye are the light of the world. 16 Let your light so shine before men.* By these pronouns, we discern that our Lord is speaking to a plurality of men as opposed to a single man. Truly, together these men are the salt of the earth, the light of the world, and are to shine their (plural) light (singular) before men. By this, we can understand that this can apply only to those whose walk with Christ is in a church relationship. It is our corporate witness that testifies most clearly of Christ to the world. So, when we update the pronouns, we cannot as easily discern whether our Lord's imperatives are directed to one or more than one. Understanding this makes a difference as we build upon these kinds of truths. We are taught to walk together in His church — not independent of her.

We should also emphasize the importance of the numerical pattern of words found in Scriptures. The number of times words are used in a verse, chapter, book or books communicates a harmonious message which is broken or lost in the other versions of the Bible. Throughout the instructions concerning the building of the Tabernacle in Exodus, some words appear to be used redundantly. The word *board* is used 48 times. There are 48 boards in the tabernacle structure. The word *bar* is used 15 times, and there are 15 bars in the tabernacle structure. Whether we understand it or not, there is a relationship between both the use of words and the number of times they are used. In Jn.3.1-8, we have the subject of the new birth. Here, the word *born* is used precisely eight times. The number eight signifies the new birth or new beginning. (The NIV alternates between the words *born* and *birth*.) In 1Co.15.39, we have the use of the word *flesh* four times. There are four kinds of flesh mentioned: men, beasts, fishes, and birds. The number four represents in many cases the *natural order* of things. In

Genesis chapter 1, the words *darkness* and *night* are used only four times respectively which speaks of natural darkness. The word *body* is used eight times in 1Co.15.35-44. The subject here is the glorified or new body. (The NIV has inserted the word *body* into verse 42.) In the context of the Old Covenant rule for paying tribute in God's government, the word *tithe*, *tithes*, or *tenth* is used only ten times in the New Testament. *Tithe* means ten, and the number ten is associated with the Law. The word *overcome* and its various forms is used 24 times in the New Testament and is the number associated with the priesthood of the believer. (This is lost in the NIV and the NASB.) The word *seed* (not seeds) is used a total of nine times in the thirteenth chapter of Matthew's gospel. Nine is the number associated with *fruit*. The parable of the Sower and the Seed shows which ground brings forth *fruit* unto eternal life. (The NIV at Mt.13.4 puts *seed* where the KJV has *seeds*. This small change interrupts the harmony between the number of the times the word *seed* is used and the message of the parable concerning *fruit*. The two are doubtlessly related.) In conclusion, it is easier to find these harmonious patterns of word usages in the King James Version Bible than in any other version.

The First Work of Bible Translation Subsequent to the KJV Bible

So who was responsible for the first work of a new Bible version? We know that two men in particular were charged with the duties of the first Bible version to be released since the KJV. Those two men were B. F. Westcott and F. J. A. Hort. There are some who virtually worship the men, their work, and their translation theory.⁷⁹ Then, there are others

⁷⁹ *How We Got the Bible*, pp. 79, 80, In the year 1881 two Cambridge scholars, B. F. Westcott and F. J. A. Hort, jointly published a completely revised edition of the New Testament text. ... It is scarcely possible to overstate the significance of this new text. Nearly thirty years of exacting labor had been given by Westcott and Hort to this project. Their achievement was revolutionary not so much because of new ideas, but rather because of the deliberate thoroughness of their work and the unquestioned soundness of the principles which backed it up. No piece of evidence had been passed over unnoticed, no authority had not been brought into proper perspective. Basically, the Westcott-Hort text represented a wholesale rejection of mass authorities and an acknowledged dependence on the Sinaitic and Vatican Manuscripts, particularly the Vatican. ... [T]ime has but confirmed their immense contribution to the status of our New Testament text. ... Westcott and Hort had served as the best-informed textual scholars on the Revision Committee. ... The Westcott-Hort text, along with the new translation, dealt the final blow to the old type of

who are aware of the evil designs that they had for the King James Version of the Bible.⁸⁰ These two men were of the Catholic religion. (It has never been my contention that there are not Christians in the midst of this false religion. The contention is with the false teachers and this system that is truly antichrist and filled with the blood of the saints.) The design of these men was to move everyone away from the KJV because they so hated the truths of God's Word. How could they achieve this goal? They would release a new version of the Bible based upon a new critical apparatus (a freshly amalgamated Greek text) that was littered predominately with the corrupted, ancient manuscripts (dating as far back as A.D. 350), Aleph (Sinaiticus) and B (Vaticanus). This new version, released in 1881, was called the Revised Version. It was a Bible filled with the errors of the religious past. There is quite a story related to the discovery of these two codices. The Vaticanus was rediscovered in the Vatican Library, and the Sinaiticus was found in a trash bin for burning in a monastery located at Mt. Sinai. The obvious question that we should ask ourselves is why had these documents fallen into disuse? The answer: God's people rejected them as being the true, authentic Word of God. Furthermore, these two men were instrumental for initiating a theory that would sweep the religious world. Their theory would give a biased preeminence to a select few documents based on their antiquity over the truth and universal usage of the majority of the other documents. By their scheme, these men altered the course of every translation committee that ever convened for the work of producing another Bible. Almost without exception every committee accordingly has treated the Word of God as if it were the words of another man. It seems that rather than trying to produce something that might be useful as a good study-aid the goal is to usurp the KJV. For some

text (Received Text) upon which the King James Version is based.

80 *Unholy Hands on the Bible*, vol. 2, p. 325, Hort equated Mary-worship with Jesus worship. He was a great believer in salvation by sacraments, including baptismal regeneration. He belonged to a club of spiritualists. ... Hort wrote to Westcott, 'I entirely agree with what you say on the Atonement, having for many years believed that the absolute union of the Christian, or rather, of man, with Christ Himself is the spiritual truth of which the popular doctrine of substitution is an immoral and material counterfeit.' Hort believed the Received Text to be 'vile,' and he sought revision in order to correct the 'errors and prejudice' in it. Hort believed in evolution, talked of a ransom being given to Satan, believed in purgatory, scoffed at the idea of an infallible Scripture, denied our guilt for Adam's sin, and also denied the Fall through Adam. He stated that he did not believe such a place as Eden ever existed. Again Hort disparaged Christ as the 'believer's God,' stated that God's wrath was subservient to His mercy, and many other heretical statements. (The sources for the above: Life and Letters of F. J. A. Hort, A. F. Hort, Volume 1, pages 50, 78, 117, 213, 275, 329, 330, 332, 400, 416, 420-422, 424, 428, 430; Volume 2, pages 30, 50). Life and Letters of Brooke Foss Westcott, Arthur Westcott, Volume 1, pages 81, 99, 214, 231, 239, 240, 312. Volume 2, page 69. Some Lessons, B. F. Westcott, pages 44, 127, 184, 185, 187, 195, 198.

time, the true churches remained faithful to the Word of God and the KJV Bible; however, we have witnessed a gradient, downward progression among more and more churches of Christ. Among the pseudo-Christian religions, this is to be expected — nothing was ever delivered to them by God for safekeeping. They do what they do. (However, our Lord committed His Word to His churches, and He shall be faithful to preserve them and His Word.)

How Do We Know What a True Bible Is?

We must be able to ascertain what is the true Word of God. All of these versions cannot be right because most have such conflicting information contained within their pages. One Bible stands head and shoulders above all other versions. One of them is a reliable witness to the truth, but the others fail to retain that consistent testimony of God. It isn't that other versions aside from the KJV do not contain the Word of God, but it is blatantly clear that there is too much of the words of men contained in them.

Look at the English-speaking, true churches of Jesus Christ. Which Bible was it that these used almost exclusively, until very recently? The answer is the King James Version of the Bible. That the churches are departing from the truth is a fulfillment of the very Word of God. This apostasy substantiates to those who continue in the truth that the KJV is the undeniable and verifiable Word of God and surpasses all other versions.

We were told that the changes being made in the new versions of the Bible were for more clarity. What clarity have these versions shed on our understanding of the Bible and its doctrines? It is not clarity that the versions brought with them. It is doubt, questions, and confusion. We need to consider the usage of brackets (telling us that the bracketed words or passages are not in the best of texts), the disappearance of verses without any indication or removing them to the footnotes, and the introduction of textual criticism notes within the margins. All of the doctrines have been altered in ways that affect their previous certainty: the virgin birth, the bodily resurrection, the watery grave

of baptism, the miracles, demon possession, and more. These changes instill doubt surrounding the original, essential, unwavering testimony of God's Holy Word. So that we are clear, let me say that no positive or beneficial affect can be cited where doctrinal truth has become solidified as a result of any version released since the KJV ... none!

Twenty-Seven Common Objections Against a Sole Dependence on the KJV Bible

What follows are the criticisms commonly cited against the exclusive use of the KJV Bible and the justifications for the use of the other Bible versions. Attached to these are simple responses which should answer those objections.

Objection 1:

KJV Bible exclusivists are called KJV-onlyists and Bible Thumpers. They are cultic, heretical, and make extravagant claims in their justification for the exclusive use of the KJV Bible.

Answer:

That some users of the KJV are cultic, or hold to heretical doctrines, or make extravagant claims as to the authority of that version is not a valid reason for abandoning that which is best and correct. No Bible version can preempt the radical behavior of some people. That is like saying all Christians should cease being identified with the Lord's churches because there are those which are cultic, heretical, and outlandish in their claims. Or, that we should all quit with immersion for baptism because the Catholics and other heretical religions used to practice immersion for baptism. A question we should all ask ourselves is this: "What is error?" Error is truth gone badly. There can be no error without truth. Error must take that which is right and pervert it before it can become error. All error has some mixture of truth in it. Are we all to abandon truth because of the error that gets into the mix? No. We continue in the truth and thereby dispel the error. This is a poor reason for leaving the greatest Bible the English-speaking world has ever received.

Objection 2:

Can anyone prove that God put His stamp of approval upon the KJV Bible?

