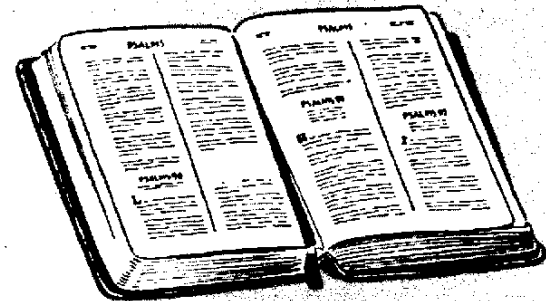
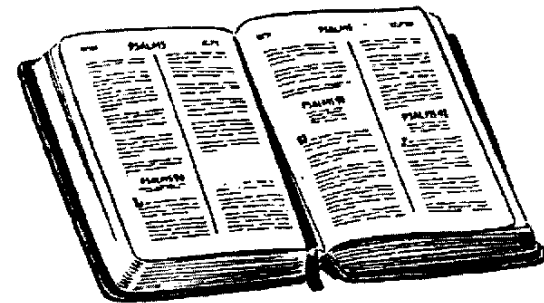


# **FUNDAMENTALIST Distortions IN Bible Versions**



**Pastor D. A. Walte, Th.D., Ph.D.**

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**Pastor D. A. Waite, Th.D., Ph.D.**

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- **Dianne Cosby**, our daughter, who transcribed from an audio tape the entire discussion and the response, thus making it available in computer format.

## Foreword

This report has been a lengthy one. It has been difficult to write because of all of the details that have gone into it. I wish to thank my daughter for typing the first draft of the Tuesday evening, February 19, 1999, meeting at the Independent Baptist Church in Ramsey, Minnesota. This was a laborious task in itself. I wish to thank Dr. Clinton Branine for his input into this complex and important subject. His lectures at the meetings were very useful to this cause. I wish to thank also Pastor Charles Nichols, the host Pastor for these meetings held at his church from Sunday through Wednesday of that week. Without him, we would not have had this report. I had asked him to play the video of the seven schools on Sunday afternoon. He graciously did so. Then, by request of those attending the Bible Conference, we played the video for the group assembled. Pastor Nichols wanted us to make corrections where errors occurred so the people would not be misled. This we did.

I then took the video (for evidence only, so as not to misrepresent anyone) and our responses to it and made additional comments that appear in the document before you. I consider this subject of the utmost importance. These representatives of seven "Fundamentalist" schools have made a number of errors and distortions in relation to the Bible version debate. These have been pointed out. The two chief errors are as follows:

1. They have adopted a false view of the doctrine of Bible preservation as found in the Bible. They have rejected the preservation of God's WORDS for a preservation of God's message, concepts, ideas, or thoughts. This is the same view as adopted by apostates, heretics, modernists, and liberals. I believe this is a dangerous position to adopt.

2. They have urged people to adopt a more "ecumenical" and "pluralistic" approach to Bible versions. They are upset with any of us who use ONLY the King James Bible and reject any of their approved Bibles as being inferior and containing 356 doctrinal passages that are in error. They want us to embrace the American Standard Version, the New American Standard Version, the New International Version, and other versions that they approve. This we cannot and we will not do. We cannot take either the ASV, the NASV, or the NIV with their Greek text differing from the Textus Receptus that underlies our King James Bible in 5,604 places involving at least 356 doctrinal passages.

Sincerely for God's Words,

DAW/w

Pastor D. A. Waite, Th.D., Ph.D.  
Director, THE BIBLE FOR TODAY, INCORPORATED

# **FUNDAMENTALIST Distortions ON Bible Versions**

By Pastor D. A. Waite, Th.D., Ph.D.  
June, 1999

## **Introductory Remarks**

**A. Background of the Controversy.** We are living in strange days. The word, "fundamentalist," has different meanings to different people. Years ago, the King James Bible and its underlying Hebrew and Greek texts were part and partial with the name fundamentalist. Most fundamentalists refused to use the American Standard Version of 1901, choosing the King James Bible instead. They especially objected to the Revised Standard Version of 1952 copyrighted by the apostate-led National Council of Churches.

But no more. All has changed with the advent of the new Bible versions from about 1968 and onward. Many who call themselves fundamentalists who formerly used the King James Bible and its underlying texts have switched to various new versions. They have also switched to the Hebrew and Greek texts that underlie these versions. Yet they still maintain they are fundamentalists, and are angry with those who question their fundamentalism as seen in the present video.

Some of these fundamentalists now use and defend the New American Standard Version. Others use and defend the New International Version or other versions they like. Some who have chosen the other versions ridicule those who remain with the King James Bible, the fundamentalist Bible of yesteryear. They proclaim the New American Standard, the New International Version, or some other new version to be "the Word of God" in the same sense that the King James Bible is "the Word of God."

They use this same term for all three versions in spite of the fact that in the New Testament Greek text alone, there are 5,604 places where the two underlying Greek texts differ. When they differ that widely, obviously all these versions

cannot all contain the same "WORDS of God" but only the "MESSAGE" of God." What they are calling for, in essence, is a kind of pluralistic or "ecumenical" view of Bible versions. When people refuse to equate all these versions equally as "the Word of God," holding only to the King James Bible, they are berated in some unkind epithet by those who, in some instances, were their former friends and associates.

The video which is analyzed in this present booklet shows very clearly this change of direction among the so-called fundamentalists. Though none of the nine spokesmen for the seven schools admitted it, they all use in some or all of their Greek classes the Westcott and Hort kind of text for the New Testament. Whether it is called the Nestle/Aland text or the United Bible Society text, this is the same kind of Greek New Testament text employed by neo-evangelicals, apostate Protestants, Jehovah Witnesses, and Roman Catholics.

This booklet is a transcription of the sound track of the message in video form distributed by a group called the "Coalition for the Defense of the Scriptures." It is **FOR EVIDENCE ONLY as well as for scrupulous accuracy in quoting the speakers lest I be accused of misquoting my opponents.** This transcript was made from a video tape that Mrs. Waite took of the video produced by these seven schools interspersed with our live remarks of refutational comments. About 25 or 30 people stayed to view this video after our Tuesday, February 16, 1999, meeting at the Independent Baptist Church, Ramsey, Minnesota.

In addition to comments from this writer, other comments were made by Dr. Clinton Branine, one of the Professors at Heritage Baptist University (HBU) in Greenwood, Indiana, and Pastor Charles Nichols, of the Independent Baptist Church (IBC) in Ramsey, Minnesota. In other words, this is a sound track from that video plus our own comments. The original comments were made February 16, 1999, at the Independent Baptist Church (IBC) in Ramsey, Minnesota. I have added additional refutational comments in addition to those made on February 16th.

Though these nine representatives from the seven major fundamentalist schools had high praise for the King James Bible, they not only differed with and belittled the Masoretic Hebrew text and the Textus Receptus Greek text that underlie the King James Bible, but also distorted many details regarding these texts and Bible versions in general. Of special note are the **twenty-eight serious distortions** noted in the **Concluding Remarks** of this booklet (pp. 52-56).

### **B. Description of the Video.**

**1. The Seven Fundamental Schools.** Here are the seven major fundamentalist schools that sent their nine representatives to appear on this video presentation.

1. Bob Jones University (BJU)
2. Detroit Baptist Seminary (DtBS)
3. Central Baptist Seminary (CtBS)

4. Calvary Baptist Seminary (CvBS)
5. Maranatha Baptist Bible College (MBBC)
6. Northland Baptist Bible College (NBBC)
7. Clearwater Christian College (CCC)

**2. The Video Title.** The title chosen either by the "Coalition for the Defense of the Scriptures" or by the nine participants was "Fundamentalism and the Word of God." It was produced in late 1998.

**3. The Topic and Purpose.** The topic and purpose for the video was "A Response to the Debate over Bible Translations and the Preservation of the Word of God."

**4. The Participants.** The names of the nine spokesmen from the seven major fundamentalist schools were as follows:

1. Dr. Thurman Wisdom (Bob Jones University, BJU)
2. Dr. Randy Jaeggli (Bob Jones University, BJU)
3. Dr. David Doran (Detroit Baptist Seminary, DtBS),  
Chairman of the Meeting
4. Dr. William Combs (Detroit Baptist Seminary, DtBS)
5. Dr. Kevin Bauder (Central Baptist Seminary, CtBS)
6. Dr. David Burggraff (Calvary Baptist Seminary, CvBS)
7. Rev. Larry Oats (Maranatha Baptist Bible College, MBBC)
8. Dr. Sam Horn (Northland Baptist Bible College, NBBC)
9. Dr. Robert Delnay (Clearwater Christian College, CCC)

### **C. The Sound Track Begins.**

**The Narrator.** In recent years no issue has been more divisive among fundamentalists than the King James Version controversy. As with all division among Christians we must ask the following question: Is this a necessary division between light and darkness? In the following panel discussion featuring representatives from six **(there were actually seven) major fundamental Christian Institutions**, we will discuss a number of provocative questions concerning what has come to be known as the King James Only Issue. The discussion participants will seek to answer questions like: Is use of the King James Version now a test of orthodoxy for fundamentalists? Historically have fundamentalists held that the King James Version is a perfect translation? Were renowned men of God like C.H. Spurgeon, R.A. Torrey, D.L. Moody, James M. Gray, W.B. Riley, and Bob Jones Sr. misguided in their use of other English translations? What is textual criticism? Did the translators of the King James Version use textual criticism? Should we trust the church or any ecclesiastical group to tell us which translation to use? Are some King James Version only advocates promoting heretical doctrines? The panel discussion will be led today by Dr. David Doran, pastor of the Intercity Baptist Church in Allen Park, MI and Chancellor of Detroit Baptist Theological Seminary (DtBS).

