

Why We Use the A.V.

The Church at Gun Hill

At the Church at Gun Hill, we prefer to use the Authorised Version of the Bible, sometimes known as the King James Version. Some also use the New King James Version when a modernised text is desired. There is a reason and it is not simply the usual one of beauty of language, however true that may be. Nor is it because we want to cling religiously to tradition. As Christians we know that there is an enemy, opposed to God's Word, who will do all that he can to corrupt it in order to lead people astray. It was Satan who, in the Garden of Eden, questioned, "Hath God said?"

Today, there is a bewildering array of versions of the Bible and young believers can be deceived into thinking that it is simply a question of translation, and that, therefore, a modern translation might be more suitable for them. It is not. If we concentrate mainly on modern versions of the New Testament for the sake of this booklet, the big question is, "Which Greek text is being translated?" At this point, those who are unaware of Biblical origins may well be excused for replying, "Well, surely the original Greek text!" There lies the problem. The original manuscripts, those written by the NT authors, no longer exist. All we have are copies, some early but many late. The Greek manuscripts do not always agree with each other. Which are the most reliable?

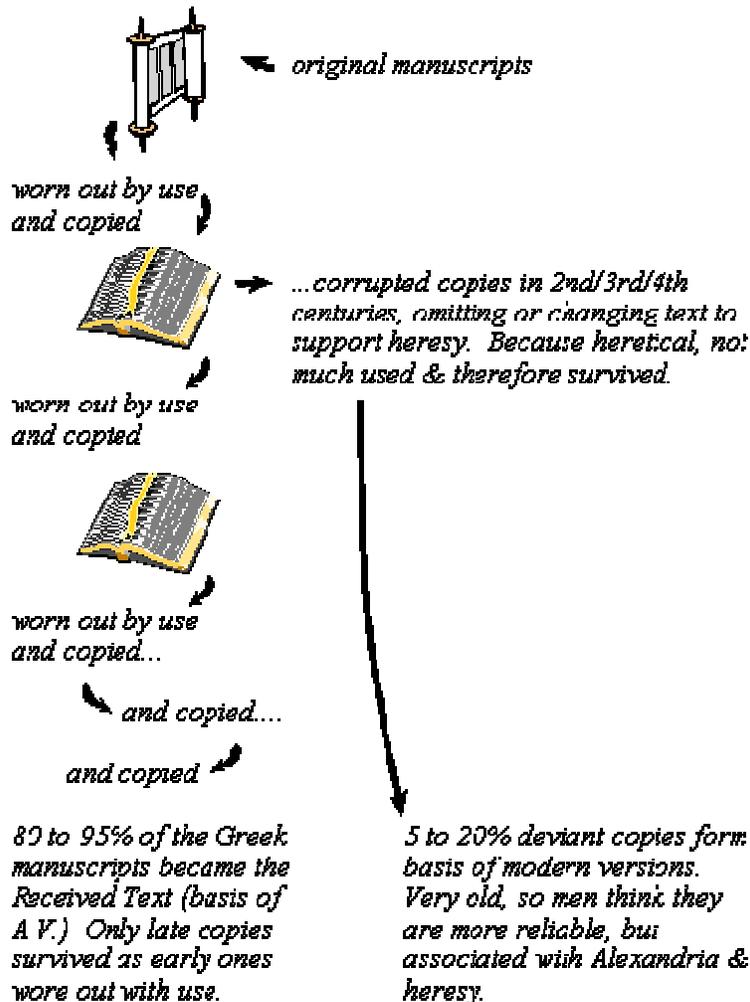
Now some say that the differences between the Greek texts and, therefore, between the different translations, is so small as to make no overall difference. Why then does the Preface to the Revised Standard Version of the Bible say the following? ...

"Yet the King James Version has grave defects... The King James Version was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying."

How was it decided where the errors lay, apart from supposition that the older must be better than the younger manuscripts? If there is a difference in text might it not be possible that the older manuscripts contain the grave defects, not the younger? This, we shall seek to show, is the true position. On its own admission, the RSV confesses that the differences are NOT trivial.

Consider the diagram on the following page!

Look at the following diagram:



Of these corrupt manuscripts, the Codices Alexandrinus (5th Century), Vaticanus (4th Century) and, found in the 19th Century, Sinaiticus (4th Century) carry great weight of authority for use in modern versions. Thus modern versions seem to be based on a few corrupted versions of the New Testament.