Answer:

This is much like saying we cannot prove that God put His stamp of approval upon His only true churches. How can we be certain of what God has approved and disapproved? How do we know what God approves of for a Bible version? Well, before we can determine which Bible is the right Bible, we must first be able to discern from God's Word which church is the right church. Once the doctrine of a true church is established, we can understand which churches are approved of God. Now we are well on our way to determining which Bible is the God-approved Bible for the English-speaking churches of Jesus Christ. From this point, we are able to determine the counterfeits of both the church and the Bible. The KJV 'Translators to the Reader' (the prefatory remarks contained in the early printings of this Bible) states:

... it is not he that hath the good gold that is afraid to bring it to the touchstone, but he that hath the counterfeit.

J. A. Shackleford states the same in so many words:

*The presence of the counterfeit attests the existence of the genuine.*⁸¹

Quite frankly, upon comparing the versions of the Bible, it is all too clear that only one version stands out to tell the truth from cover to cover, and that is the KJV Bible. A straightforward examination of the Bible versions should compel one to come to this conclusion. Why? Because the KJV Bible does not contain the contradictions, the doubtful readings, the omissions, the additions, the confused theories and mixtures of all of the various manuscripts available (which vary as much as the versions themselves do). It doesn't take a scholar to discern which version has God's stamp of approval upon it for the English-speaking people of the world!

Now let us ask this question? Do we suppose that God approves of all versions of the Bible? Does He approve of every church that calls itself a church? So, while the objector's statement appears to be innocuous on the surface, it is a ruse. The objection essentially purports that every version has as much authority as the KJV or more.

⁸¹ *Compendium of Baptist History*, p. 12

Objection 3:

The KJV-only stance is like to that of the propagandizing of Adolph Hitler.

Answer:

Once in a while, some men make objections for the shock value. This is a very ugly objection that no fellow brother in Christ should ever raise against another brother. It is very unfortunate and uncharitable. We should always keep our remarks seasoned with grace, being kind and gentle. Our duty is to sow the truth of God's Word in the hopes that the Spirit of God might be pleased to use us as His means of showing a clear light upon the path that lays before others. What joy we have when we are so used of God! So, for these kinds of accusations, we simply defer hoping that the people of God will acknowledge that the things we write might be found to be in agreement with the whole counsel of God.

First and foremost, we maintain that in order to prove a particular teaching to be a lie, we must be able to reveal the truth concerning it. Anyone can level any accusation against another's position. This is a very popular means of distraction from the real argument, but it does not provide an answer of truth. In order to dispel error, we are bound to provide the substance of truth or else the proposition remains the same.

Objection 4:

The position for the exclusive use of the KJV Bible takes our focus off the spreading of the gospel and puts it where it doesn't need to be.

Answer:

By this argument, it is assumed that there is some evil in defending the Word of God. First of all, let me say that there would not have been the need for the discussion among the true churches of Jesus Christ had the Bible version floodgate never been opened. That it is now opened requires nothing less than much continued and diligent discussion. How can those who are for the exclusive use of the KJV Bible be faulted for remaining where the truth is the clearest? Who would not agree that we, the true churches of Jesus Christ, have been commanded to *earnestly contend for the faith which was once delivered unto the saints?* (Jude 3) Therefore, this is an issue that should have our utmost attention. We can prove time and time again that doctrine (the faith of which Jude is writing) is being altered in the release of these multitudi-

nous Bible versions. We cannot be silent. It is a part of the doctrine that we should be disseminating to the saints. Every church member has a duty to express the truth, as best he can, to anyone who will listen. All sound churches must oppose any deviation from the truth, or they shall not continue to be sound for long.

Objection 5:

The KJV-only advocate is simple, unlearned, and ignorant.

Answer:

It is assumed that KJV Bible advocates could never have given serious consideration to the facts of this case. Such simple, unlearned, and ignorant brethren could not have given themselves over to much prayer or research in order to arrive at such a conclusion. For if they had, goes the assumption, they would certainly understand the need for the other versions. This is a common and heady attitude that is particularly found among some that have gotten rather puffed up with knowledge. (1Co.8.1, 2). But, men of every station in life can fall into this snare. We all need to be reminded that the churches are the habitation of the Spirit of God, and that it is He who guides His people into all truth. (Jn.16.13) However, we need to be on guard against men who exalt theories to rule over God's Word. In this barrage of continual Bible translations, we are allowing men's critical theories to dictate to the churches of Jesus Christ what is and what is not the truth of the Word of God. We have returned full circle to the time when the populace of Europe in the 1400s and 1500s were forbidden to have the Word of God in their own language. How is that you ask? We are being told, in so many words, that we are too ignorant and too unlearned to be able to determine for ourselves what is the true Word of God. We should trust the textual critics to navigate this all-too-difficult course for us. By that, we are allowing ourselves to be dictated to by those who have nothing to do with either the preservation of the Word of God or with the true churches. Where is it written that the churches of Christ are to put their trust in such men because of their higher learning? What qualifies these men to be our guides? Which Scriptures are they that show us their office in the church? Churches of Christ need to hold firmly to and stand fast in the faith (1Co.16.13) and to hold the traditions which we have been taught in the Scriptures (2Th.2.15). God's Word is for God's people. God's people should all be able to read and understand this Word for themselves! Don't throw up the flag of surrender. If we know our KJV Bible as we ought to, we won't have to be worried about anyone leading us into error no matter how educated they might be.

We all must know this same Bible, or else no matter what is said, it is just empty, useless, worldly wisdom. God gave His Word to the trust of His people in His churches. Let's not give up that which is ours to those to whom it does not belong! Saints, this will probably not be the last time we have been called unlearned and ignorant. (Acts 4.13) Oh, what a joy if they can take knowledge of us that we've been with Jesus!

Objection 6:

The KJV is said to have serious shortcomings.

Answer:

But what are those shortcomings? The first complaint usually involves the language of the English. Elizabethan English was used in that period. What is so difficult about this English? With little effort, this Bible can be read with ease. There are only a few words — and they are a few — that we will need to refer to a dictionary to find their meanings; however, you will do this far less with the KJV Bible than you will with any other version.

Next, the accuracy of the message cannot be improved: it is very concise. One cannot so much as change the pronouns without losing the ability to readily discern whether it is first person, second person, or third person singular or plural. *Thee, thou, thy, thine, and you* are very clear. We claim we want a version that gives us clarity. How much clearer can it be? This is not a matter of opinion: there is no other version of the Bible that is as clear as the KJV Bible. There can be no doubt that the language of the KJV offers the most beautiful, powerful communication that any English version of the Bible has ever contained!⁸² The very criticism that is leveled against the KJV Bible is actually what should be raised against every other version. They are more difficult to read and understand. The KJV is written on a 5th grade level: the NIV on a 12th grade level. So what about this? Who is telling the truth when it comes to real clarity of communication?

82 *The Story of the English Language*, pp. 62, 63, The King James translators were apparently concerned, and with perfect justification, with reaching the masses in a language that would be thoroughly comprehensible to all, from the highest to the lowest.

....

The great contribution of the King James Bible lies rather in its style, at once majestic and simple. Shakespeare and Milton show us what can be done with many words. The Bible shows what English can accomplish with a few. [It has been estimated that a vocabulary of less than 6,000 words is used in this translation.]

One other point we should know about this: the NIV, like the RSV, is sanctioned for use by both the Protestants and Catholics. This should tell the true churches something about these versions of the Bible and the purpose for their publication.

What about the shortcomings of the KJV Bible? Shortcomings, no! What about power! What about truth! Men cannot tolerate the clear message of this version. The doctrines are strong and concise. There is not as much wiggle room for false teachers to promote their errors. Oh, how men strain at a gnat and swallow a camel. Some minor publication errors, a few archaic words, and some difficult things to explain and they dump the whole book and take to themselves far worse things than these. They prefer versions having mass portions of God's Word either missing or called into doubt by a system of bracketing or footnoting. Words are changed because the theology of the text underlying it has been changed. No, these versions offer nothing better in the least. Nothing is made plainer in them. The message is confused, diminished, and darkened in comparison to the KJV Bible.

Objection 7:

It is said that every Baptist Bible doctrine can be proven even in the worst of the versions.

Answer:

We have already spent enough time on this subject to have been clear on this point by now. We simply state again that while that is true to a limited extent, it must be said that it is more difficult to prove those doctrines in other versions than it is in the KJV Bible. If there are only four places that teach a particular doctrine, and the KJV is harmonious in its phraseology, then it is solid doctrine. But when you take another version which has altered one, two, or three of those four places, then you have a doctrine that has become — for all practical intents and purposes — irrelevant. The virgin birth of Christ is one of those instances. In addition to that difficulty, other heretical teachings have been *added* to the doctrine of the Bible through the insertion of false texts into the other Bible versions. That is a convenient truth that most opponents of the KJV leave out of the discussion. For example, at just a perusal of the NIV, one can readily see that the issue of the sin of homosexuality is confounded, the sin of Mariolatry (worship of our Lord's mother, Mary) inserted, works for salvation promoted, the virgin birth is slighted, Christ's impeccability questioned, His Deity clouded, demon possession dimmed, miracles diminished, and God portrayed

as powerless to affect change in the will of a sovereign man. So do we think every Bible doctrine set forth clearly in the KJV can be proven from every other version? Not without much more difficulty and with far less certainty than otherwise could have been. I suppose what really is at stake here is the love that some have for the truth of God.

Objection 8:

The KJV is much more than many children of God had during the dark ages.

Answer:

We spent some time earlier showing that especially England had come to be without the Word of God when they had originally possessed it as far back as the apostles.

In any event, this is one of those objections raised which really claims that we always should be improving the Bible. When we make claims of this sort it might be necessary to get out of our box of Americanism and get into studying the history of the true churches of Jesus Christ. (We need to stop confusing the churches of Christ with the heretical history of the Catholic movement from the 4th centuries and following and from the Reformation movement of the 16th century.) While the religious movement of the Catholics became more and more distorted because they allowed the Word of God to be altered many times over, the true churches were used of God to preserve His holy Word. These saints of God are the very ones who have kept the Scriptures intact historically. As the true churches moved into new areas, the Lord would move saints of God to do translation work. That is taking what they had and bringing it into the new receptor language. Thus, the Word of God came into a new native tongue. Unless that language changes, there is no further need to improve that version. Once the Bible has reached the receptor language, the communication is complete. The only things that are fluid are spelling and vocabulary changes over a period of time. Look at the KJV Bible. You can take a 1611 facsimile edition of that first printing and, with some practice, still read it today. It has changed that little in 400 years — almost one half of a millennium. That is simply remarkable!