## **School Representatives**

**Doran (DtBS):** Let me ask this one coming down sort of really to the bottom as

to why would we get together. Why would we take the time to get all of our institutions here, all of our schedules, it's not like we have nothing to do with our lives. Why is this so important to you as a fundamentalist? Maybe if you have something that is a fire in your soul about this that you'd like to make a statement about. Why do you consider this such an important issue that we would really be willing to stand up potentially to risk. There are going to be people who don't like what we've said. In fact some of us are here because we are already being attacked because we've tried to say we want the historic fundamentalist position. Why is this important enough to come together around a table in a conversation like this?

**Burggraff (CvBS):** This particular forum has been prompted because there has occurred presentations that are being circulated around our country to pastors that I believe are: 1. Misrepresentations of history 2. Misrepresentations of truth--terms 3. Misrepresentations of fundamentalists.

**Horn (NBBC):** I would say that I am here for two reasons. 1. Because people I care a great deal about have come under direct attack for holding positions that I think are tenable positions and right positions and are being tainted as opening the doors to liberalism. I attended an institution that has come under direct attack because of this. I know you have taken hits because of this. So I am here: 1. Because I feel that people I have friendships with and deep appreciation for have come under attack. 2. I think that truth has come under attack. I use the word attack intentionally. It's not just a difference of opinion. It's getting to the point where people are actually making statements that are beyond just well this is what I believe, this is what I think is true, and you have a difference of belief you have a difference of opinion and we'll have to agree to see things differently. We'll have to agree to disagree. It's now, if you don't hold this position you're not a fundamentalist. I know that the truth is being attacked in that statement and I'm here because I feel that it is time collectively we stood together and said that, that is not going to happen in fundamentalism. We keep talking about fundamentalism being divisive and antagonistic and here's an opportunity for us as a group of fundamentalists to stand together and be united on something we care very deeply about and that's truth.

**Wisdom (BJU):** I think also we're dealing with the very essence of our faith. We're saved by faith. We walk by faith. I've heard people again and again say "where is the Bible that I can hold in my hand that is the exact replica of the originals." My response to that is where is the Incarnate Word, the Lord Jesus Christ? Can you handle Him? Can you hold Him in your hands? It was doubting Thomas who said, I must be able to hold Him in my hands before I believe. I think we really are dealing with the essence of our faith in some of these spin offs of the doctrine.

## Refutational Comments

[Waite (BFT): Though it sounds plausible, this argument is entirely irrelevant to the subject at hand. The Lord Jesus Christ has gone back to heaven. The Bible has been given by God to us who are living right here on this earth. He expects us to have His Words that He Himself has preserved for us, to use these Words, to believe these Words, and to obey these Words. He does not expect us to be able to "touch" Him and "handle" Him as the disciples did after His resurrection.]

## School Representatives

**Oats (MBBC):** I'm here because I love my Bible, but I love my God more. This is His Communication to me. His Word to me. It carries His authority. When this Bible is attacked by those who would defend this Bible, not for the sake of it being a Communication of God, but for the sake of Words on a page, we're in trouble. And as these other men have said we as fundamentalists need to stand united. It troubles me when politicians, or economists, or dictators rewrite history to make themselves look good. Truth is essential. The issue here is truth.

## Refutational Comments

[Waite (BFT): "Words on a page." They've said that we think they're not fundamentalists because they hold a different version. We say they are not fundamentalists in their view of Biblical preservation, for example, but not that they are not fundamentalists in the overall picture. We stand for "Words on a page." We believe that those "Words on a page" have been preserved by God for us through His promised Bible preservation. Is that Right Dr. Branine?]

**Branine (HBU):** You're right. I think also we need to keep in mind here that he speaks of the history of fundamentalism in that historically fundamentalism has never held to anything different than what they're espousing. As I have mentioned, I think this morning, we must take the history back beyond 1800. What was before B. B. Warfield? We need to keep that in mind. You see those old orthodox preachers did believe in what we believe and these men are saying that this never happened. They take the history only back to the time of Warfield who brought these ideas into our country not prior to. History doesn't start or stop at Warfield.]

## School Representatives

**Bauder (CtBS):** Speaker: Why I'm here isn't necessarily to save fundamentalism. I suspect it will survive quite well without me. If I could use you, Dave, as an example. If somebody comes to me and says that Dave Doran is wrong about this I'll probably shrug my shoulders and say, Well, maybe he is. If somebody comes to me and says Dave Doran made a mistake well, O.K. maybe he did. If somebody says that Dave Doran isn't a fundamentalist we'll debate the definition of fundamentalist. But if somebody comes to me and says Dave Doran is a hypocrite, he's a liar, he's not an honest man, the conversation is at a whole different level now. It's time for that person to put up or shut up. If somebody comes to me and

says Dave Doran is not orthodox that's even worse. The reason I am here is because those kinds of things are being said, not just about Dave Doran.

## Refutational Comments

[Waite (BFT): "Dave Doran is not orthodox." We're not saying that Dave Doran is "not orthodox" in all the rest of his theology. We're just dealing with one issue, the Bible, especially Biblical preservation. That is a false statement. We're not saying that any of these men are unorthodox or that any of these schools are unorthodox in other matters.]

## School Representatives

**Bauder (CtBS):** I don't believe they are dishonest. I don't believe they are hypocrites. I believe they are thoroughly orthodox. They are not heterodox. They have not denied the faith. Those are issues in my mind that are worth challenging.

**Doran (DtBS):** One of the things that I try to boil it down to some of what you are saying as I was trying to think of this. I pastor. I teach in a seminary, but I am a pastor. I like to think of it in that way. The big debate is Burger King or MacDonalds. Nobody cares if Burger King says it has better hamburgers than MacDonalds does. I think we can all debate that. It is a Coke or Pepsi kind of thing. The minute that Burger King says that MacDonalds is putting poison in its meat is the minute that MacDonalds is going to take it very seriously. I'm here because basically this is what we are talking about.

## Refutational Comments

[Waite (BFT): "Poison in its meat!" Bob Jones III said that Pensacola Christian College in their video #two used the word "poison." If you listen to Pensacola Christian College video #two, the word poison never once entered into that transcript. In Bob Jones III's letter, he accused Pensacola Christian College of accusing people of "poisoning the stream of fundamentalism." The title of the video was "The Leaven of Fundamentalism." It was not the "poison" of fundamentalism.]

## School Representatives

**Doran (DtBS):** If anybody says that they believe that the King James is the best translation, I don't have any problem with that. I don't have any problem if somebody says I will only use the King James. I don't have a problem with that at all. I do have a problem the minute somebody looks across the table and says because you don't have the same position as I do you are poisoning [never once used] fundamentalism. You are distributing something that is going to introduce heresy. Is going to damage the cause of God in this world. Because in that kind of equation to follow my illustration either Burger King is right or wrong.

## Refutational Comments

Waite (BFT): "Something that is going to introduce heresy." The fact is that

every version in English or in any other language of the world that is based upon the "B" (Vatican) and the "Aleph" (Sinai) manuscripts and/or the Westcott/Hort Greek text, the Nestle/Aland Greek text, or the United Bible Society Greek text does most definitely "introduce heresy." The basis for this statement is the presence of 356 doctrinal passages (as specified in Dr. Jack Moorman's research available at B.F.T.) in these heretical Greek texts, every one of which is at variance with the Textus Receptus and every one of which is doctrinally or historically in error.]

## School Representatives

**Wisdom (BJU):** I think one of the confusing aspects of this whole thing is that really there are about three sub groups in this King James Only movement. I would identify the first for the want of a better name just the English Version Groups. There are people, there's a prominent leader for example, who said if he had the originals that he would set them aside in favor of his King James Version. In fact, He says that the King James Version gives us new light on the Greek text. In some cases he would set aside a certain Greek word in favor of what the English translation was even if the English translation wasn't exactly perfect. I think that this is the weakest of all these positions. The question is how would you translate into other languages. Numbers of questions arise from just this basic idea.

There is another group I would call the Received Text Group. The TR Group or Textus Receptus Group. These people say, basically, that though the King James may not have been a perfect translation the underlying Greek Text is perfect. That there is somewhere back in history there is an absolutely perfect Greek Text. One writer says there may be spelling differences, but it is absolutely a replica of the original. This is a little better than the first group because at least you make room for translations into other languages.

But you have multiple problems. For example there have been at least eighteen editions of the Textus Receptus and virtually all of them differ one from another. Even in the modern editions of the Textus Receptus. Then you have the Majority Text group. Really this is the highest level. There are legitimate textual scholars who hold to this view.

## Refutational Comments

[Waite (BFT): "Legitimate textual scholars" who hold a Majority Text View? That means none of us who hold to the Textus Receptus are "legitimate textual scholars." This can be said of only the so-called "Majority" Text group. Their text differs from the Textus Receptus in 1800 places. I maintain that Dean John William Burgon is a "legitimate textual scholar." I also maintain that he would have defended the Textus Receptus over the so-called "Majority Greek text of Hodges and Farstad. He would fault the so-called "Majority" Greek text because it failed to measure up to his strict and specific prerequisites as mentioned clearly in my book, *Burgon's Warnings on Revision* (BFT #804). These prerequisites are copied from his book, *Revision Revised* (BFT #611) which has been reprinted by the DEAN BURGON SOCIETY. Dean Burgon would be just as much against the



sloppy and precipitous work of Hodges and Farstad as he would for that equally sloppy and precipitous work of Westcott and Hort!]