John Burgon, an Oxford Professor of Divinity and Dean of Chichester, wrote ably in the nineteenth century in support of the Received Text and against the Minority Text that was being used for the Revised Version:

"I am utterly disinclined to believe - so grossly improbable does it seem - that at the end of 1800 years, 995 copies out of every thousand, suppose, will prove untrustworthy; and that the one, two, three, four or five which remain, whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired. "I am utterly unable to believe, in short, that God's promise has so entirely failed, that at the end of 1800 years, much of the text of the Gospel had in point of fact to be picked by a German critic (Tischendorf) out of a wastepaper basket in the convent of St.Catherine; and that the entire text had to be remodelled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries, and had probably owed their survival to that neglect; whilst hundreds of others had been thumbed to pieces, and had bequeathed their witness to copies made from them..."

Burton argued that the Vaticanus and Sinaiticus codices were not good but bad. The very fact that they were in good condition despite being exceptionally ancient was adequate proof of their being corrupt. Had they been sound, they would have been worn out by use long ago. Burton's reasoning is sound. It would be very inconsistent to believe that God guided the church in identifying the Holy Spirit-inspired New Testament books but gave no guidance concerning the correct text of those books. If the Church was without the true New Testament text for 1500 years, how can we be sure that Vaticanus or Sinaiticus contain it?

Have those who have followed the Received Text for centuries been sadly deceived? Did God leave the Church without His Word until Sinaiticus was discovered and Vaticanus was made available by the Roman Church in relatively recent history? I do not think so. Even though rejected by many, and existing mainly in late manuscripts, I believe the Received Text to be nearer to the original text that was God-breathed in its every word. The Received Text began with the apostolic churches, manuscripts of which were preserved in places like Pella where Christians found refuge when Jerusalem was destroyed by the Romans in 70 AD; in Syrian Antioch (where the disciples were first called Christians); in the Italic church of northern Italy; in the Gallic church of southern France; and by the Celtic church in Britain, which was the form of Christianity in this country long before Augustine brought Romanism and the Latin Vulgate Bible which had been translated by Jerome in the fourth century from an Alexandrian text. Of course, the Received Text was the text of the churches of the Reformation period.

The Authorised Version was translated when England was fighting her way out from Roman Catholicism. The Revised Version of the late nineteenth century was born after 50 years (1833-83) of terrific Romanising campaigns (read particularly about the Oxford Movement of this time). The A.V. may, as a translation of the Majority Text, have its shortcomings, but an honest, Spirit-led exposition of the text will bring us God's Word.

On the other hand, the erroneous text will be found to weaken Christian teaching on the Person of Jesus, on His atoning blood sacrifice, on the work of the Holy Spirit and so on. In Alexandria, Egypt, where many of these spurious documents had their source, dangerous heresies festered, especially Gnosticism (a mixture of Christianity and Greek philosophy).

At the end of the second century, Clement became head of the Catechetical School there and was teaching Gnosticism. Consequently he had a concept of Jesus which is foreign to Scripture. His pupil, Origen, who succeeded him, continued to pollute Christian teaching with the concepts of Greek philosophy. Of interest and importance to us is the fact that Origen collected, compared and amended copies of the Hebrew and Greek scriptures. Contaminated texts were being produced in Alexandria.

As far as Codex Sinaiticus is concerned, several hands made the original copy, but the text has been revised by a number of correctors. Dr Scrivener, who was part of the Committee that produced the 19th century Revised Version and who disagreed strongly with the ideas of Westcott and Hort (see below), wrote of Sinaiticus:

"...the occurrence of so many different styles of handwriting, apparently due to penmen removed from each other by centuries, which deform by their corrections every page of this venerable-looking document...

"...covered with such alterations, brought in by at least ten different revisers, some of them systematically spread over every page."

Its New Testament text is close to the text of Codex Vaticanus and both together are the chief source for the so-called Neutral Text. This is a deceptive misnomer. The text is by no means neutral and it is far more truthful and revealing to call it by the name it merits - the Minority text.