Objection 9:

One man wrote this: *Since the KJV didn't come on the scene until the 17th century, Baptists used something else for 16 centuries.*

Answer:

This brother speaks the truth more than he might know or appreciate. (If we could be so consistent in our reasoning when it comes to God's Word!) While there has been only one kind of church, there also has been only one kind of Bible. No matter what those churches were called, we understand them to be Baptist churches by their doctrine and practice. And no matter what language the Bible was translated into, there was essentially only one kind of Bible historically that those churches possessed.⁸³ That is all we mean when we speak of the Word of God. While some well-meaning brethren might ignorantly think that the apostle Paul used a KJV Bible, it might only be an expression that what He used is essentially one and the same as what we use today in our KJV Bibles. There is no doubt that the apostle Paul did not use what is contained in the versions that are being released today. How do I know that? How can I say that? Most of the heretical verses that are in these other versions of the Bible were not printed until some time later as men of corrupt minds began to publish a perversion of God's Word. Those horrendous heresies became rejected and stowed away in places only to be rediscovered again and reinstated into today's versions. Why was Vaticanus sitting in a dark place in the Vatican Library? Why was the Sinaiticus found in a trash can ready to be burned? Because those heretical words and doctrines had fallen into disuse for rejection! The Lord's people refused to sanction these corruptions with their usage. Period!

Objection 10:

There were Bible versions before the KJV Bible was published. They used the Coverdale version, the Bishop's Bible, Wycliffe's translation, Tyndale's translation, and the Geneva Bible. (These are not in historical order.)

Answer:

First, and probably most important is this, most of these men were in fact Protestants. For example, Miles Coverdale, as well as John Rogers (translator of the Thomas Matthews Bible), and Cranmer (translator of the Great Bible), appear to be just as disconnected from the true churches as any of the other reformers, and they evidence a similar

⁸³ *Unholy Hands on the Bible*, vol. 2, p. 307, ... God only wrote one Bible, and He wrote it for all nations, whatever the content of their language, whether or not they had a primitive or highly developed culture. ... He has fashioned the Scriptures so that they fit everyone, wherever they may be.

cruelty against the saints common among these bedfellows.⁸⁴

One thing needs to be stressed here that is so very important: this momentous event of Bible translation into the KJV has a context: the Bible was being brought into the English language. It was never the intent of any of these men (or better to say, it was not the will of God for these men) to keep on with the work of Bible translation. All of these versions represented the *beginnings* of getting the Word of God into the English language. None of them achieved what the KJV ultimately attained. There were problems in those previous versions. For example: Wycliffe, because of his close association with the Lollard Anabaptists, took the version of Latin, a Catholic Bible, and rendered it into English. This was a momentous occasion where God's Word came into the common language of the English people. The problem with it was that Wycliffe used a corrupted Bible, the Latin Vulgate. He did the best he could with that which he had at that time. Praise God for that! Tyndale, a Lollard Anabaptist himself, took the greatest step and gave us almost exactly what we have in our KJV Bible today. It is said that as much as 9/10ths of our KJV Bible came from Tyndale. Note very well God's use of His people, the churches, to preserve His Word just like He said He would do. Many of these early versions of the Bible were greatly influenced with Protestant thought. (On this point, we need to emphasize again how that the true churches of Jesus Christ were never Catholic or Protestant. See footnote 9.) The true churches of the English-speaking people were to have a Bible that presented the clear truth without Protestant or Catholic vocabulary and without their offensive marginal notations, which were very strongly anti-government.

Objection 11:

When the Puritans fled to America due to religious persecution in England, they brought their Geneva Bible with them. If the Protestants opposed the KJV, there is little doubt that Baptists (being more persecuted than any other group) opposed the King James Version.

84 *Baptist History*, J. M. Cramp, D.D., p. 212, George Van Pare, a Dutch Baptist, was burnt in Smithfield on the 13th of January, 1551. He was charged with Arianism; [keep in mind that it is common practice for religionists to bring false accusations so that the condemned might be condemnable in the eyes of the spectator. If they would do it to the Son of God they shall surely do so to his followers.] but it is testified that he was a man of fervent piety and active benevolence. His behavior at the stake was eminently Christian. The condemnatory sentence was signed by Cranmer, Ridley, and Coverdale! (underlining for emphasis)

ibid., p. 209, John Rogers ... approved this execution. [of the Baptist, Joan Boucher] ... When someone remonstrated with him on the subject, and particularly urged the cruelty of the mode of death, he replied that "burning alive was no cruel death, but easy enough."

Answer:

This is a common error that is made by more and more of those who constitute a part of the true churches of Jesus Christ. It is a failure to rightly discern between those who are true churches and those who are not. Puritans were of the Anglican Church which is the State Church of England. The true churches suffered persecution at their hands as well. I remind you that the Catholics disinterred the bones of Wycliffe (and others) and burned them for his part in publishing the Word of God into the English language. Tyndale was martyred by a government that was sympathetic to the Catholic cause while a disinterested Anglican Church Head named King Henry VIII of England, who could have intervened, didn't. Yet, the KJV still grew in popularity and gained the confidence and full support of the churches of Jesus Christ for quite some time after the first perverse versions began to be released beginning with the Revised Version of 1881. It is true that some Baptists opposed the KJV Bible. However, most of those who appreciated the working of God in it received it. After all, it was they who God used to preserve it!

The Catholics always held disdain for the KJV Bible. The Protestants used the KJV only while they had no alternative, but as soon as other versions began to be printed, they abandoned the KJV en masse showing, likewise, their disdain for it. Why? Because it speaks against the doctrines that they want to continue to teach, which doctrines are easier to maintain in the other versions. They all want a state church, a washing, a sprinkling, a pouring, anything but a graveyard water burial; they want an O.T. priesthood form of government for the N. T. church.⁸⁵ While those errors had been maintained by their use of the KJV Bible, they are certainly easier to do in the other versions.

Objection 12:

King James outlawed other versions such as the Geneva Bible and placed heavy fines on those that were found printing or owning anything other than his "authorized" version. If King James had never outlawed the Geneva, it's very possible that we would be using an updated

⁸⁵ *Baptism*, p. 268, When in the middle of century 17 (1643), George Fox commenced to preach (sic) he was possessed of a true, deep, inward experience of God and His inworking life in the believer in Christ. This spiritual power and reality at once found itself opposed by, and also in stern opposition to, the moral and spiritual conditions prevailing in England. He faced a clerical system, with priests, vestments, ceremonies, tithes, and regulations based largely on the Levitical system of the Old Testament. He knew that this system had been done away in Christ and that the believer has been granted liberty in the Spirit.

version of it today. Perhaps some would be Geneva only!

Answer:

No evidence has been found that the King James version received final authorization by Convocation or by Parliament or by the King in Council. ... Bishop Westcott, [of the infamous Revised Version of 1881, a Catholic Theologian] writing in 1868 said: From the middle of the seventeenth century, the King's Bible has been the acknowledged Bible of the English-speaking nations throughout the world simply because it is the best. A revision which embodied the ripe fruits of nearly a century of labour, and appealed to the religious instinct of a great Christian people, gained by its own internal character a vital authority which could never have been secured by any edict of sovereign rulers.⁸⁶

—Cambridge History of the Bible

The Geneva Bible contained very objectionable, anti-government marginal notes. The Bible is not the place for recording the commentary of men, and especially repugnant would be anti-governmental marginal notes. That is what King James VI of Scotland and I of England objected to when he opposed the Geneva Bible.

Next, are we to understand that the true churches chose the KJV Bible because they were commanded to do so by King James? When have the churches ever allowed an outside power to dictate to them what they shall do or teach? They would rather suffer in passivity — even unto death — before they did anything that opposed the commands of their God. The churches of Christ used what they believed to be the correct version, not what was commanded of them by any man.

And lastly, there is no end to what we can speculate with the *if*. But let's look at the fact. If the Puritans brought a Geneva Bible to America, why didn't the Geneva Bible grow in popularity? On the one hand, the Americas were not under any such edict, and yet, the KJV Bible still took the preeminence over every other version available including the Geneva Bible. On the other hand, the major religions in America were anything but Baptist. Therefore, the version that should have grown exponentially would have been any other version but the KJV. But they didn't! Why? The usage of the KJV Bible was proof to its authenticity as the Word of God. We want to note this: the KJV Bible was the first

⁸⁶ *The Cambridge History of the Bible*, vol. 3, pp. 361, 362.

Bible printed and published in America by Robert Aiken on September 5th, 1782.

Objection 13:

Some reputable historians have found information that at least suggests King James was a homosexual.

Answer:

Most people that know anything about King James VI of Scotland and I of England have heard this report. To a great extent, this is such a side issue. What does it matter what kind of sinner it is that God uses to perform His bidding? After all, have we not read that it is He that raises up kings and then disposes of them at His pleasure when He is finished with them? (Pv.21.1; Isa.45.1-5; Dan.2.21) But direct to the matter of King James being homosexual, we need to consider the sources of this information. We must consider the evidence. King James was also said to be a godly man. We have already dealt with this to some degree. (See page 49) He took his post as head of the Church of England. The evidence indicates that the accusation against him of homosexuality was slander by his enemies and the misinterpretation of historical events by present-day historians.⁸⁷ But, we ask, what affect does the life of this man have on this version of the Bible? He was not involved in the translation process. He selected the members of the committee and gave them rules by which to operate. This design was to rid the Bible of any party associations. The fruit of this work under the Mighty hand of God (even unbeknownst to the King) was a Bible that was essentially William Tyndale's, a man executed in Belgium 75 years earlier.