## School Representatives

**Wisdom (BJU):** [For the Majority Text theory] The best manuscripts are in the majority of the manuscripts however old they may be or at least the traditional readings. So there are three basic groups that cause the confusion I think.

**Doran (DtBS):** In essence just to set it all in context. None of us have a complaint about anybody using the King James. That is a completely acceptable and in fact a very frequent position in our movement. The question comes down to as to why you choose the King James. If you begin to do some things that raise doctrinal and historical problems when you do that, that's really our point of discussion today. You can have a position that uses the King James that is really fine and acceptable, but then there is sort of an errant form that bases it on wrong doctrinal and Biblical issues. Kevin, you have looked at the idea as to when this has started to come particularly strong in fundamentalism.

## Refutational Comments

[Waite (BFT): When Dr. Doran talks of "an errant form that bases it on wrong doctrinal and Biblical issues," he is restricting himself to the erroneous view of Dr. Peter Ruckman and his followers, though he does not specify this. By not specifying this, he blackens all those who hold only to the King James Bible including them all in this "errant form," the form that believes the King James Bible corrects the Hebrew and Greek texts from which it came. This is grossly unfair to the multitudes who have nothing to do with this view.]

## School Representatives

**Bauder (CtBS):** As far as when it becomes strong in fundamentalism I have difficulty finding much of an articulation of the King James Only position before about 1970. Clearly there was criticism of the Revised Standard Version before that time, but the early fundamentalists didn't offer that kind of criticism. They had available to them besides the King James, four different translations. They had Young's Literal Translation which was done during the 19th century. During the mid 19th Century the American Bible Union had begun work on an English translation that was available to them by about the turn of the Century. They had the Revised Version, which is not to be confused with the Revised Standard. They had the American Standard Version of 1901. The early fundamentalists, the fundamentalists of the teens and 20's had four versions available to them besides the King James Bible. You know when you are dealing with scholars when they want to quote to you. That's what I want to do right now is to give you a few quotes. These are just some words from some of the prominent early leaders. The first one is not really an American fundamentalist he's the British equivalent to a fundamentalist. His name is Charles Spurgeon. What he says is,

*"Do not needlessly amend our Authorized Version. Correct for*

*correction must be for truth's sake, but never for vain glorious display of your critical ability."*

R.A. Torrey said,

*"No one so far as I know holds that the English translation of the Bible is absolutely infallible and inerrant. The doctrine held by many is that the Scriptures as originally given were absolutely infallible and inerrant and our English translation is a substantially accurate rendering of the Scriptures as originally given."*

James M. Gray who for many years was president of Moody Bible Institute when it was the flagship school of American fundamentalism says,

*"The Bible as we now have it in its various translations and revisions when freed from all errors and mistakes of translators, copyists, and printers is the very Word of God and consequently holy and without error."*

W.B. Riley said,

*"To claim inerrancy for the King James Version or even the Revised Version is to claim inerrancy for men who never professed it for themselves. It is to clothe with the claim of verbal inspiration a company of men who would almost quit their graves to repudiate such equality with prophet and apostle."*

Riley in another place says,

*"Once more I repeat it with all the vigor of my soul the accepted versions of the Bible are all substantially correct."*

When he said that he had at least four available to him at that time besides the King James Bible. And he is naming all of them as substantially correct.

## Refutational Comments

[Waite (BFT): What these nine men from these seven schools are trying to make those of us who use only the King James Bible to do is to take an ecumenical and pluralistic Bible approach. That is, they want us to say that ALL of the present versions that they approve of are equally "the Word of God" in English. Because of the heresies contained in those versions based on the Westcott and Hort ("B" and "Aleph") texts, we cannot say this, and we will not say this. This is a pluralistic view of the Bible. To do this, we would have to admit that the 5,604 places where the Westcott and Hort Greek text differs from the Textus Receptus Greek text underlying the King James Bible really don't make any difference after all. It is to say that the 356 doctrinal passages where the other versions that these men sanction and that are in doctrinal and historical error really don't make any difference after all. In reality, they make a world of difference! These men have not come to grips with this subject. They are talking without the necessary knowledge of the subject. They don't even know where the 5,604 places are. They don't even know where the 356 doctrinal passages are. No wonder they take the ecumenical and pluralistic view of Bible versions.]

## School Representatives

**Doran (DtBS):** One of the things that you mentioned was that they were making a statement about inerrancy in the originals that that's where we put the attention. It seems now that some in the King James Only position are starting to argue that to ask for inerrancy in the originals is actually a new and some are even saying a heretical position. But that is not what I was taught as I was getting my theological training, that it's new and heretical. And I know some of you teach theology and wrestle with that question. Is this idea of inerrancy of the originals a new and heretical position?

## Refutational Comments

[Waite (BFT): This idea of "inerrancy in the originals" as being actually "a new and . . . a heretical position," is an erroneous position offered on the Pensacola Christian College tape #3 by Dr. Ted Letis. From quotations that Letis makes from various sources in his works, it is doubtful that he believes in an inerrant original himself. One of the authors he quotes favorably did not. Westcott and Hort did not either. We of the BIBLE FOR TODAY and the DEAN BURGON SOCIETY have no trouble at all in believing in the "inerrancy in the originals." We hold firmly to this position! **This is a serious distortion**.

I personally go beyond this with my view of Bible preservation of those originals through the faithful copies. By faith in God's promise of Bible preservation of His Words, and after studying this theme since 1971, it is my considered opinion that the Hebrew and Greek texts underlying the King James Bible are also inerrant and infallible.]

## School Representatives

**Bauder (CtBS):** Well, the term inerrancy is relatively new. It's less than a couple of hundred of years old. The notion of inerrancy is much older than that. Of course, this isn't just a dispute that affects fundamentalists. The evangelical community has been deliberating for decades now whether inerrancy is the historic doctrine of the church. I think that John Woodbridge in his book, *Biblical Authority*, really wins the case on that. It's a shame that book has been ignored to the degree that it has in evangelical circles. Even though the word inerrancy was not there clearly the belief of the church was that the originals were inerrant. They simply accepted it as God's Word.

**Doran (DtBS):** Dave, what about this idea that this has been introduced in the 1800's by Benjamin Warfield and that he's the one who brought this concept even into fundamentalism. Doesn't this concept go back farther than that of us having the Scriptures given perfectly in the originals.

**Burggraff (CvBS):** We can take, if we go back all the way to the early church fathers and study the patristics (the first 500 years) you will see beginning with

Tertullian all the way through then Augustine where they will talk about the Scriptures being the infallible Word of God in the originals. As it was pointed out just a few minutes ago by Kevin as we were listening to him describe inerrancy is a recent term. They would speak in terms of infallible, not inerrant because that is a new English word since about 1832. But all the way through the Baptists as we talk and read on John Smith or we start hearing of Roger Williams they're speaking about original autographs being then infallible works from God.

**Doran (DtBS):** One of the concerns it seems like in this is if you start to deny this whole concept of inerrancy in the originals is that you begin to act as if God's Word did not come free from error at some point and I think it seems at least the question has to be there . . .

## Refutational Comments

[Nichols (IBC): This is a dumb argument, as far as I'm concerned, who's questioning that the originals were not perfect?

**Waite (BFT):** It was this man, Ted Letis, that was questioning this. He said that because Warfield claimed that inerrancy applied only to the originals. So he's questioning Warfield for that. That's Letis on Pensacola's video #3. These men are answering Letis, but Letis has a dumb argument. I don't agree with Letis. I would agree with you.

**Nichols (IBC):** They're putting up a straw man?

**Waite (BFT):** A straw man, yes.

**Branine (HBU):** Then, of course, you have a matter of those who were before Warfield who did claim inerrancy and infallibility for their Traditional Text which these men are now denying on the basis of history saying that never happened. I have given you the quotes where there was man after man after man prior to . . .

**Nichols (IBC):** Including B. B. Warfield?

**Branine (HBU):** B. B. Warfield was the one who went to Europe and came back and changed that. But these men are saying that's not an historical matter, and they are ignoring that bit of history. You can't do that.]

## School Representatives

**Doran (DtBS):** Unfortunately that's where it seems to be going on this. There's one particular man who's been writing on this named Theodore Letis in a book called, *The Ecclesiastical Text*, that some of us have had contact with who is arguing what we are really talking about is an Ecclesiastical text that is chosen by the church and has received the stamp of the church and is therefore the authority.

That's his argument that it's not a matter of textual criticism that's to be, I can not find the text, but it's an official statement by the church that establishes that idea. That raises some questions certainly about the role of councils and how they determined that. Does a council determine what is the proper text of Scripture and how that holds over our faith and practice. Dr. Horn, this idea of an Ecclesiastical Text, what do you think of that?

**Horn (NBBC):** Well, I think that it's very interesting to note the role of church councils in the history of the church. I have never in my understanding of church history, or really even of Baptist polity, been of the opinion that the church council was the final authority in matters of faith and practice. It seems like the position that Dr. Letis is articulating which you have explained here would have to take that position, that the church council actually determines what the text is. Especially if we don't have an inerrant original. How are we going to know what's authoritative. And basically we have to trust the church to tell us, and the church council, the body coming together debating these things. I don't think that was the role of the councils.