At the beginning of the fourth century, the great controversy arose which divided the church in Alexandria, when Arius promoted teachings about Jesus which denied His Deity and His perfect humanity. No wonder that sects like the so-called Jehovah's Witnesses, who also deny Christ's Deity, are more likely to favour modern translations. Whilst the NIV is an improvement on versions like the Good News Bible and the New English Bible, (and certainly on that one man's paraphrase-interpretation called the Living Bible), it is still based on those corrupt texts.

SOME EXAMPLES OF NIV ERROR

Compare the following references with the A.V.! Did you know that the NIV you may have been reading was so different? NOTE that the difference is not just a matter of translation but of preferring to translate from a corrupt and erroneous text. (Compare the readings with the GNB, NEB, RSV etc. as well).

Some examples of WHOLE verses that are omitted

Matthew 6 v 13

In fact, the footnote adds a falsehood that it is found in some late manuscripts. It is in a large number of manuscripts AND in the 4th century Codex W.

Matthew 17 v 21

Matthew 18 v 11

Matthew 21 v 44

Matthew 23 v 14

Mark 7 v 16

Mark 9 vv 44 & 46

Mark 11 v 26

Mark 15 v 28

Mark 16 vv 9-20

"For the Son of man is come to save that which was lost." included but treated as suspect in a footnote.

which refers to Christ's fulfilling the Scriptures. added BUT after a comment that the most "reliable" manuscripts (by which they mean the corrupt ones) omit this section - thus throwing doubt on it.

Of course, Satan does not want this section to be believed for it contains important teaching about the Resurrection of Jesus, the Commission to go into all the world and preach the Gospel to every creature and the signs that will follow those that believe.

These verses do not appear in Codices Vaticanus and Sinaiticus, but the areas where they should have been was left blank (i.e. a deliberate omission).

Luke 17 v 36

Luke 23 v 17

John 5 vv 3,4

John 7 vv 53 to 8 v 1

Acts 8 v37

treated in the same way as Mark 16

the reply of Philip and the Ethiopian's confession of faith. How strange that manuscripts which record the Ethiopian's question and then omit any answer or confession of faith should be considered more reliable! Of course, it would suit the ritualists who baptise babies.

Acts 15 v 34

Acts 24 vv 6-8

Acts 28 v 29

Romans 16 v 24

Errors and Omissions relating to the Person of Jesus Christ

Matthew 1 v 25

omits 'firstborn'

Matthew 8 v 29

omits 'Jesus'

Matthew 13 v 51

omits 'Lord'

Matthew 16 v 20

omits 'Jesus the'

Matthew 24 v 36

puts 'the Father' for 'my Father'

Mark 9 v 24	omits 'Lord'
Mark 2 v 33	puts 'the child's father and mother' for 'And Joseph and his mother.' It is said that when G. Campbell Morgan was reading this passage from a modern version in a church service, when he reached this verse, he slammed the book down and thundered, "Enough of this blasphemy!"
Luke 2 v 43	puts 'his parents' for 'Joseph and his 'mother'
Luke 9 v 56	omits reference to saving work
Luke 23 v 42	omits 'Lord'
John 4 v 42	omits 'is indeed the Christ'
John 6 v 47	omits 'on me' (important for salvation)
John 6 v 69	puts 'You are the Holy One of God' for 'Thou art that Christ, the Son of the Living God.'
John 9 v 35	changes 'Son of God' to 'Son of man'
John 1 v 14, 18; 3 v 16, 18	puts 'one and only (son)' for 'only begotten Son' This is incorrect.
Acts 7 v 30	omits 'of the Lord'
Acts 9 vv 5,6	various omissions including, "Lord, what wilt Thou have me to do?"
Acts 3 v 33	puts 'Today, I have become your Father' for 'This day have I begotten Thee' - a blow to the Biblical doctrine of the eternal Sonship of our Lord.
Acts 16 v 31	'Christ' omitted
Romans 1 v 16	'of Christ' omitted
Romans 10 v 17	puts 'Word of Christ' for 'Word of God'
I Cor 5 v 4	'Christ' twice omitted
I Cor 9 v 1	'Christ' omitted
I Cor 15 v 47	'the Lord' omitted from the phrase 'the Lord from heaven' - undermines the Deity of our Lord.
I Cor 16 v 22	'Jesus Christ' omitted
I Cor 16 v 23	'Christ' omitted
II Cor 4 v 6	'Jesus' omitted
II Cor 4 v 10	'the Lord' omitted
II Cor 5 v 18	'Jesus' omitted
II Cor 11 v 31	'Christ' omitted
Galatians 3 v 17	'in Christ' omitted
Galatians 4 v 7	'through Christ' omitted
Galatians 6 v 15	'For in Christ Jesus' omitted
Galatians 6 v 17	'Lord' omitted
Ephesians 3 v 9	'by Christ Jesus' omitted
Ephesians 3 v 14	'of our Lord Jesus Christ' omitted
Colossians 1 v 2	'and the Lord Jesus Christ' omitted
Colossians 1 v 14	'through His blood' omitted
Colossians 1 v 28	'Jesus' omitted
I Thess 1 v 1	'from God the Father and the Lord Jesus Christ' omitted
I Thess 3 vv 11, 13	'Christ' twice omitted
II Thess 1 v 8	'Christ' omitted
I Tim 2 v 7	'in Christ' omitted
I Tim 3 v 16	puts 'He appeared in a body' for 'God was manifest in the flesh'