This Bible was neither a party Bible nor a denominational Bible, it was a Baptist Bible in that it was a Bible that produces churches of like faith and order. You see, Baptist is not a denomination; it is a faith. It is a faith that is derived from the simplicity of baptized believers using their liberty to read and practice precisely what they understand the Scriptures to say. While the religious world will always label these believers as dissenters and heretics, the spirit of the biblical Baptist will always exist. The power and government of God in His people cannot be stopped by threatening, restraint, isolation, imprisonment, or death. It is a system not of this world, but of God. (Jn.8.23; 18.36; 1Jn.2.19)

⁸⁷ *King James, Unjustly Accused?*, p. 358, Apparently Scott along with other biographers has not adequately investigated or compared Weldon, Osborne, or the other sources in question before making his conclusions. It is disturbing to me to find that historians, and apparently even professed Christians accept gossip from racists, and demean a man for disabilities he can't help!

They have overcome the world through Christ. (1Jn.5.4, 5)

Objection 14:

King James may have been a great man by Church of England standards, but he was no friend to God's people.

Answer:

This statement is absolutely correct, but what does that have to do with the subject? Today, so many are finding excuses to justify rejecting the obvious truth: the KJV has served the true people of God for centuries. What it did for them then, it can do for us now by the grace of God. Let us also state it in this way: had King James known that the Bible that he was putting through the Puritan's translation committees was going to be the work of the Lollard Anabaptists, he never would have done it. We should also add that this KJV Bible was no Puritan Bible. It did not contain the vocabulary that the Puritans desired. They were forbidden to make those changes by order of the king. In the final analysis, the King James Version Bible is neither a Protestant Bible, nor a Catholic Bible, nor a Baptist Bible. It is God's Word for God's people. It is a genuine Bible for every Christian born of the Spirit of God!

Objection 15:

Mr. Wilkinson was a "scholar" of the "first rank." Sadly, this influential man was neither a scholar nor a Baptist. Wilkinson was a Seventh-Day Adventist.

Answer:

This objection is raised in support for rejecting the KJV because others outside of the true faith of Christ use this version. To a great extent this has already been addressed.

That heretics use the KJV provides no valid reason for God's English-speaking churches to dismiss the Word of God. The Mormons use the KJV, and they attach to it their Book of Mormon. Are we arguing that such instances as this negates the validity of God's Word? Perhaps we should consider the power of God's Word in the mouth of a false prophet named Balaam. While Balaam was a false prophet, God's Word was just as true as it ever was. (Nu.22.38; 23.5) Satan can quote Scripture when it suits his purpose, and that cannot alter the truth of God one iota. (Gen.3.3, 2Pe.2.2) No one can control who will use what Bible. Judas Iscariot was one of the first members set in the church of our Lord Jesus Christ, selected by our Lord Himself, but this in no

way negated the genuine constitution of the first church. But let's turn this around: Are we to suppose that all of the other versions are clear of having heretics utilize their versions as well? Quite the contrary! Being the greatest numbers of biblically determined heretics are using the other versions, perhaps there should be a genuine flood of disciples returning to the KJV Bible. It is far less popular with those who love to pervert the truth.

Objection 16:

B. H. Carroll says the American Standard Version is much preferred.

Answer:

This was a sad, sad testimony to the faithful adherence to God's Word. Let me add this: Since J. B. Moody denied the impeccability of Christ, does that make it right? Should we all deny the impeccability of Christ? The obvious answer is no.

The American Standard Version (ASV) of 1901 followed the British Revised Version of 1881. It was an Americanized version of the Revised Version. The Revised Version (RV) marked the first of the many subsequent Bible translations printed since the KJV. The ASV was a hybrid translation of that horrid translation of the RV which was constructed in violation of every rule to which the committee should have been committed and governed. The RV was predominately authored by two Catholic theologians, B. F. Westcott and F. J. A. Hort, who had every design to destroy the KJV and the doctrines which it supported.

Now, if this is true that B.H. Carroll preferred the ASV, then he seriously erred in his judgment and, thereby, became accessory to the delusion of the churches' stand regarding the onslaught of succeeding Bible versions. The Christian should be diligent to maintain that which he knows is right regardless of whether brethren might take an opposing stand. (Ro.14.4)

Objection 17:

I prefer a Bible that was translated from the Majority text because I personally believe that they are more reliable.

Answer:

What does this objection really state? Because I feel something, it must be right. This, my brethren, is too important an issue to leave to feelings. If we have not provided enough information by this time to show that

there is every good reason for continuing the use of the KJV Bible, then I doubt any other argument will suffice.

This objection is vague. To what is the Majority text more reliable than? Is it more reliable than every other text assembled by men? This is a judgment based on *feelings*. We all must make a judgment. Hopefully, we will make one based on truth. It would be my opinion that such a person makes a decision for the Majority text based on a background in education. He has been preened to rely on a particular critical apparatus. (A critical apparatus is an assemblage of various readings of manuscripts. There are scores of these apparatuses. We can choose one to suit our purpose. I have five or six in my library. Each one disagrees with the others.) How can anyone prove that the Majority Text is the correct text — much less the best text? Most will make their decision for this text because it is the text that is used in the classroom; it is the most popular, and, therefore, the bias is established. But, is it correct, and is it best? Who can say for sure? Whatever we decide, at least we should be consistent in using the Greek that goes with the English version that we favor. It is ridiculous to use a KJV Bible and make it conform to the Majority Text, just as it is to use the NIV and make it conform to the Received Text. The KJV Bible is based on what is called the Received Text. No, it never was received officially by England, its king, nor its state church. The Received Text was built upon the testimony of the historical usage of God's Word throughout the world. It has been said that the Received Text has of those 5,000+ manuscripts available (according to Kurt Aland, 5,255), 4,000 that agree with it. That is a substantial testimony. But, then someone began to dig up old heretical texts and schemed a critical theory which then biased the religious community into putting more validity upon those documents of age over those of widespread, historical use. Many men fell into this error and were deluded thereby from the true Word of God. (2Th2.11) To them, it was no longer the Holy Word of God; it was just another book to be trifled with.

The NIV is based on a revised Nestles Text. So, our judgment concerning which English version of the Bible we shall use essentially carries with it a decision for the underlying Greek text as well.

Objection 18:

No Baptist that I have found wrote anything of KJV-onlyism before the past couple of decades.

Answer:

That is an argument that goes like this: there weren't a lot of books written about computers until recently. As computer technology advances, and our options for them multiply, it only stands to reason that we shall begin to have more and more books on computers. There is only such a thing as 'onlyism' when there begins to be 'otherisms.' When there are few-to-no other versions, there is essentially only that version. Now we have a flood of versions. The necessity for the promulgation of a certain version over another becomes more evident as the versions begin to multiply. The true churches were slow about relinquishing the seat of preeminence that the KJV held until lately. Departure from the KJV has become more widespread; therefore, the siren call against this apostasy peals more clearly because KJV supporters are becoming so few and isolated.

Objection 19:

The *Textus Receptus* wasn't published until 1624. The KJV translators used Stephens of 1550 which was a predecessor for what is commonly referred to as the "*Textus Receptus*" today. Stephens text is a revision of the Dutch humanist (and Catholic) Erasmus' work. (Refer again to footnote 25)

Answer:

The first two editions of Robert Estienne's Greek Testament (also called Stephanus') were published in 1546 and 1549.

[T]hey have no mention of Erasmus and claim in the preface to be based on ancient codices; yet the text differs little from the Complutensian and later Erasmian editions.⁸⁸

—Cambridge History of the Bible

The desire of the biblical humanists had been to arrive at an authentic text of the Hebrew and Greek originals which they believed to have greater authority than the Vulgate since it was taken for granted that this version came later in time than the others.⁸⁹

—Cambridge History of the Bible

Do we not see that even the Catholic Erasmus was doing something that was against his own church?

⁸⁸ *The Cambridge History of the Bible*, vol. 3, p. 61.

⁸⁹ *ibid.*, p. 63.

[I]t was Erasmus' third edition which he employed in making his translation. ...

Erasmus had issued in 1516 the first printed New Testament in Greek, ...⁹⁰ —Neil Lightfoot

But how valid is this objection in light of the truth? It cannot be denied that William Tyndale translated from the original languages into the English language.

England was fortunate to have in William Tyndale the man who could do what was wanted, a man of sufficient scholarship to work from Hebrew and Greek, with genius to fashion a fitting English idiom and faith and courage to persist whatever it cost him. ...

[H]e knew Erasmus's Greek Testament ...⁹¹

For the New Testament he used Erasmus's Greek text (not a very good one) in one or more of the early editions (1516, 1519, 1522), with the Vulgate, Erasmus's Latin rendering and Luther's German Testament to help him.⁹²

The virtue of Tyndale's English is attested by the survival of so much of it through the intermediate versions of the Authorized Version of 1611.⁹³

This Greek text has a historical witness throughout the world where Christian churches had taken root.

Objection 20:

29 percent of the KJV was taken straight from Tyndale and 61 percent of it was taken from other versions.