## Refutational Comments

[**Waite (BFT):** As to "the role of church councils in the history of the church," I agree with Dean Burgon on this matter. He wrote:

"In the Nature of the Divine Word, and the character of the Written Word, were confirmed about the same time:--mainly, in the period when the Nicene Creed was re-asserted at the Council of Constantinople in 381 A.D.; for the Canon of Holy Scripture was fixed and the Orthodox Text gained a supremacy over the Origenistic Text about the same time:--and finally, after the Third Council of Constantinople in 680 A.D., at which the acknowledgment of the Natures of the Son of Man was placed in a position superior to all heresy; for it was then that the Traditional Test began in nearly perfect form to be handed down with scarce any opposition to future ages of the Church." [Dean Burgon, *The Traditional Text*, p. 173]

As a matter of historical fact, "the Origenistic Text" (that of "B" and "Aleph" and Westcott and Hort) which these schools and school representatives (with one exception) accept as true, began to be abandoned about 381 A.D. and by 680 A.D. had become all but extinct, having been abandoned by the churches as spurious.]

## School Representatives

**Horn (NBBC):** Recognize what the Scriptures said on a particular issue and come to conclusions about that. Not to stand over the Scriptures.

**Oats (MBBC):** Yes, the key is not that the church is over the Scripture, that's a good Roman Catholic position, but we as Baptists say that the Scripture is our final

authority of faith and practice. That Scripture is over the church. That when we come to the Scripture we seek truth from the Scripture. We don't determine what the Scripture should say.

**Doran (DIBS):** So, when we step away from the historical context and we start to ask ourselves how do we come to approach the text of the Scriptures, if there is no outside authority like a council that establishes an ecclesiastical text, I think that what our position is is that we have to do what is called textual criticism. The textual criticism is getting a lot of criticism so we need to take some time to talk about that, and try to clarify that. I want to ask Bill Combs, it seems like a lot of this debate centers on textual criticism. Let's start with the basics. What is it?

**Combs (DtBS):** We can define textual criticism really as the study of any written work of which the original is unknown with the purpose of ascertaining the original text. The word criticism gets a bad name here. The word criticism when we talk about textual criticism simply means to make a judgement or to make a determination about the text, since the autographs or the originals of the Scriptures have been lost and are no longer available. They have perished long ago. It is necessary to critically examine the copies. This critical examination is called textual criticism. This is not a criticism of the Bible in some sort of destructive sense, or in some sort of negative sense. It is a critical, that is a reasoned careful examination of the various manuscripts in order to identify the original text of Scripture. That is what we have to remember. Textual criticism is a process of identification. We're attempting to identify what the original text was. So, this process of textual criticism is essential. We can't eliminate it. Some have tried to argue that we can do away with textual criticism, but because we have, for instance, in the New Testament over 5,000 manuscripts and no two of these manuscripts agree exactly it is necessary to examine them reasonably and carefully in order to try to identify the original text. Textual criticism is not something that's liberal that some have tried to argue. It is not a work of liberals. Liberals or Conservatives both could practice textual criticism. It is an essential science in order to identify the text of Scripture as it is originally written.

## Refutational Comments

[**Waite (BFT):** "It is an essential science." This is not true at all. Textual criticism is not based upon undisputed facts, but almost entirely upon guesswork, hypothesis, theory, and opinion. In this respect it is like the theory of evolution. There are two opposing principles in textual criticism of the New Testament--one set held by Westcott and Hort and their German followers and others, and the other set held by Dean John William Burgon and his followers. These two sets of opposing principles admit of no compromise whatsoever. One set is true and the other false. They cannot both be true. I side completely with the principles laid down by Dean Burgon. I would suggest to the reader that he get the entire set of Dean Burgon's five volumes on this subject. They have all been reprinted by the DEAN BURGON SOCIETY and are available: (1) *The Last Twelve Verses of Mark*

(BFT #1139); (2) *The Revision Revised* (BFT #611); (3) *The Traditional Text* (BFT #1159); (4) *The Causes of the Corruption of the Traditional Text* (BFT #1160); and (5) *Inspiration and Interpretation* (BFT #1220). Information on prices can be obtained by calling 1-800-JOHN 10:9. In my opinion, your education on this theme is not complete until you have studied Dean Burgon's five volumes carefully.]

## School Representatives

**Doran (DtBS):** One of the things that is in the debate historically there seems to be a distinction between higher and lower criticism. What is the difference? Does anyone want to speak on what is the difference between those two?

**Delnay (CCC):** A higher critic is a person who on the basis of what he would call brilliant intuition can tell you what Moses wrote and what was put together long afterward. We reject that. We utterly reject that out of hand. In fact, that word higher criticism is the only label we had for the modernists 100 years ago. Whereas lower criticism is the attempt to deal with existing texts. I trust we are agreed on this. We're looking at existing text and attempting by the grace and wisdom of God to discern which one is the original, which one matches the autographs. We're not looking at what we don't have, but we are looking at our readings that we have right in front of us, and the most earnest King James Only scholar is still having to discern between readings and he becomes therefore a critic.

**Doran (DtBS):** Is it really true that there is any position on the original text, the original languages that avoids textual criticism completely?

**Combs (DtBS):** No, there's not, obviously. Because there are many different manuscripts and no two agree exactly. So, someone must determine by examining them carefully and conservatively what is the original text. Every position, every Bible translation has to engage in textual criticism in some form.

## Refutational Comments

[**Branine (HBU):** I think that we need to keep in mind here when you look at lower criticism, from their point of view, it's naturalistic. They're going to a view of lower criticism (I don't really like the term). What they're doing there is approaching the Word of God from a naturalistic point of view. They're not looking at it from the consistently Christian point of view. They are lowering the Bible to the level of all other books. If you notice over and over these men have said we are trying to find or determine what the original text is. They will never find that. They have been looking for it ever since the days of Westcott and Hort and they still haven't found it. With all their brilliance they have not found it. With all of their machinery and tools and skills they have not found it. In fact, the men of today say we shall never find it. Many of them are coming to that point of view. So there is a problem.

**Waite (BFT):** The reason they cannot find it is they are looking for it in basically 45 manuscripts ("B" and "Aleph" and 43 others). They are looking in the wrong place. They won't find the true text of Scripture there any more than you could find a big bass fish in your bathtub.

**Nichols (IBC):** This man, Combs, was saying that in all of these 5,000 manuscripts there aren't any, not two that agree?

**Waite (BFT):** That's an overstatement

**Nichols (IBC):** Has he examined all of those?

**Waite (BFT):** No, he hasn't examined all of those, no living man has nor could ever hope to in the length of life any of us have.

**Nichols (IBC):** How can he say that?.

**Waite (BFT):** He can't. The Traditional Texts (Textus Receptus kind) are virtually identical. This cannot be said, however, for the Westcott and Hort texts of "B" and "Aleph" (Vatican and Sinai). There are thousands and thousands of major differences in these texts.]

## School Representatives

**Horn (NBBC):** I remember talking to a student who came to my office asking advice on going to a particular grad school, and one of the things I asked him in the course of the conversation was whether or not he was going to take a course in textual criticism. He very innocently said back to me, "Well, I just don't believe that we should criticize the Bible." I think that there are people who look at what textual criticism really is and because they don't understand what it is assume that it is human people, human beings, and using human reasoning and looking at a very important book, a sacred book that they have built their life on and that we are criticizing that book, which is not at all what textual criticism is. Textual criticism is, when done rightly and with a heart of faith and love for the Word is actually reverencing the Word enough to go back and work through what that Word was from God through the available manuscripts that He has provided for us and maintained for us. I don't think that there is a position out there dealing with, let me put it this way I don't think there is a responsible position out there dealing with the Greek text and the Hebrew Manuscripts that doesn't do textual criticism of some sort for one degree or another. Whether they call it textual criticism or not, whether they actually use that term, I think they do it.

## Refutational Comments

[**Nichols (IBC):** He's talking about "reverencing the Word" of God. If these men are "reverencing the Word" of God, I can't understand what reverencing means. The Old Testament scribes when they were copying the Scripture they had

a reverence for the Word of God. When they made a few mistakes they threw the whole thing out. They don't have reverence for the Word of God. It is obvious that they have all kinds of mistakes and they ought to throw the whole thing out. They don't have reverence and then to say they have reverence. That is just a flip flop of what reverence is.]

## School Representatives

**Wisdom (BJU):** There is a certain aspect where you are just dealing with readability in some cases. For example, one ancient scholar said "I tried to choose the manuscript that is the most readable, that is the plainest, that is the neatest." There is a sense in which that's all some of it amounts to.

**Delnay (CCC):** Okay, a real devotee of the Textus Receptus, the Received Text, if he says "I'll take that and nothing else." Then he can attempt to avoid all criticism until somebody says "No wait a minute, which Textus Receptus are you talking about? You want Erasmus? You want Stephens (Estienne)? You want Beza's Text? Then again, either he is going to have to be honest, or merely close his eyes and say "I'll walk by faith and not by sight. Don't ask me any other questions."

## Refutational Comments

[Waite (BFT): "Which Textus Receptus are you talking about?" Do you see the question? Which Textus Receptus? They say there are eighteen different ones. The one I am talking about is the exact Textus Receptus that underlies our King James Bible. It was printed by the Trinitarian Bible Society, London, England in the 1970's. It's Beza's 5th edition, 1598, with very few changes. It's the exact text that underlies our King James New Testament. I go by faith in the fulfillment of God's promise of Bible preservation, but I also go by sight after studying this theme since 1971 and amassing over 1,000 titles defending the King James Bible and its underlying Hebrew and Greek texts.]