<i>I Tim 5 v 21</i>	<i>'Lord' omitted</i>
<i>II Tim 4 v 1</i>	<i>'Lord' omitted</i>
<i>II Tim 4 v 22</i>	<i>'Jesus Christ' omitted</i>
<i>Titus 1 v 4</i>	<i>'Lord' omitted</i>
<i>Philemon v 6</i>	<i>'Jesus' omitted</i>
<i>Hebrews 3 v 1</i>	<i>'Christ' omitted</i>
<i>I Peter 5 v 10</i>	<i>'Jesus' omitted</i>
<i>I John 1 v 7</i>	<i>'Christ' omitted</i>
<i>I John 4 v 3</i>	<i>'Christ is come in the flesh' is omitted</i>
<i>II John v 3</i>	<i>'the Lord' is omitted</i>
<i>Revelation 1 v 9</i>	<i>'Christ' omitted</i>
<i>Revelation 12 v 17</i>	<i>'Christ' omitted</i>

Two passages worth making comment about are:

<i>Acts 2 v 38</i>	<i>NIV 'Repent and be baptised every one of you in the Name of Jesus Christ so that your sins may be forgiven'. This has a ritualistic flavour.</i>
<i>Hebrews 1 v 3</i>	<i>where AV has 'when he had by Himself purged our sins... NIV ' puts 'After He had provided purification for sins...' You will see later that those responsible for establishing the Minority, corrupt text did not like the Biblical doctrine of Christ's substitutionary death.</i>

Some Other Texts Where Changes or Omissions Made

Compare these verses in the NIV (or RSV, GNB, NEB etc) with the AV. In fact, the Minority text of the Greek New Testament differs from the Received Text in over 5,300 places.

MATTHEW:	<i>5v44; 6v33; 9v13; 12v35; 15v8; 16v3; 19v9; 19v17; 20v7; 20v16; 20v22; 25v13; 27v35; 28v2; 28v9</i>
MARK:	<i>1v14; 1v31; 2v17; 6v11; 6v33; 7v8; 9v49; 10v21; 10v24; 11v10; 13v14; 13v33; 14v68</i>
LUKE:	<i>1v28; 4v4; 4v8; 4v41; 4v48; 7v31; 9v54; 9v55; 9v56; 11v2-4; 11v29; 21v4; 22v31; 22v64; 23v38; 24v49</i>
JOHN:	<i>1v27; 3v13; 3v15; 11v41; 16v16; 17v12; 20v29</i>
ACTS:	<i>2v30; 7v37; 10v6; 15v18; 17v26; 20v25; 20v32; 23v9; 24vv6-8; 24v15; 24v16</i>
ROMANS:	<i>1v29; 8v1; 9v28; 10v15; 11v6; 13v9; 14v6; 14v21; 15v29</i>
I CORINTHIANS:	<i>5v7; 6v20; 7v5; 7v39; 10v28; 11v24</i>
GALATIANS:	<i>3v1</i>
EPHESIANS:	<i>5v30; 6v10</i>
PHILIPPIANS:	<i>3v16</i>
COLOSSIANS:	<i>3v6</i>
I TIMOTHY:	<i>1v17; 4v12; 6v5</i>
II TIMOTHY:	<i>1v11</i>
PHILEMON:	<i>v12</i>
HEBREWS:	<i>2v7; 7v21; 10v30; 10v34; 11v11</i>
JAMES:	<i>5v16</i>
I PETER:	<i>1v22; 4v1; 4v14; 5v11</i>
II PETER:	<i>2v17; 3v9</i>

I JOHN: 2v7; 4v3; 4v9; 4v19; 5vv7-8; 5v13
JUDE: 1v25
REVELATION: 1v8; 1v11; 2v13; 5v14; 6v1; 8v13; 11v17; 12v12; 14v5; 16v17; 20v9; 20v12; 21v24.