Answer:

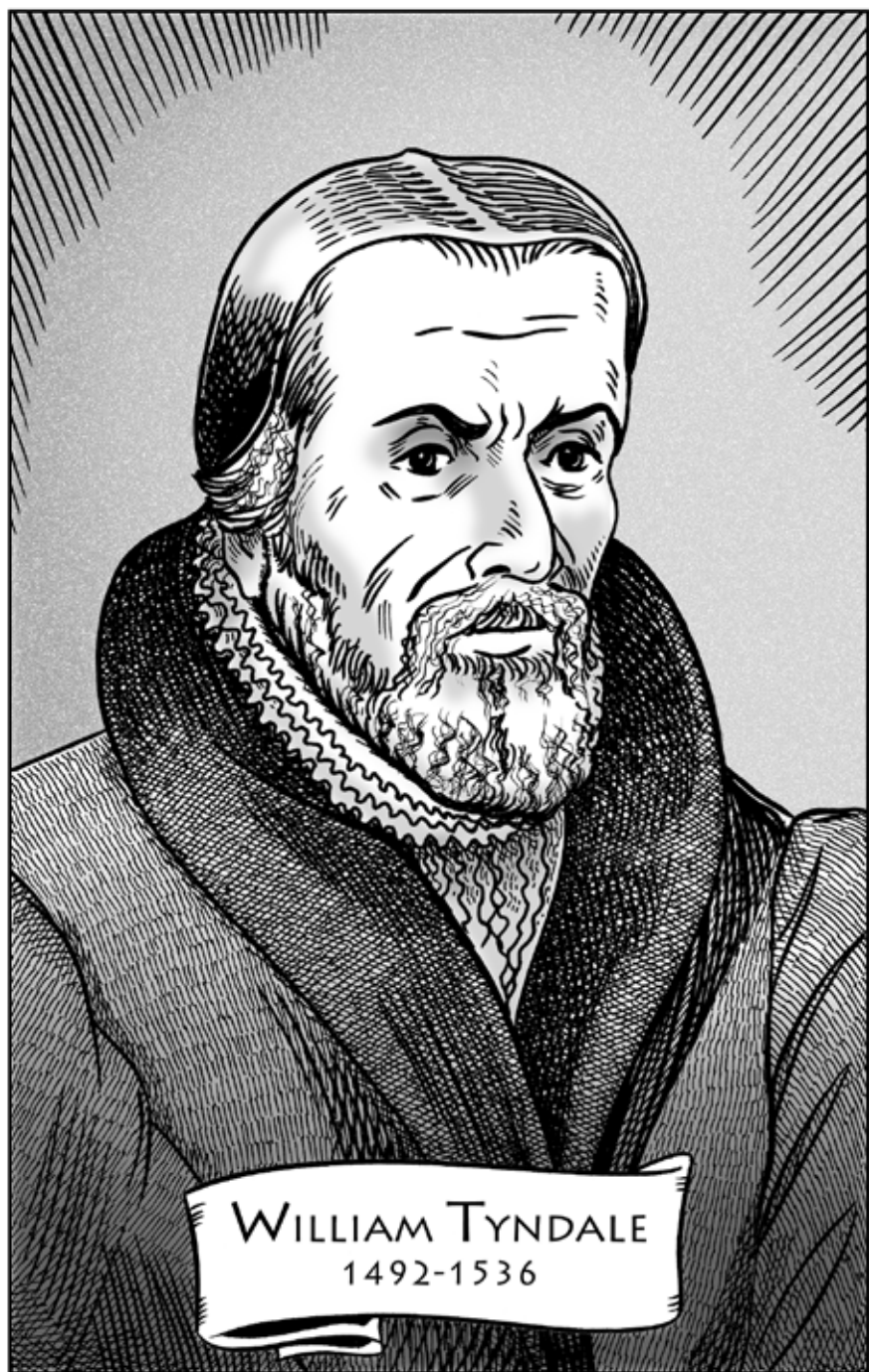
The objection is far more conservative than anything I have ever read

⁹⁰ *How We Got the Bible*, pp. 73, 128.

⁹¹ *Cambridge History of the Bible*, vol. 3, p. 141.

⁹² *ibid.*, p. 143.

⁹³ *ibid.*, p. 144.



WILLIAM TYNDALE

1492-1536

concerning giving credit to the substantial and monumental work of the man named William Tyndale. Below, we give the common witness of varied authors to the work of William Tyndale. Let me add that most of these authors are anything but KJV-only proponents.

The virtue of Tyndale's English is attested by the survival of so much of it through the intermediate versions of the Authorized Version of 1611.⁹⁴ —Cambridge History of the Bible

The English Bible is indebted in some sections of the Old Testament and in all of the New Testament to Tyndale more than to any other single individual. It has been estimated that 92 percent of the New Testament as left by Tyndale is carried over into the KJV.⁹⁵ —Jack P. Lewis

But when royal policy changed in England, as it had begun to do even before Tyndale's arrest, and the translation of the Bible into English was authorized, the version which won the royal favor and was placed in every parish church in England was basically Tyndale's though this fact was not obtruded.⁹⁶ —F. F. Bruce

One of the important insights derived from Butterworth's book (and others) is the extent to which the King James Bible incorporated various features of the early English versions. In discussing the contributions of previous translators and translations he writes:

The chief place of honor is undoubtedly Tyndale's. It was he who gave to our biblical speech its organic features, shaping it out of the language of his time. ... To Tyndale we owe the tone of the simple earnestness, the plainness of speech, and the economy of words that characterize so much of our Bible. He set the general standard to which the later versions adhered.⁹⁷ —Charles C. Butterworth

That Henry VIII, having allowed Tyndale to be martyred in 1536,

94 *Cambridge History of the Bible*, vol. 3, p. 144.

95 *The English Bible from KJV to NIV*, p. 22.

96 *The Book and the Parchments*, p. 216.

97 *God's Word into English*, p. 74.

should within a year give his license to what included, for all practical purposes, the very work for which Tyndale had been so bitterly persecuted, accords entirely with the character of that monarch.⁹⁸ —Geddes MacGregor

How appropriate it is that nine-tenths of Tyndale's translation is preserved today in the King James Version. William Tyndale is truly the father of the English Bible.⁹⁹ —Neil Lightfoot

With all the tinkering to which the New Testament has been subject, Tyndale's version is still the basis in phrasing, rendering, vocabulary, rhythm, and often in music as well. Nine-tenths of the Authorized New Testament is still Tyndale, and the best is still his.¹⁰⁰ —F. F. Bruce

[T]he plain fact being that the men of 1611 — above all, that William Tyndale 77 years before them — produced a work of real genius; seizing with generous warmth the meaning and intention of the sacred Writers, and perpetually varying the phrase, as they felt or fancied that Evangelists and Apostles would have varied it, had they had to express themselves in English¹⁰¹ —John Burgon

Objection 21:

The KJV used by the KJV-onlyists is the 1611 version?

Answer:

It is no secret that the 1611 Authorized Version, as it is sometimes called, has received some updating in spelling, corrections to some archaic words and printing errors, and many additional marginal references were added. Many of us do not know that there are a number of revisions (properly called corrections and misleadingly called versions) in the history of the KJV Bible. The year 1611 is the release of that first version of the KJV. In 1629 and 1638, Cambridge attempted to restore the proper text from over 1,500 previous printing errors. In 1660, new marginal references were added. In 1762, the use of the italic type was extended,

⁹⁸ *The Bible in the Making*, p. 124.

⁹⁹ *How We Got the Bible*, p. 134.

¹⁰⁰ *The English Bible*, p. 44.

¹⁰¹ *The Revision Revised*, p. 167.

language modernized, and more marginal helps were added. Particularly, in 1762, Oxford University Press did some updating to the KJV. They improved the spellings, uniformed the capitalizations, removed the Apocrypha (the purpose of the Apocrypha was to give good reading material to the owners. It was not presented as inspired Scripture, but as good reading.), and gave us what is considered to be our correct Authorized KJV text. In 1769, Cambridge University Press did the same thing. A man named Blayney added about 30,495 new marginal references and updated spelling and punctuation. Many people are unaware that the 1762 Oxford text and 1769 Cambridge Text has about 100 specific variances between the two translations. In these areas of variance, most of them are prepositions, proper nouns (such as names of rivers/places), and so forth. You will notice that the paragraph marks in your Bible cease at Acts 20.36. Now, should these things disturb us? Absolutely not! There has been no doctrine affected by these changes. But that cannot be said of the other versions released since the KJV, and that is why we reject them.

Here is a listing of publisher errors that had to be corrected along the way in the history of the KJV Bible:

1611, First Edition

This Bible is called the *He Bible* because at Ruth 3.15 the verse read *he went into the city* instead of *she*.

1631

This Bible is called the *Adulterers Bible* or *Wicked Bible*. At Ex.20.14 it reads *Thou shalt commit adultery*. This typographical error cost the printers 300 pounds in fines.

1638

At Gen.37.2 there was a misprint which reads *with the sons of Belial* when it should have read *with the sons of Bilhab*.

1638

Nu.25.18 reads *For they vex you with their wives* where it should have read *For they vex you with their wiles*. This is somewhat funny when we might consider some of our wives and the way that they could be used to vex others.

1653

1Co.6.9 reads *Know ye not that the unrighteous shall inherit the kingdom of God?* Here the printer failed to add the negative not.

1702

At Ps.119.161 it reads *Printers have persecuted me without a cause* when it should have read *Princes have persecuted me without a cause*. While that might have been true in some areas during that day, certainly the Scriptures had another sense in mind.

1716

This version of the Bible is called the *Sin On Bible*. It got its name from an extraordinary typographical error: instead of counseling readers to *sin no more*, it urged them to *sin on more*. (Jn.8.11)

1782

The first printed Bible in the United States of America was by Robert Aiken, Sept.5, 1782. It contained this error: 1Ti.4.16 *Take heed unto thyself and unto thy doctrine*. The word should have been the definite article *the*.

Other printers' errors were things like the heading of the chapter reading *The Parable of the Vinegar* instead of *Vineyard* and the *ear to ear Bible* which should have read *ear to hear*.

Objection 22:

There is no doubt that *Easter* in Acts 12.4 should have been translated as *Passover*.

Answer:

Such a common argument is again put forth which almost requires no explanation to those who study the Scriptures. It is far too obvious that there is more to Bible translation than what meets the eye. To easily dispel this notion, we want everyone to know that the Greek word is *pascha* (πασχα). And while it is true that the word is translated as *Passover* in other places, we must give consideration to the context where this word is being used, and who it is that is being considered. Is not Herod the subject of this portion of Scripture? Aren't the Romans the people under consideration here? Do we suppose for one moment that Herod and the Romans are considering the Jewish Sabbath of Passover, or are they preparing to observe their pagan holiday of Easter (Ishtar)? Isn't the King James Version's rendering of Easter for Pascha

or Passover correct? There are transpositions of names, and that is a non-doctrinal issue. But we should be slow to claim that there is an error. Patiently waiting for an answer has proven time and again that the KJV is correct. Measurements in dry or liquid form are other instances where, at first glance, we think there might be an error in our Bible, but upon further investigation, we found the problem was in our own reasoning.

Objection 23:

The word *ecclesia* should have been translated *congregation* or *assembly* as every solid Baptist preacher I've ever heard has readily admitted.