## School Representatives

**Doran (DtBS):** You can take it a step farther to English translations. That's why you have some people, for instance, who have the fight between the Old Scofield and the New Scofield because there are changes between the two. Someone says don't take the New Scofield because they have changed it from the Old Scofield. I read one book on this where one fellow said that any English translation that says "thoroughly" instead of "throughly" at 2 Timothy 3:17 is to be rejected because of the change in it. So you've got the problem that you will ultimately will end up saying how can we ever find out if this idea of criticism is really held up. What, I guess, is it true then to say as some seem to, that there were no textual decisions made at all in order to form the basis of the King James translation. Some would argue that we take a King James, the Hebrew and Greek underneath it was not at all affected by textual criticism. Is that true or false?

**Horn (NBBC):** I would say that's false. I think you can go right to Erasmus and his work on his own edition of the TR and we know that he used between six and seven manuscripts to do that. We know four of those were manuscripts that contained the Gospel accounts. So, either he had to choose one of those four and say I'm not even going to look at the others that's the one that's going to be inspired or else he did a form of textual criticism. He himself acknowledged that he did look at different manuscripts and he did look at different readings. He made comments to others about the validity of doing this. I think that is one of the difficulties of somebody who articulates a position that says textual criticism is not viable. If you practice textual criticism you have in some way erred. You've done worse. You've opened the door for theological liberalism. They really paint themselves in a corner.

## Refutational Comments

[Unnamed Woman (IBC): Tell me again who that fellow is?

**Branine (HBU):** That is Dr. Sam Horn from Northland Baptist Bible College. He is a teacher there. What we have here with Erasmus. I am going to be dealing with Erasmus again during this time. Basically these men do not even agree how many manuscripts Erasmus had. He said six or seven. Some say five. Some say seven. In fact, Dr. Combs from the Detroit school comes out very definitely at seven. Preserved Smith says ten. So none agree on that, however, what they are doing is limiting Erasmus to just a handful. We know from the history of the time that as he traveled Europe he copied from many manuscripts the notes about the variants, those things that he thought were pertinent to translation work. We know that there were probably a couple of hundred manuscripts plus these that he had in his hand.

**Nichols (IBC):** Do you know what historical source these men are following when they say that Erasmus used four or five manuscripts.

**Branine (HBU):** Well, at the time that he put the actual translation together that's what he had in his hand between five and ten.

**Waite (BFT):** He may be following Dr. Custer's little book or D.A. Carsons book. Different books say he had a limited number, but never refer to the over 200 or so manuscripts or notes from all over Europe.

**Branine (HBU):** Now, these men know that he traveled, and they know that he took notes.

**Unnamed Man (IBC):** This man does?

**Branine (HBU):** Sure he does. I don't think there is any doubt that they know. In fact, Dr. Doran, when he was in Indianapolis, I questioned him about this, and he said well, he knew but he did not want to admit it. He was following his man

with the seven.

Waite (BFT): Possibly some of them don't know.]

## School Representatives

Horn (NBBC): If they're going to hold that position consistently, ultimately they are going to have to reject the TR and the version that came from that. Or the translation that came from that.

Doran (DtBS): If the sword cuts one way it will cut the other way. The choice seems to be, in a sense, at least part of it, either you choose to do some textual decision making now or you just accept what somebody made in the past. You just accept whatever their choices were.

Oats (MBBC): I think it is important to realize that if you look at a 1611 King James it has marginal notes that indicates here's one Greek word that we could have read, but we chose another. Here are alternative readings in the Greek. So the King James translators did textual criticism when they did their translation.

## Refutational Comments

[Waite (BFT): "Marginal notes that indicates here's one Greek word that we could have read, but we chose another. Here are alternative readings in the Greek." He talks about marginal notes, Greek variants, and textual criticism used in the King James original 1611. I prepared a paper entitled *Marginal Notes in the Original A.V. 1611*. It is available as BFT #2822. Of all of the hundreds of marginal notes in the New Testament, I counted only eleven that referred to an alternate Greek reading. The rests were merely synonyms of words that could have been used rather than the ones chosen to put into the text itself. This man is leading people astray with his erroneous statements. What he said is false and misleading. He was implying that ALL OF THE MARGINAL NOTES listed alternate Greek readings. This is a serious distortion. The eleven verses where Greek variants are mentioned are as follows: (1) Matthew 1:11; (2) Matthew 26:26; (3) Luke 10:22; (4) Luke 17:36; (5) Acts 13:18; (6) Acts 13:34; (7) 1 Corinthians 15:31; (8) Ephesians 6:9; (9) James 2:18; (10) 2 Peter 2:11; and (11) 2 John 1:8.]

## School Representatives

Wisdom (BJU): There are actually 8,000 notes in the original King James.

## Refutational Comments

[Waite (BFT): "8,000 notes in the original King James" And he is assuming the 8,000 marginal notes are all textual notes saying change the Greek, change the Hebrew. Absolutely false! As mentioned above, there are only eleven marginal notes in the New Testament that suggest a Greek variant reading. I have not

counted up the marginal notes in the Old Testament, but would assume the percentage would be about the same. He's letting the listeners assume that there are not only 8,000 notes in the original King James 1611, but also that they are all on textual criticism and changes in the Greek text or Hebrew text. That is patently false. Probably 99% of the 8,000 notes are merely synonyms. They are just a different translation of a Hebrew word or Greek word in the margin. The King James translators were honest about it. Just look in your 1611 and you will find exactly what I'm talking about.]

## School Representatives

Wisdom (BJU): Every believer, as we Baptists believe, is a priest of God, has the Holy Spirit, and can make some decisions himself.

Delnay (CCC): Can we at least go on record here as saying our present King James Version which we treasure . . .

## Refutational Comments

[Waite (BFT): "Our present King James Version which we treasure." How much have they done to defend it? How much of these men done to defend the King James Bible? How can you "treasure" a version and then condemn the New Testament Greek text on which it is based? When someone begins talking about how they "treasure" or "appreciate" the King James Bible while at the same time condemning and undercutting its Greek New Testament text in over 5,604 places, you know that this is the voice of a hypocrite. Really and genuinely to "treasure" the King James Bible, you must at the same time "treasure" the New Testament Greek text on which it was based. In my opinion, to do otherwise is hypocrisy at the highest level. It could also be a form of dishonesty, pretense, and deception.

Branine (HBU): Dr. Doran, when he was in Indianapolis, made this statement in his talk for the NIV: He said, "Folk I'm going to tell you as a pastor, I would send no child, or no young person to a Bible college that holds only the King James Bible." He made a statement here a while ago that if you held that view I have no problem with you, but he made that statement that he would send no young person to any school that holds only to the King James Bible. That would include our school, Ambassador, and on and on and on.

Waite (BFT): So you see their platitudes, talking about "the King James Version which we treasure." That's to get you on their side. How much have they defended the King James Bible which they treasure? How can they really and genuinely "treasure" the King James Bible and then not send any of their children or young people to a school that uses only the King James Bible? In my opinion, this is hypocrisy, dishonesty, duplicity, and deception. It certainly is not being "up front" with us.]

## School Representatives

**Horn (NBBC):** Could we also say on record that it is the product, the King James Version which we read from and teach from and preach from, is the product of textual criticism? Let me read the quote from Erasmus. He said,

*"Granted the Greek books are just as corrupt as Latin ones, yet by collating manuscripts that are equally corrupt one can often discover the true readings. What frequently happens that what has been corrupted by chance by one is found intact in another."*

He goes on to say in another place,

*"Now, granted that the Greek and Hebrew manuscripts are as corrupt as ours, does it follow that we are deprived of any hope of ever amending what is found to be corrupted in our manuscripts? Does it not happen frequently that from several faulty manuscripts though not faulty in the same way, the true and genuine reading is found."*

It is clear that the answer in his mind is yes. It's that mind set, and that philosophy, and that practice that produced the base of the edition of the TR that eventually came from that philosophy and became the basis of what we call the King James Version.

## Refutational Comments

[Waite (BFT): "The basis of what we call the King James Version." FALSE! The Erasmus text (1516) was not the basis of the King James Bible. They do that for three reasons. (1) They want to condemn Erasmus as a Roman Catholic; (2) they want to condemn Erasmus as a humanist; and (3) they also want to say, since they claim Erasmus had from five to ten manuscripts that the "Textus Receptus" and therefore the King James Bible was based on only five to ten manuscripts. The Erasmus text was 1516. Beza's 5th edition was 1598--82 years later. These men are dead wrong historically. The King James translators did not use Erasmus as a basis for their Greek text. They used Beza's 5th edition of 1598. This is a serious distortion.]

## School Representatives

**Horn (NBBC):** The King James Version is considered to be a very reliable translation.

**Doran (DtBS):** One of the things that comes out in your statement which is important because I know what we are assuming is . . .

## Refutational Comments

[Waite (BFT): "a very reliable translation" Did you hear that? What about Mark 16:9-20? What about John 7:53--8:11? What about all of these 5,604 changes in the New Testament Geek text where they think it is NOT reliable? In many places the King James Bible is NOT reliable to these men whose schools

follow the Westcott and Hort Greek text. They just like to say that for the people who are listening who might REALLY think the King James Bible is reliable in all areas, even in its underlying Hebrew and Greek texts.

**Unnamed Man (IBC):** What is the source when you say that the King James Bible was translated from Beza's 5th edition, 1598?

**Waite (BFT):** From the preface of the text of the Trinitarian Bible Society which is Dr. Scrivener's Greek text. It is from Dr. Frederick Scrivener's preface. He studied that and went into all the details on it. Dr. Scrivener was on the English Revised Version Committee of 1881. He was a very great scholar standing for the Traditional Text. He is the one who made this assessment of the Greek textual base of the King James Bible.]