Some of the footnotes in the NIV are deceiving: look at the one for 1 Corinthians 11 v 7. This is incorrect. Paul is instructing women to wear a covering when they pray and prophesy (and men not to). Long hair is a 'covering' but, in Greek, it is a totally different word from the one Paul says should be on a woman's head. That covering is not a covering of hair.

There are also examples of translation which, in deviating from the literal meaning, become interpretation. This may also happen, admittedly, in the AV, but the scholars who made that translation were dedicated to precision and utmost accuracy in conveying the meaning of a text which they firmly believed to be fully inspired by God in every word. But these modern translators are contaminated by modern, liberal scholarship and theology which has no time for the fundamental doctrines of our faith. For them, the Person of Jesus is in doubt, redemption is not through the blood and salvation by faith alone is for ignorant fanatics. Unfortunately, the NIV, although associated with Evangelicals and professing to hold to a High View of Scripture, is similarly affected. Its translators are not even being honest in their objectives when they claim to begin with and be faithful to the original text, when they have been shown to be using documents of spurious origin. In the Preface to the NIV New Testament it is stated quite clearly that "where existing texts differ, the translators made their choice of readings in accord with sound principles of textual criticism." These were the "sound principles" of Westcott and Hort who established the Minority Text in the 19th Century. They both denied the doctrine of atonement, of the substitution of Christ for the sinner. Both denied that the death of Christ counted for anything as an atoning factor. In fact, Hort went as far as to call the idea of a substitutionary atonement immoral.

Both Westcott and Hort were ardent Papists. Hort, at the age of twenty three, when he had read only a little of the Greek New Testament, and knowing nothing of the texts and certainly no Hebrew, referred to the Received Text as 'villainous' and 'vile'. With such prejudice, he went on to establish the corrupt, Alexandrian text, going to extremes in using Codex Vaticanus.

The 'sound principles' on which Vaticanus and Sinaiticus were preferred were that these manuscripts were of greater antiquity. We have already shown that their survival was the result of their rejection as heretical and consequent lack of use. That is why so few copies were made of them. However, references in the NIV footnotes to 'most reliable MSS' and 'ancient MSS' show that the translators have been charmed into accepting these false notions. Sadly, by the use of such language, and, since people do not wish to appear foolish and ignorant, they have deceived many young believers. The principles they have used are not sound. The vast mass of manuscripts (80 to 95% of the 5000 plus available) support the Received Text, yet the translators reject them in favour of the few. Evangelicals have always stood against the destructive, critical methods of modernistic, liberal theologians, yet, in accepting versions like the NIV, they have taken them on board without even realising it.

The acceptance by young Christians of modern versions of the Bible like the NIV (and worse still the GNB) is, I am sure, done in ignorance. Deceived Christian booksellers and evangelical church leaders advise them to buy a translation in modern English, easy to understand. However, the question needs to be asked whether what people are understanding so easily is, in fact, God's Word or a corruption of it. And if something in modern English were the real issue, why is it necessary to produce a plethora of new translations? Even at the moment of writing two new versions are on the shelves of bookshops and are being pushed - the Revised English Bible and, the most recently published, 'God's Word'. The end result is confusion and the opposite from that professed. Instead of knowing the Scriptures better, Christians have today a greater ignorance of the Bible's teaching; because there is such a variety of versions in use, people are less able to memorise and quote the scriptures and, therefore, lack the ability to meditate on God's Word day and night.

It has been shown that the Alexandrian text followed by these new versions is a corrupted text, tampered with by heretics from the second century onwards. The AV, admittedly with some errors of

translation, was made from the Received Text which is far more reliable and far more widely attested. If you read it prayerfully and with faith, the Lord will open your understanding. Do not be deceived. READ Galatians 1 vv 6-8.

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