Answer:

This is an instance where someone thinks that they know better than the Lord does when it comes to the words that are used in the KJV Bible. Some of us need to have our minds changed regarding correcting the words of the Bible. Perhaps I shall not be considered a solid Baptist preacher, but nonetheless, it is my hope that many of us might come to appreciate every word that is used in our Bibles as cornerstones from which we formulate doctrine.

The excellent word which is translated from the Greek ἐκκλησία, *ecclesia* (church), carries a doubly significant meaning. It was the Puritans that insisted on the change from church to congregation, but the king's rule forbade it. It was probably the closeness of Wycliffe (1380) to the Lollard Anabaptists that caused him to retain the old ecclesiastical word *church*. Also, the word *church* gives us the truest sense of the nature of the Lord's body: an assembly belonging to the Lord. The Greek ἐκκλησία (congregation), with the English word, church or kirk from the Greek κυριακόν (the Lord's) gives us the full meaning: a church belonging to the Lord.¹⁰² The words *congregation* and *assembly* can mean a gathering of any group. The KJV Bible is extremely clear on this point. See Acts 19.32 where those congregants (ἐκκλησία), are rightly called, not a church, but an assembly. The use of the word church specially dedicates the assembly which belongs to the Lord. The words *congregation* and *assembly* fall short of that great and essential distinction. *Church* is so readily understood by everyone to be a people that belong to the Lord. And so, with that said, even if there were a better word, is that a valid reason for suggesting that we should leave the KJV Bible and find another one which uses the words *congregation* or *assembly*?

¹⁰² *The Story of the English Language*, p. 24, "church" (*kyriakon*, a Greek word meaning "pertaining to the Lord").

It would seem to me that there should be a far greater reason given to those who are considering using another Bible version than a personal preference for one word over another word.

Objection 24:

The King James Version has profanity in it when it uses the phrase *God forbid*.

Answer:

The phrase *God forbid* is considered to be the means to express the strongest negative. It should not be perceived as profanity or as using the Lord's name in vain. The Hebrew חָלִילָהּ (chalilah) is used to express the detestation of a thing, and the Greek μή γένοιτο (me genoito) reads simply *may it not be*. In both instances we have the strongest possible negative used. It is consistently translated in this way. To call this profanity is a stretch. Here are examples of profanity, blasphemy, and absurdity that many overlook.

New English Bible:

Jos.15.18 *As she sat on the ass she **broke wind**, and Caleb asked her, 'What did you mean by that?'*

2Sa.3.8 *Abner was very angry at this and exclaimed, '**Am I a baboon** in the pay of Judah?'*

Ecc.5.15 *As he came from the womb of **mother earth**, so must he return, naked as he came; all his toil produces nothing which he can take away with him.*

Song of Solomon 1.7 *Tell me, my true love, where you mind your flocks, where you rest them at midday, **that I may not be left picking lice** as I sit among your companions' herds.*

The Living Bible (Billy Graham's Crusade Edition):

1Sa.20.30 *Saul boiled with rage. "**You son of a bitch!**" he yelled at him.*

Jn.9.34 *"**You illegitimate bastard, you!**" they shouted. "Are you trying to teach us?" And they threw him out.*

Revised Standard Version:

Ps.50.9 *I will accept **no bull** from your house, nor he-goat from your folds. (An extremely poor choice of words at this place)*

For me, I find nothing objectionable in the phrase *God forbid*. It is the strongest negative used, and it certainly provides a force of clear objection that *may it not be* does not. This is a weak argument to justify abandoning the KJV Bible for other versions that have digressed from the truth of the Word of God.

Objection 25:

We should look at the texts used in the translation process. The truth is that all of the texts are amazingly similar. They are 98 percent alike.

Answer:

While the amount of difference might be suggested to be only two percent, I must say that from my observation it is a very selective and crucial two percent that is causing such a great amount of confusion in the Bible versions. I have specially marked my KJV Bible and found that there is hardly a page that turns where I find no differences between the Greek of the Received Text and of the other versions and their related Greek texts. Words, phrases, clauses, verses, and even chapters are virtually affected by these changes that are made. Look at the last twelve verses of the gospel of Mark chapter 16. Look at Jn.7.53-8.11. Whether it is only two percent or not, it is a very important two percent that has been altered. *Every word of God is pure: he is a shield unto them that put their trust in him.* (Pr.30:5) *But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* (Mt.4:4) As God's people, we don't have the right to allow for half a percent of deviance. All of this tinkering with the Word of God reminds me of a certain serpent which asked, "*Yea, hath God said, Ye shall not eat of every tree of the garden?*" Notice that by adding one negative, not, he caused the woman to consider the single prohibited fruit over all of the other fruit to which she had free access.

Next, where is it that the churches are required to examine all of the texts that men introduce as having authority to be included in the Word of God? There's no telling what further heresies shall be introduced into the Word of God with this open-ended opportunity.

Objection 26:

Even in the texts that exclude certain passages or verses, the doctrines found in those omitted verses are still found in other places.

Answer:

How little we sometimes appreciate truth. What if we all had this kind of mentality toward the Word of God? “*Well, it’s no big deal; we can find it somewhere else, hopefully.*” What are doctrines? Aren’t they the substance of what we conclude from comparing Scripture with Scripture? But what happens when we begin removing words, phrases, clauses, and verses of Scripture? It affects our ability to be able to come to a conclusion as we might have otherwise been able to do. Just what are we willing to give up in Bible doctrine? One amazing feature about the other versions of the Bible is that they never add substance to the doctrines. None of the changes made ever fortify the doctrines of the Bible. No, instead they distort, confuse, and even add doctrines that were not there before. Yes, they distort the clarity of biblical baptism, they confuse the nature of the church, they add much emphasis on the will and work of man in salvation and, by that, take away from the Sovereignty of God over His creation. We should not sacrifice a single word of God upon the altar of man’s endless, unnecessary, unbiblical, critical theories.

Objection 27:

The standard is the original articles as they were given to men by the Holy Spirit of God.

Answer:

Here is a response that needs everyone’s attention: provide us one of those sacred original autographs. Of course, they are nonexistent. The real point is this: those originals were passed around from church to church. They were kept and copied over and over again. Eventually, they became worn and were probably burned or destroyed in some manner. They no longer exist. So, how do we know we have what they had? We have historical confirmation of the record of God’s Word being used through the ages. But something changed. What?

In 1881 A.D., a new method of determining the historical weight¹⁰³ of

103 *Logical Criticism of Textual Criticism*, by Gordon Clark, Copyright 1986 The Trinity Foundation, Published by The Trinity Foundation, Jefferson, MD, p. 15, The number of manuscripts of the type underlying the King James version far exceeds all other types combined. This would seem to be conclusive for the Byzantine text. [A period that spans from 312 A.D. – 1453 A.D.] The critics, however, propose a rule that number is less important than weight. A dozen or a hundred manuscripts all copied from a single original ancestor count only as one; and therefore a lone manuscript of a different type equals the other hundred in weight.

Unholy Hands on the Bible, vol. 1, pp. 37, 38, ... B [also known as the Vaticanus] and **Ⲛ** [or Aleph or Sinaiticus] were derived from one and the same older manuscript. [or archetype] Together therefore, please do not forget, they only count nearly as one.

a document was introduced so that there was raised a prejudice giving to some manuscripts greater authority over others simply because they had antiquity to their credit. Much previous universal usage of other documents was disregarded because they lacked antiquity. In other words, the pet manuscripts — Aleph (dating to the second half of the 4th century) and B (dating to the middle of the 4th century) — which have antiquity were highly favored by Westcott and Hort and, subsequently, by most persons involved in the field of textual criticism. Their theory gave an undue weight or extra influence to manuscripts that they otherwise would never have had.¹⁰⁴ In other words, they prejudiced the court who examines the evidence to guarantee the desired result.¹⁰⁵ The fact that some of these manuscripts were discovered only since

How We Got the Bible, p. 63, In any given problem the quality of the witnesses to the text is much more important than the quantity. [And we must ask ourselves what system it is that determines how a particular witness has better quality than another] Or, as it is often put, textual authorities must be weighed rather than counted. Thousands of manuscripts and versions may support a certain reading, but if they are of late date and stand opposed to the early uncials [those being Aleph, B, and Alexandrian] their witness is to be rejected.

The King James Version Defended, pp. 65, 66, They [Westcott and Hort] propounded the theory that the original New Testament text has survived in almost perfect condition in these two manuscripts, especially in B. [An absolutely arbitrary and subjective judgment on their part.]

ibid., p. 185, [T]he survival of the old uncial manuscripts of the Alexandrian and Western type, such as Aleph, B, and D, was due to the fact that they were rejected by the Church and not read or copied but allowed to rest relatively undisturbed on the library shelves of ancient monasteries. Burgon (1883) pointed this out long ago, and it is most significant that his observation was confirmed more than 40 years later by the researches of Lake. [Kirsopp Lake]

The Revision Revised, pp. 11, 12, Singular to relate, the first, second, fourth, and fifth of these codices (B, **Ⲁ**, C, D), but especially B and **Ⲁ**, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. [manuscripts] besides, but even from one another.

104 *Unholy Hands on the Bible*, vol. 2, p. 9, One is driven to conclude that the fixed preference for the text of Codex B found in modern textual criticism circles dates from the time of Dr. Hort. And this is based not only from the existence of good ancient support for Codex B, but on a biased use of the five rules outlined above, with a subjective inclination to regard Codex B as the scientific basis for a NEW Textus Receptus.

105 *The King James Version Defended*, p. 190, Isn't it strange therefore that for almost one hundred years so many conservative Christian scholars have followed the Westcott and Hort text so slavishly and rejected and vilified the text of the Protestant Reformation?

ibid., p. 126, Thus these discoveries and these researches into the New Testament text of ancient Egypt are unfavorable to the theory of Westcott and Hort that the Alexandrian text, and especially the text of B, represents the pure original New Testament text.

the KJV Bible doesn't change either the truth or their witness.¹⁰⁶ The truth is what it has always been, and some of these manuscripts are very defective in comparison: there is a consistent witness to a text which is behind the Textus Receptus called the Traditional Text.¹⁰⁷

It is not wrong to provide the varying manuscripts. It isn't wrong to print books reflecting the various manuscripts. They have their place. These manuscripts have historical value. All of us can gain some knowledge about Christendom from these things, but it is wrong to call them Bibles. Bibles are not a critical apparatus with which men can tinker. For some, this is precisely what a Bible is, and this explains why there are so many so-called Bible versions. Men put their eclectic manuscripts into a book and call it a bible, and that is simply a lie!