## School Representatives

**Doran (DtBS):** . . . comes from the Textus Receptus but that is only true from the New Testament. That's usually where this debate always takes place in the New Testament. So it leads to a question to Dr. Jaeggli who works in the Old Testament field. I guess the question is this regarding the Hebrew text, is it accurate to say or act like textual criticism is unnecessary in the Old Testament text?

**Jaeggli (BJU):** Absolutely not! As a matter of fact in the Old Testament, anyone who has really studied the Old Testament in any depth, realizes that from time to time he runs across apparent discrepancies from one passage to another. And if we do not hold to some textual criticism to make allowance for scribal mistakes as the scribes hand copied...

## Refutational Comments

**Waite (BFT):** "Scribal mistakes." Here's your errors. Here is a Bob Jones University professor, poisoning our confidence in the present copies of our Old Testament text by saying there are "scribal mistakes." Then he gives an illustration of Ahaziah in 2 Kings. There is a difference between 22 years versus 42 years.]

## School Representatives

**Jaeggli (BJU):** . . . he could not go to a xerox machine and xerox their Hebrew manuscripts off to pass them on to other people. They had to copy them by hand. Although they were very reverent and very careful in the way they did this, from time to time they would make unintentional mistakes as they copied their texts. For instance in 2 Kings 8:26 the Masoretic Text, which is the text that the King James translators had to work with, says that Ahaziah was 22 years old when he ascended to the throne. In 2 Chronicles 22:2 the text says he was 42. Now, obviously he couldn't be 22 and 42. One or the other of those numbers is correct and one or the other of those numbers is in error.

## Refutational Comments

[Waite (BFT): "mistakes . . . in error" These are some things that may be problems which have explanations. People have written books to explain these seeming discrepancies. The difference between the King James Bible and all the other versions and perversions is that the King James Bible translates what the Hebrew says. In one place it does have 22 years. In another place it does have 42 years. The NIV, the NASV, and all the others harmonize and say it is either 22 both places or 42 in both places and they don't translate what is before them in their text. That's very bad translation.]

## School Representatives

Jaeggli (BJU): It's fortunate that 2 Kings 8:17 tells us some additional information which helps us realize . . . 2 Kings 8:17 tells us that Ahaziah's father Jehoram was 32 at the time that he ascended to the throne. He reigned 8 years and died at age 40. So, obviously Ahaziah, Jehoram's son could not have come to the throne at age 42 when his father died at age 40. So, quite clearly then, 2 Kings 8:26 preserves the correct number there that Ahaziah was 22 years old when he came to the throne. Now, if we don't make any provision for scribal error in transmission we have a real problem there. Because what we would have in that case . . .

## Refutational Comments

[Waite (BFT): "scribal error" I've been reading the Bible since I've been saved at the age of 17 and that never bothered me at all. I have no real problem. I read 2 Kings with this age. I read 2 Chronicles with the other age. The only problem is that people want to poke holes in the King James Bible and all these contradictions so-called. There may be some problems, but they can be solved if they really look into what the matter is.

Nichols (IBC): I think the Lord put it there to as a stone of stumbling.

Branine (HBU): Dr. Thomas Strouse has dealt with that matter in his little syllabus for his class on inspiration and authenticity.

Waite (BFT): All of these problems have been solved in various books on "Bible Problems Solved." But they keep bringing them up as if they're new. It is old history. It is effective if you really want to doubt your Bible. But all of these seeming "problems" do have solutions if you seek for them diligently. Just think what this does to the faith of the students at Bob Jones University and these other schools when their Hebrew professors point out the "scribal errors" and other errors in their Hebrew Old Testament text! Perhaps it is a "scribal error" that he is teaching Hebrew in a so-called "fundamentalist" school. I would not have him teaching in my college, university, or seminary. I would recommend he go to some modernistic apostate school where he could join in the "scribal error" chorus with

the rest of the teachers there.]

## School Representatives

Jaeggli (BJU): We must have room for these scribal errors in the transmission of the text. And textual criticism takes into account the existence of these scribal errors and answers the question, O.K., of the available readings which one is correct.

Doran (DtBS): And just to jump back to our earlier discussion. That illustration is exactly why fundamentalists have always argued for inerrancy in the originals because when there are these apparent discrepancies in the copies that we have we are not prepared to say that God made a mistake. We believe that there was an original that was without error. So we have to compare the copies to find and make a decision that helps us see that. That is the whole point in saying inerrancy in the originals. That is what we have argued for and have held to that.

Wisdom (BJU): I might just add that this is also an illustration for preservation, because we do have God's Word there preserved for us. God made a point to see that it is there.

## Refutational Comments

[Waite (BFT): "We do have God's Word there preserved for us." His own professor at Bob Jones University, Dr. Jaeggli, has just made a major point of "scribal errors" in the Old Testament Hebrew text, and here Dr. Wisdom comes up with his version of "God's Word there preserved for us." This is NOT an illustration of Bible "preservation." Bible "preservation" refers to the Words of God. When Dr. Wisdom says in this case, "We do have God's Word there preserved for us," he means the preservation only of the "message," "idea," "concept," or "thought," but not the "Words." This is a clever instance of playing antics with semantics. This is a serious distortion in the Bible preservation doctrine. Something with alleged "scribal errors" cannot be "preserved for us" if you mean, as I do, inerrant preservation of the Words of the Bible.]

## School Representatives

Doran (DtBS): Let me ask Dr. Jaeggli another question about the Hebrew text. Is there any evidence in the compiling of the Hebrew text that they engaged in textual criticism as they went through it.

Yaeggli (BJU): Oh, absolutely. A group of Jewish scribes called the Masoretes who did their work from approximately 500 A.D. to 900 A.D. are the ones who were the guardians of the text during that time period. They added in vowel points to a text that they had that originally only had consonants. Along the way of transmitting the text they had received from earlier scribes they came across



certain readings that they considered were scribal errors. So they hit upon a very ingenious way of pointing this out. They changed and put the vowel points of the word they thought was correct into the continental text itself and in the margin they would write what they thought was the correct word in very small letters. So they would do these marginal readings and anyone who has done any translation out of the Hebrew text realizes that these are not infrequent. The Masoretes engaged in textual criticism quite frequently.

## Refutational Comments

[Waite (BFT): "scribal errors" But they never changed the text of Hebrew. All this marginal material we disregard. That is a human thing. The text itself was inviolate. They never altered that Hebrew Text. It took some Protestants to do that in some of these versions like the NIV Interlinear Old Testament.]

## School Representatives

Doran (DtBS): When we were interacting before what you said is you can see points where when the King James translators were translating that they were aware of those marginal notes? Is that correct?

Jaeggli (BJU): They were very aware of them. For instance, in first year Hebrew at Bob Jones University the second semester the students translate the book of Ruth. It is a fairly short book. The Hebrew is fairly easy so it is a good exercise for them. There are basically thirteen examples in the short book of Ruth where the Masoretes gave marginal readings. Five of these readings are just spelling errors that don't affect the sense of the translation. The remaining eight marginal variants which the Masoretes put there, the King James translators followed them without fail. In other words eight times they went with the marginal reading.

## Refutational Comments

[Waite (BFT): "spelling errors" Now, what I say is whatever the Hebrew text is that underlies our King James Bible that's what God has preserved for us. If they chose in their wisdom to take a marginal reading of these 8 little things in Ruth, so be it. That's the text that I'm standing on. The exact underlying Hebrew text that underlies our King James Bible. It's a specific Hebrew text. And I don't agree with Dr. Jaeggli or any other Hebrew teacher who says that this Hebrew text has "scribal errors" or any other kind of "errors."] ]

## School Representatives

Jaeggli (BJU): They were impressed that the Masoretes had done their textual critical job carefully and well.

Doran (DtBS): O.K. So there is evidence and I think we can say if we shift a little bit to the New Testament that we have the same kind of interaction going on about the matter of textual criticism. Maybe to set it in context, it seems like there are basically three major positions on the New Testament text situation. I was

wondering if we could maybe just summarize those quickly either Larry or Bill I can't, either one of you. Larry, the three different positions.

Oats (MBBC): There's the Majority Text which comprises the vast majority of the Greek New Testament. There are over 5,000 hand written copies of the Greek. Not every manuscript has all of the New Testament. Sometimes it's just a book. Sometimes it's just a page of a text. The Majority Text basically says we are going to look at the vast majority and we're going to take the reading that seems to be weighted the most. The Textus Receptus is really just a part of that Majority Text. There are some differences. Probably up until about the last decade or so the Majority Text and the Textus Receptus were used interchangeable because they were so similar to each other. With the issue that has developed in the last couple of decades people have begun now to distinguish between the Majority Text and the Textus Receptus. Because the Textus Receptus really is kind of a series of eighteen or so printed editions whereas the Majority Text comes from the still hand copied editions.

## Refutational Comments

[Waite (BFT): "The Textus Receptus is really just a part of that Majority Text." Let's just pause right here. This is not true at all. The Textus Receptus manuscripts number around 5,210 out of the 5,255 that Kurt Aland cataloged in 1967. This is over 99% of the manuscript evidence. The co-called "Majority" text of Hodges and Farstad was based only on about 414 manuscripts that the higher critic apostate German Von Soden had in his research. This is a serious distortion.

"The Textus Receptus really is kind of a series of eighteen or so printed editions." This is another false statement. The Textus Receptus is not built on merely "18 printed editions" but not the whole manuscript authority of the 5,210 copies preserved for us. On the flimsiest of evidence, the so-called "Majority" text changes the Textus Receptus in 1800 places. We think these places should be retained. This is a serious distortion]

## School Representatives

Oats (MBBC): Then there are those who take the older text and feel that a handful of texts that are much older than the Majority Text. We ought to depend on these older manuscripts rather than the more common later manuscripts.

Doran (DtBS): It's possible even I guess in a sense, and maybe this will be good for some of us to interact with. Some don't automatically give advantage to the older texts as much as they say. We should look at all of the manuscripts and make a decision as to which one we believe is the best reading.

## Refutational Comments

[Waite (BFT): "We should look at all of the manuscripts." That's what Dr.

Branine was saying today. Remember he defined what they mean by an eclectic text? Eclectic means you look at all the manuscripts. That is what they say they do, but they don't do this at all. They take "B" and "Aleph" and basically "B." They use just one or two manuscripts for the most part, or very few others at the most. So that is a misstatement. This is NOT what the critical text and Westcott and Hort text people do. **This is a serious distortion.**]

### **School Representatives**

Doran (DtBS): Well, most number or oldest you actually approach it with the decision making process that each individual reading should be looked at. Is that a fair assessment of it?

Combs (DtBS): True, that's how most textual scholars look at it today. **They don't discount any particular manuscript or group of manuscripts.**

### **Refutational Comments**

[Waite (BFT): **"They don't discount any particular manuscript or group of manuscripts."** That's is the biggest lie that I've heard yet. What about all the Textus Receptus manuscripts? The editors of the Nestle-Aland Text or the United Bible Society Text, Dr. Bruce Metzger and the others, discount what they consider to be Textus Receptus kinds of manuscripts. They only look at the manuscripts that go along with "B" (the Vatican) and "ALEPH" (the Sinai) basically. **This is a serious distortion.**]

### **School Representatives**

Combs (DtBS): They decide on each individual reading which they think is the identification, trying to identify what is the original text. As far as the TR, I want to add, as far as the TR and the Majority Text, of course the Majority Text refers it is also called the Byzantine Text. It is basically the fact that most Greek manuscripts or about 80% of all the Greek manuscripts at least are from the Byzantine Family. So, a text if we look at all 5,000 and we look at what is the Majority the Byzantine is going to be the majority. So, a text based upon the majority is really going to be a Byzantine Text. But that Byzantine Text or the Majority Text, there was actually no printed text of that until recent times, until Zane Hodges and Arthur Farstad issued **a text based upon looking at all those Byzantine manuscripts.** The text we have been talking about **the Textus Receptus** is something that goes back many hundreds of years. But that's **only based upon approximately seven of those Byzantine manuscripts.**

### **Refutational Comments**

[Waite (BFT): **"A text based upon looking at all those Byzantine manuscripts."** Hodges and Farstad did NOT look **"at all those Byzantine manuscripts"** at all. They used only about 414 of Von Sodden's notes to form their "majority" out of over 5,255 manuscripts. How do you get a "majority" of

5,255 with only 414, even if all 414 were in agreement? For documentation on this, see *When the KJV Departs from the So-Called Majority Text*, by Dr. Jack Moorman. It is BFT #1617. **This is a serious distortion.**

**"The Textus Receptus . . . only based upon approximately seven of those Byzantine manuscripts."** That is a gigantic falsehood! As mentioned before, the Textus Receptus is from a type of text known as the Traditional Text which is represented today by over 5,210 preserved Greek manuscripts--not merely seven. Here is their distorted reasoning: (1) They falsely say that the Textus Receptus is based upon the Erasmus text (1516). (2) They claim Erasmus only had seven manuscripts. Therefore, (3) they claim that the Textus Receptus only had seven manuscripts. This is another gigantic falsehood. **This is a serious distortion.**

Branine (HBU): That's not even true for Erasmus.

Waite (BFT): Yes, that's not even true for Erasmus. He had 200 or 300 other readings. This is very serious when they say only seven. It is very serious!]

### **School Representatives**

Combs (DtBS): They say there are 1,838 differences between the Textus Receptus and the Majority Text. So the Textus Receptus and the Majority Text are not exactly the same. They are at least different in 1838 places. So it is rather confusing because many people who argue the Textus Receptus position will sometimes use arguments for the Majority Text. But, they are really **two distinct types of texts.**

### **Refutational Comments**

[Waite (BFT): They are not **"two distinct types of texts."** They are similar in many areas--far more similar than the Westcott and Hort critical text and the Textus Receptus which differ in 5,604 places. We would agree with there being about 1,800 differences between the so-called Majority Text of Hodges and Farstad and the Textus Receptus. What was their text based upon? Not on all of these 5,255 manuscripts, but only on about 414 which Von Sodden had, and he hadn't even looked at all of those. He was an apostate German higher critic whose work was sloppy and very inaccurate. Even if 414 agreed, that would not be even close to a "majority" of 5,255 Greek manuscripts. **This is a serious distortion.**

Branine (HBU): It might be well to take note that Von Sodden has done more work for a critical apparatus than anyone else has in this point of time. So, they can not there is no data for anything beyond that. He's done the largest work of all, and it was full of error.

Waite (BFT): The book to get on Von Sodden and the so-called Majority Text is *When the KJV Departs from the So-Called Majority Text*, by Dr. Jack Moorman.

It is BFT #1617 and is published by the BIBLE FOR TODAY, 900 Park Avenue, Collingswood, New Jersey. This is an excellent book, one of six Dr. Moorman has written on textual matters. He will show you Von Sodden's errors. He will discuss his 414 manuscripts and he has taken his work apart and destroyed its credibility.]

## School Representatives

**Doran (DtBS):** I don't want to get too technical, but to help define when we say Byzantine we say that because of the region that was where the Greek speaking people were. They were making all these copies so it came to be known as the Byzantine Family. One of the things that is interesting, in order to help show the differences between the three positions: Textus Receptus, Majority Text, and then what would be the United Bible Society's Text that's there is...

## Refutational Comments

[Waite (BFT): "United Bible Society's Text" Notice they never mention once in this whole video the Westcott and Hort Greek Text. They want to stay away from that, yet that is the very text they started with according to Bruce Metzger's own written testimony to Dr. Kirk DiVietro. In his letter to him, Dr. Metzger said that the committees of both Nestle-Aland and the United Bible Society started with the Westcott and Hort text and then changed it as evidence came.]

## School Representatives

**Doran (DtBS):** If you did a translation off of the Majority Text, it would disagree from the King James translation and the Textus Receptus and that's what you're saying that 1,838 number is. Those are the number of distinctions. So, is it fair to say, I think it is, but I've got the guys here. You could look at it, if the Majority Text type or the Byzantine Text type is the big circle the Textus Receptus is a very small representation of it.

## Refutational Comments

[Waite (BFT): "The Majority Text type or the Byzantine Text type is the big circle the Textus Receptus is a very small representation of it." This is far from the truth. The exact reverse is true. The Textus Receptus is the big circle and it is the so-called "Majority" Text that changes the Textus Receptus in 1,800 places. It is based upon only 414 manuscripts or less. It is indeed the little circle. He has the little circle as the Textus Receptus which is false. The Textus Receptus is the big circle of 5,210 Greek manuscripts or more. The so-called "majority text" is the little circle of only 414 manuscripts taken from Von Sodden's faulty research.

**This is a serious distortion.**

**Unnamed Man (IBC):** The little circle, is it part of the big circle, those 414 manuscripts?

**Waite (BFT):** The little circle is the 414 manuscripts that comprise the so-called

"majority text." It is a part of the big circle of the Textus Receptus 5,210 or more Greek manuscripts.

**Unnamed Man (IBC):** Why does it differ so much?

**Waite (BFT):** Well, it doesn't differ that much. 1,800 places is small compared to the Westcott and Hort Greek text which differs in 5,604 places from the Textus Receptus. So, 1,800 is a smaller amount certainly than 5,604, but read Dr. Moorman's book on that. It is an excellent one.]

## School Representatives

**Combs (DtBS):** For example, because the T.R. is based on only seven Greek manuscripts it doesn't always capture what the Majority or the Byzantine Family has.

## Refutational Comments

[Waite (BFT): "The T.R. is based on only seven Greek manuscripts." Here is that false statement again that the Textus Receptus is based only on "seven Greek manuscripts" instead of over 5,210 Greek manuscripts.]

## School Representatives

**Combs (DtBS):** For instance, in Revelation Chapter 20 is an example where it uses a phrase "standing before God" in the King James Version and "standing before the throne" in all the rest of the Byzantine Manuscripts. The King James based upon the T.R. actually has "standing before God" there. There is only one Greek manuscript in existence where it has "standing before God" and that is the one Greek manuscript of Revelation which Erasmus had and used for his Textus Receptus. All other Byzantine manuscripts have "standing before the Throne." So, if you have a text based on the T.R. and one based on the Majority Text they would differ on that one point. Because the Byzantine manuscripts themselves disagree.

## Refutational Comments

[Waite (BFT): "There is only one Greek manuscript in existence where it has 'standing before God.'" This is patently false. Dr. Jack Moorman, in his book, *When the King James Versions Departs from the So-Called "Majority" Text*, (BFT #1617) on page 108, lists not only one, but thirteen Greek manuscripts that have "stand before God" as the King James Bible has. The thirteen are as follows, Manuscripts 1, 181, 296, 522, 1894, 2028, 2037, 2046, 2049, 2059, 2067, 2081, and 2186. These seven major fundamentalist schools should get their facts straight before making such erroneous statements and thereby deceiving large numbers of viewers who are watching this widely circulated video. **This is a serious distortion.**]

## School Representatives

Doran (DtBS): You know I think it is very important because sometimes it is easy to confuse between Textus Receptus, Majority Text, Byzantine. Sometimes some of the men that are used to be arguing for the Textus Receptus really were not arguing for the Textus Receptus. They were arguing for the Byzantine Text Type.