As a reminder, it is not my intention to reform a religious system. It is incapable of reformation. It has done nothing from its very beginning but turn the truth of God into a lie. Their mission, which attempts to usurp the power of God, is to make compulsory that which is a free gift: the faith of Jesus Christ. They can soak the whole world in the name of Christ, and it shall not make one a child of God. We've got a world full of religionists and Bible versions and so few genuine Bible believers.

Money and deceit go hand in hand. It is the driving force behind the Bible version explosion. (Mt.13.22; 1Ti.6.10; 2Pe.2.15; Jude v.11). Bible versions are tremendous sources of revenue, and someone, some group, or some system is profiting substantially from this effort. Is it the work of God?

106 *Unholy Hands on the Bible*, vol. 2, pp. 8, 238, ... But Codex Aleph is such a wild, uncontrolled text (it has at least 10 correctors who tried to improve the state of this text) that critics are at a loss to LOCATE its predecessors. (238) In other words these manuscripts [Aleph*, B, C, D*, E, F and G, two cursives, and two church fathers, as recorded by John Burgon.] are known for their blunders, their careless handling, and their built-in biases.

The King James Version Defended, p. 134, In view, therefore, of the heretical character of the early Egyptian Church, it is not surprising that the papyri, B, Aleph, and other manuscripts which hail from Egypt are liberally sprinkled with heretical readings.

107 *The Revision Revised*, p. 250, Their [referring to the Greeks Texts of Erasmus (1560), and of Stunica (1522)] documentary authority, derived from independent sources ... exhibits (under the good Providence of God,) a Traditional Text, the general purity of which is demonstrated by all the evidence which 350 years of subsequent research have succeeded in accumulating; and which is confessedly the Text of A.D. 375.

The King James Version Defended, p. 170, Thus the presence of the Traditional Text in W indicates that this text is a very ancient text and that it was known in Egypt before the 4th century.

The Word of God Purified Seven Times

Below is an historical layout concerning the English translations of the Bible taking Ps.12.6, 7 as its basis.

Rules drawn up for the companies prescribed that the Bishop's Bible should be followed 'as little altered as the truth of the original will permit', that the translations of Tyndale, Matthew, Coverdale, Whitchurch (that is, The Great Bible) and Geneva Bible be used 'when they agree better with the text than the Bishop's Bible'....¹⁰⁸

All that is lacking in the above quotation, which gives us the mandate governing the translation committees' work, is the Wycliffe Bible. (Note: There is a version called the Whittingham's N. T. Bible which is substantially an edited edition of Thomas Matthews [John Roger's] Bible and William Tyndale's Bible.)

It is notable for us to take heed to the Scriptures which read, *6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.* (Ps.12.6) Whether the word *them* in verse 7 is referring to the words of the LORD or to the poor of the people of God in verse 5, verse 6 remains the same.

In light of this Scripture, the English-speaking churches of Jesus Christ should give full consideration to these facts which lead to the KJV Bible:

1. John Wycliffe Bible 1380
2. William Tyndale Bible 1534
3. Miles Coverdale Bible 1535
4. Thomas Matthews Bible 1537
(later called Richard 'Taverner's' Bible)
5. The Great Bible 1540
(also called Cranmer's Bible or Whitchurch Bible)
6. The Geneva Bible 1560
7. The Bishop's Bible 1568

¹⁰⁸ *Cambridge History of the Bible*, vol. 3, p. 165.

The fruit of this 'purification' is the King James Version: this should not be denied by any but those who would continue to dwell in the corner of the skeptic. Saints of God take the simplest, though the most ridiculed, stand that there is: KJV only.

Closing Thoughts

In closing it is my hope that we continue to hold fast to the Word of God. There are some fine Christians that use other versions of the Bible, but they all are affected in their doctrine by the lack of truth found in the other versions. Give some of the things written herein a good consideration. Ro.14.4 *Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.* In the final analysis, we that are His shall stand before the judgment seat of Christ answering for what we did, and not for what others did. This study represents years of investigation, consideration and prayer; and, by that, we do not imply that those who are opposed to this position have not applied themselves in the same way. It is obvious to me that truth is more readily proven from the KJV Bible than from any other version. That fact alone is enough for me to take the KJV-only stance.

We wish all of the saints to prosper in the study of those precious Scriptures that have been delivered to us of God. That Word is in decline as are the sound churches. It is my conviction that the continued movement away from the KJV Bible represents only a symptom of a far more serious affliction:

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (Rv.3.17, 18)

There is no better place to begin than to repent and return to the clear

Word of God if that be our case.

Nevertheless when the Son of man cometh, shall he find faith on the earth? (Lk.18.8b)

Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. (Rv.3.2)

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Endnote i

Fifty Years Among the Baptists, David Benedict, Published by Sheldon and Co., NY (digital media, Univ. of Michigan, Ann Arbor, MI), pp. 325-333, In my long experience in our own church concerns I have paid considerable attention to what is generally called church discipline in the general, rather than in the corrective sense of this term. My main object, in all my inquiries into these matters, has been to ascertain as near as possible, without note or comment, the doings of Christ and the apostles, and of those who lived nearest to the apostolic age, as I consider this kind of information of much more importance than all the creeds and commentaries of after times. But still, in my historical pursuits in church affairs, I have attentively perused a large number of the most approved works by our own men, and those of other communities, pertaining to church building and management, preachers, preaching and pulpits, ministerial and pastoral duties, clerical manners, and other things of this kind, with a view to give our younger ministers my own experience and advice upon them. I have not expected to give any new ideas to our reading men, but my object has been to present to some of our younger and less favored ministers the substance of many works, old and rare, with which they may not be acquainted. But as a portion of my manuscript has disappeared from the hands of the publishers, now, at a late period, and in a hasty manner, I must reproduce most of the following articles in a greatly abridged form.

After I began in earnest my inquiries into the manner of forming churches by the early Christians, the first questions that occurred to me were, Did the church builders copy after any model? did Jesus Christ and the apostles lay down any rules for the prosecution of this business? or did the disciples collect together, without much formality, in private houses, in the synagogues, or wherever they found favorable places for their meetings, and thus commence church operations? ... I infer that the whole membership of the Jerusalem church, at first, and for some years after it arose, consisted wholly of converted Jews, for as yet no conversions had been made among the Gentiles. At Antioch arose the first church among the Gentiles, and this body also, at an early period, became very large, and was a center of operations for the Christians in that quarter. During the apostolic age, a large number of churches arose in Palestine, and in the surrounding countries, whose names appear in the New Testament narratives. But relative to the manner of their formation, in no one case is the least information given. All at once the names of these churches appear; some incident, or the name of some person or persons connected with them is given, but nothing in particular is said as to the time, or the circumstances of their origin. Although the foundations of many of the first Christian communities, were no doubt, laid in Christian houses, yet but three household churches are mentioned in the New Testament narratives, the most important of which I am inclined to think was that in the house of Aquila and Priscilla, whose praise was in all the churches of the Gentiles. We also read of churches in the houses of Nymphas and Philemon. But of no others, then in being.

As my object in my researches into this matter was to find out as nearly as possible just how the early Christians managed in getting up their churches, I laid aside all expositions and went for the plain matters of fact in their doings, and as I found them much in the synagogues, and joining in the services of these humble sanctuaries, and appeared, for the most part, to be as much at home in them as if they had been prepared for the use of Christians, this consideration led me to inquire into the history of these Jewish places of worship; their origin, the manner of conducting religious worship in them, their officers, their principles of government, and of the number of them in Judea and elsewhere. In pursuing these inquiries I examined the old Latin work of Vitringa, the title of which is *De Vetere Synagoga, Concerning the Ancient Synagogue*, Jahn's *Archaeology*, Neander, and other works on the subject. The result of my examinations was, that synagogues originated during the Babylonish captivity as a substitute for the temple worship, of which the captive nation was wholly deprived; that in most cases these resorts of the pious Israelites were plain and humble edifices; that the reading of the law and the prophets, or the Old Testament Scriptures, with free speaking upon them and exhortations to the people, constituted the substance of the religious services performed in them, with the omission of the sacrifices of the tabernacle and the temple; that their officers and internal operations were in many respects like those of the easy Christians; and finally, that synagogues were found wherever there were Jews, in their own land, or in the nations in which they were dispersed.*

The abundance of synagogues among the Jewish people may be estimated from the fact that in the Saviour's time there were thirteen in Tiberias, four hundred in Jerusalem, including prosau-chas,+ or small chapels for prayer.

The few following passages show how frequently and freely the synagogues were used by Christ and his apostles and followers

* The Jewish people were by no means confined to Palestine. They were to be found in Babylon, in Arabia, in Egypt, and in almost all parts of the Roman empire.

+ These places of prayer were also built in mountains, fields and deserts, and some think our Lord entered into one of them when he continued all night in prayer to God.

...“The apostles and first disciples were Jews, who, after their conversion, retained all the prejudices and partialities of their nation, * * * “With the temple service and the Mosaic ritual, however, Christianity had no affinity. The sacrificial offerings of the temple, and the Levitical priesthood it abolished. But in the synagogue worship, the followers of Christ found a more congenial institution. It invited them to the reading of the Scriptures and to prayer.* It gave them liberty of speech in exhortation, and in worshiping and praising God.

* The Old Testament, or the law and the prophets, was divided into fifty-two parts, one for each Sabbath in the year. The reading of the Scriptures constituted a large part of religious worship with the early Christians, and so it should be now.

The rules and government of the synagogue, while they offered little, comparatively, to excite the pride of office and of powers commended themselves the more to the humble believer in Christ. The synagogue was endeared to the devout Jew by sacred associations and tender recollections. It was near at hand, and not, like the temple, afar off. He went but seldom up to Jerusalem, and only on great occasions joined in the rites of the temple service. But in the synagogue he paid his constant devotions to the God of his fathers. It met his eye in every place. It was constantly before him, and from infancy to hoary age he was accustomed to repair to that hallowed place of worship to listen to the reading of his sacred books, to pray and sing praises unto the God of Israel. In accordance, therefore, with pious usage the apostles continued to frequent the synagogues of the Jews. Wherever they went they resorted to these places of worship, and strove to convert their brethren to faith in Christ, not as a new religion, but as a modification of their own. “In their own religious assemblies they also conformed as far as was consistent with the spirit of the Christian religion, to the same rites, and gradually settled upon a church organization which harmonized in a remarkable manner with that of the Jewish synagogue. They even retained the same name as the appellation of their Christian assemblies. ‘If there come into your synagogue, assembly, a man with a gold ring’ etc. Their modes of worship were the same as those of the synagogue. The titles of the officers they also borrowed from the same source. The titles Bishop, Presbyter, or Elder, etc., were all familiar terms, denoting the same class of officers in the synagogue. Their duties and prerogatives remained, in substance, the same in the Christian church as in that of the Jews. “So great was the similarity between the primitive Christian churches, and the Jewish synagogues, that by the Pagan nations they were mistaken for the same institutions. Pagan historians uniformly treated the primitive Christians as Jews.* As such they suffered under the persecutions of their idolatrous rulers. * * * “In support of the foregoing statements authorities to any extent, and of the highest character, might be adduced.” Neander is here quoted on the subject: “* * * The disciples had not yet attained a clear understanding of that call, which Christ had already given them by so many intimations, to form a church entirely separated from the existing Jewish economy; to that economy they adhered as much as possible. * * * Hence the establishment of a distinct mode of worship was far from entering their thoughts. * * * “As the believers, in opposition to the mass of the Jewish nation, who remained hardened in their unbelief, now formed a community internally bound together by the one faith in Jesus as the Messiah, and by the consciousness of the higher life received from him, it was necessary that this internal union should assume a certain external form. And a model for such a smaller community within the great national theocracy, already existed among the Jews, along with the temple worship, namely, the synagogues.

* Vitringa De Synago. Ver., Prolegom, pages 3, 4.

Endnote ii

The Waldenses Were Independent Baptists, p. 81 [T]he Waldenses of today are not Baptists, and have not been for centuries The evidence points to the historic year of 1532 as the time when the Waldenses ceased to be Baptists, as a result of their fellowship with the Reformers. [Why?]

ibid., p. 83 The Reformers were the bitter enemies and persecutors of the Baptists. They pursued them with unrelenting and as merciless severity as ever did the Papists. (Quoting from John L. Waller, "Were the Waldenses Baptists or Pedito-Baptists?," *Western Baptist Review*, January, 1849), p. 16.)

ibid., p. 85 Moser states that ...:

In Luther's war against the church [of Rome] he sought the support of the Waldenses in order to defeat Rome. This struck a responsive chord with the Waldenses who had been persecuted for lo these many centuries, and they showed some interest. However, Luther demanded a change in their practice of rebaptism lest he might be required to be rebaptized [Luther, like Calvin, remained a baptized Catholic.] There were a few of the Anabaptists or Waldenses that went over to Luther and abandoned rebaptism just as you see some Baptists today, and the histories written of today will only record those defectors and omit the majority who refused to compromise and join in with the ecumenical activity. (Quoting M. L. Moser Jr., "Ecumenical Movement and History," *Baptist Challenge*, January, 1988, p. 13.)

(cont. by Thomas Williamson) Though it is likely that many Waldenses retained their Baptist convictions after 1532, helping to give strength to the Anabaptist movement, the main body of Waldenses in Savoy cannot be regarded as Baptists after that year. Their identification with the Reformers from that time on is well-known. Latourette says of the Waldenses: "In the 16th Century the majority of the remnants were drawn into the family of the Reformed Churches."

The union of the Waldenses of Calabria with the Calvinists in 1560 was the cause of the severe persecution unleashed upon the Waldenses in that year by the pope, with the result that they were completely exterminated in Calabria

ibid., p. 86 Meanwhile, the Waldenses of Savoy were drawn more closely into the Reformed fellowship as a result of the disastrous plague of 1630-1631 which wiped out the Waldensian clergy ...

....

Concerning the plague Mosheim says: ...

But in this year [1630], the greatest part of the Waldenses (in Piedmont) were swept off by pestilence; and their new teachers, whom they obtained from France, (Geneva), regulated all their affairs according to the pattern of the French Reformed (Presbyterian) Church. (Waller, ibid., p. 16-17)

(cont. by Thomas Williamson) Thus the Waldenses of modern times should be regarded as Presbyterians, not Baptists, and according to Latourette some of the Waldenses have identified themselves with the Presbyterians after emigrating to the United States

ibid., p. 87, Fortunately, by this time [1892] many Waldenses residing in other regions of Europe had passed on the torch of Baptist convictions to their successors, whom became known as Anabaptists, Mennonites, or simply Baptists.

Endnote iii

History of Baptists, p. 257, The old, or primitive Waldenses, were distinguished by the doctrine and practice of Christian liberty. ... They believed in the doctrine of the Trinity, and baptized believers. They refused baptism to infants, when it came into use in other churches.

ibid., p. 261, These people contended that a church was an assembly of believers, faithful men, and that of such a church the Lord Jesus Christ is head, and he alone; that it is governed by his word, and guided by the Holy Spirit; that it behooves all Christians to walk in fellowship; that the only ordinances Christ hath appointed for the churches, are baptism and the Lord's Supper; that they are both symbolical ordinances, or signs of holy things

The History of the Evangelical Churches of the Valleys of Piemont, p. 30-34, [This is the Confession of faith by the Waldenses, 1120 A.D.]

1. We believe and firmly hold all that which is contained in the twelve articles of the symbol, which is called the Apostles Creed, accounting for Heresy whatsoever is disagreeing, and not consonant to the said 12 articles.

2. We do believe that there is one God, Father, Son, & Holy Spirit.

3. We acknowledge for the holy canonical Scriptures, the books of the Holy Bible, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs of Solomon, Ecclesiastes of the Preacher, The Song of Solomon, Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Here follow the Books Apocryphal, which are not received of the Hebrews, But we read them (as faith St. Jerome in his Prologue to the Proverbs) for the instruction of the people, not to confirm the authority of the doctrine of the church. Viz. 3 Esdras 4 Esdras, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch with the Epistle of Jeremiah, Esther from the tenth chapter to the end, The Song of the three Children in the Furnace, The History of Susanna, The History of the Dragon, 1,2,3 Maccabees.

Here follow the Books of the New Testament. Matthew, Mark, Luke, John, The Acts of the Apostles, The Ep. Of s. Paul to the Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, The Epistle to the Hebrews, The Epistle of St. James, The 1 & 2 of St. Peter, The 1 & 2 & 3 of St. John, The Epistle of St. Jude, The Revelation of St. John.

4. The Books abovesaid teach this, That there is one God, Almighty, all wise, and all good, who has made all things by his goodness, for he formed Adam in his own image and likeness, but that by the envy of the Devil, and the disobedience of the said Adam, sin has entered into the world, and that we are sinners in Adam and by Adam.

5. That Christ was promised to our fathers who received the law, that so knowing by the law their sin, unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.

6. That Christ was born in the time appointed by God the Father. That is to say, in the time when all iniquity abounded, and not for the cause of good works, for all were sinners: but that he might shew us grace and mercy, as being faithful.

7. That Christ is our life, truth, peace, and righteousness, as also our Pastor, Advocate, Sacrifice, and Priest, who died for the salvation of all those that believe, and is risen for our justification.

8. In like manner, we firmly hold, that there is no other Mediator and Advocate with God the Father, save one Jesus Christ. And as for the Virgin Mary, that she was holy, humble, and full of grace: and in like manner do we believe concerning all other saints, viz. that being in heaven, they wait for the resurrection of their bodies at the day of judgment.

9. Item, we believe that after this life, there are only two places, the one for the saved, and

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the other for the damned, the which two places we called paradise and hell, absolutely denying that purgatory invented by Antichrist, and forged contrary to the truth.

10. Item, we have always accounted as an unspeakable abomination before God, all those inventions of men, namely, the feasts and the vigils of saints, the water which they call holy. As likewise to abstain from flesh upon certain days, and the like; but especially their masses.

11. We esteem for an abomination and as Anti-Christian, all those human inventions which are a trouble or prejudice to the liberty of the spirit.

12. We do believe that the Sacraments are signs of the holy thing, or visible forms of the invisible grace, accounting it good that the faithful sometimes use the said signs or visible forms, if it may be done. However, we believe and hold, that the abovesaid faithful may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them.

13. We acknowledge no other Sacrament but Baptism and the Lord's Supper.

14. We ought to honor the secular powers, by subjection, ready obedience, and paying tributes.

ibid., p. 29, ... I find a certain passage in a manuscript (which is to be seen together with the rest, in the public library at Cambridge) concerning the religion of the Waldenses, an Dom 1587 where, in the first article, when it is demanded, How long since is it, that the pure doctrine has been preached in the valleys? It is answered ... About (sic) 500 years [putting it at 1087A.D.] as near as can be gathered from any histories, but according to the opinion of the inhabitants, from father to son time out of mind.

Ante-Nicene Fathers, vol. 5, p. 607, 608 [Time period under concern: 210-280 A.D. The preface of this section is by A. Cleveland Cox, D.D., an Anglican. He speaks of Novatian's lapse from the faith. Which means Novatian left the established church, then called the Catholic Church, not in the same sense of our present-day Catholic Church, which at that time was in great doctrinal error, but not yet united under Constantine. But notice the doctrine of the Trinity is brought to the forefront as a doctrine as far back as the first part of the 3rd century. A. Cleveland Cox continues in a matter to commend Novatian for his doctrine on the Trinity.] The work upon the Trinity, which is a most valuable contribution to Ante-Nicene theology, is said by Cave to have been written about A.D. 257 His heresy, such as it was, turned upon unrelenting discipline, and was a sin against charity

... Novatian himself was the earliest contributor to the "Latin Christianity," already founded and flourishing, not in Italy, but in Northern Africa. (ANF 5-607-608)