## Refutational Comments

[Waite (BFT): "Some of the men that are used to be arguing for the Textus Receptus . . ." I do not agree with this at all. He is alluding to men like Dean Burgon. The arguments by Dean John William Burgon against the erroneous Westcott and Hort text of manuscripts "B" and "Aleph" (Vatican and Sinai) are arguments in favor of what Burgon calls the Traditional Text. This Traditional Text is very much the same as the Textus Receptus that underlies the King James Bible. He did allow for some differences, but no one can prove he would favor the present so-called "Majority" text which uses Von Sodden's erroneous notes on only about 414 Greek manuscripts. This "Majority" text either of Hodges and Farstad or of Robinson and Pierpont does NOT follow all of the elaborate requirements of Dean Burgon for any legitimate major revision of the Textus Receptus. For a list and a discussion of those requirements, I refer you to my book entitled *Burgon's Warnings on Revision* (BFT #804) It is based on Dean Burgon's book, *The Revision Revised*. It shows very clearly that Dean Burgon would not approve of the inferior methods used by the "Majority" text advocates of today. Both "Majority" groups have failed to follow the Dean's elaborate list of prerequisites for any major revision of the Received Text. It wasn't that they didn't know Dean Burgon's strict requirements. They knew them quite well, having studied his book, *The Revision Revised*. The simply failed to follow them because they were too difficult, yea impossible to follow, so they used short-cut methods, hoping that no one would catch them up on their failures in this matter.]

## School Representatives

Combs (DtBS): Picking up on that point that you made about how the Textus Receptus and the Majority Text positions are often confused and that many of the people who hold the T.R. position have used certain men in history to defend their position. One of them is John Burgon.

## Refutational Comments

[Waite (BFT): "One of them is John Burgon." The Textus Receptus has different synonyms. The Byzantine Text is one, the Syrian Text is another, it used to be called the Majority Text but now Zane Hodges has put a copyright on that. These used to be all the same as the Textus Receptus. Now, he is dividing the Byzantine, the Majority, and the Textus Receptus. It is a synonym situation. Burgon calls it the Traditional Text from the original apostolic age right down to the present. He said one example of misusing arguments was using Dean John William Burgon. This is not correct. Dean Burgon DID stand for the Textus

Receptus to the extent that it would never lead anyone seriously astray. Read what Dean Burgon wrote:

"Obtained from a variety of sources [that is, the Textus Receptus or the Traditional Greek Text] this text proves to be essentially the same in all. That it requires revision in respect of many of its lesser details is undeniable: but it is at least as certain that it is an excellent text as it stands, and that the use of it will never lead critical students of Scripture seriously astray,--which is what no one will venture to predicate concerning any single critical edition of the N.T. which has been published since the days of Griesbach, by the disciples of Griesbach's school." [Dean Burgon, *Revision Revised*, p. 269.]

Here's another of Dean Burgon's quotations on this theme of the Textus Receptus versus the Traditional Text:

"The one great Fact, which especially troubles him and his joint Editor, [He is speaking of Hort and Westcott here]--(as well it may)--is The Traditional Greek text of the New Testament Scriptures. Call this text Erasmian or Complutensian--the text of Stephens, or of Beza, or of the Elzevirs,--call it the "received" or the Traditional Greek Text or whatever other name you please;--the fact remains, that a text has come down to us which is attested by a general consensus of ancient copies, ancient Fathers, ancient versions. This, at all events, is a point on which, (happily,) there exists entire conformity of opinion between Dr. Hort and ourselves. Our readers cannot have yet forgotten his virtual admission that,--beyond all question the Textus Receptus is the dominant Graeco-Syrian text of A.D. 350 to A.D. 400." [Dean Burgon, *Revision Revised*, p. 269.]

These men have misrepresented Dean Burgon. This is a serious distortion.

## School Representatives

Combs (DtBS): He's often put forth as a defender of the Textus Receptus. There is even a DEAN BURGON SOCIETY which is a T.R. only society.

## Refutational Comments

[Waite (BFT): "a defender of the Textus Receptus" From the above quotations of Dean Burgon, you can see that Dean Burgon WAS a defender of the Textus Receptus in many remarkable ways, though he did see a need for updating of very minor details, as the quotations above show. However, if it were to undergo a major revision, he had many specific prerequisites which have never been followed, nor will be followed. Therefore, it should be left to stand as it is.]

## School Representatives

Combs (DtBS): But, if you study the works of Burgon he did not hold to the T.R. He held to the Traditional Text which is really the Byzantine Text or the Majority

Text. He believed that the T.R. needed correction. In one of his books entitled, *The Revision Revised*, this is what he said and I quote,

"Once for all we request that it may be clearly understood that we do not, by any means claim perfection for the Received Text. We entertain no extravagant notion on that subject. Again, and again we shall have occasion to point out that the Textus Receptus needs correction."

That's page 21 footnote.

## Refutational Comments

[Waite (BFT): "Textus Receptus needs correction." But Dean Burgon gives the methods by which you should make this "correction" if you do it at all. You must do it Burgon's way, or not at all. That is our position. My book, *Burgon's Warnings on Revision* (BFT #804) summarizes Burgon's methods and his requirements for revision. You have to consult all the papyri, all of the uncials, all of the cursives, all of the lectionaries, all of the ancient versions, and all of the allusions or quotations of the New Testament by the Church Fathers. Do it right, otherwise leave it alone. Dean Burgon said that the Textus Receptus has never led anyone seriously astray, but they didn't quote that section. Just as it is Dean Burgon exalts the Textus Receptus. He says there may be a few differences between the Traditional Text and that, but to make any major changes, you must do it right, or leave it alone. These men have not done this. Until they do it, either do it Burgon's way or leave the Textus Receptus alone. That's our plea at the DEAN BURGON SOCIETY. Get that book, *Burgon's Warnings on Revision*, either of the English King James Bible or the Greek Text. Hodges and Farstad's so-called "Majority" text did not heed Dean Burgon's warnings at all!

Perhaps we should quote here the rest of Dr. Combs' use of *Revision Revised*, page 21, footnote #2:

"But we do insist, [speaking of the Received Text or the Textus Receptus] (1) that it is an incomparably better text than that which either Lachmann, or Tischendorf, or Tregelles has produced: infinitely preferable to the 'New Greek Text' of the Revisionists, And, (2) That to be improved, the Textus Receptus will have to be revised on entirely different 'principles' from those which are just now in fashion. Men must begin by unlearning the German prejudices of the last fifty years; and address themselves, instead, to the stern logic of facts." [*The Revision Revised*, p. 21]

You can see from this quotation that Dean Burgon rejects completely the favorite Westcott and Hort texts used in the seven schools in this "coalition," preferring the Textus Receptus to any of these others! Do you get the idea that these school representatives are misleading their listeners? **This is a serious distortion.**

You will notice that not a single man attempted to defend the Westcott and Hort text or the Nestle-Aland text or the United Bible Society text. All that they do is to poke fun at the Textus Receptus that underlies the King James Bible.]

## School Representatives

**Combs (DtBS):** A man like Burgon saw that the T.R. itself could be improved upon.

**Doran (DtBS):** One of the things that is interesting in this Letis argues the same point. He talks about Burgon and he said that Burgon acknowledges that the T.R. could be improved. Then he talks about Edward Hills and he says,

"Hills wavered upon no perfectionist view of the Textus Receptus frankly admitting some of the non-Byzantine readings which Erasmus introduced into the New Testament Text are unquestionably erroneous."

So, he says Hills started to recognize that, but to Letis which is part of the "Ecclesiastical Text issue" which is sort of outside of this it doesn't matter if these issues are in error. We should still take the Textus Receptus because it is the approved text. Even though there is not really a basis for it, Sam.

**Horn (NBBC):** I think sometimes it needs to be observed that Erasmus used the texts that he used not necessarily because he thought they were the best texts, but because that what was available to him. I think sometimes those who take the King James Only position imply that these were, in fact, the best texts and they would even go so far as they got providentially [indistinct] and that Erasmus used the best texts. But I think that if you look at it historically. If you just go back to the year in which Erasmus lived he didn't have the kind of availability that we have. The kind of even communication ability that we have. He used what was available to him.

## Refutational Comments

[Waite (BFT): "Erasmus used the texts that he used not necessarily because he thought they were the best texts." This is not true. Erasmus used the Textus Receptus kind of texts because he certainly did think they were the best texts. He went through many of the libraries of Europe and compared the readings from 200 to 300 different manuscripts, including the readings of "B" and "Aleph." He rejected those readings as the worst, and stuck to the Traditional Text because he could see that they were the best. It is false to say that Erasmus did not think his texts were "best" but only the ones that were available to him. **This is a serious distortion.** They are seeking further to damage the reliability of Erasmus because of their faulty linking of the Greek source of the King James Bible to his Greek text of 1516 rather than that of Beza's 5th edition of 1598, 82 years later.]

## School Representatives

**Doran (DtBS):** Right. Dr. Combs, you've done a lot of study on this question of the making of the Textus Receptus and this idea of he used what he had. Did Erasmus make changes in his own T.R.?

Combs (DtBS): He did. The term Textus Receptus actually didn't originate until 1633, but it goes back to the work of a Roman Catholic scholar, Desiderius Erasmus who in 1516 produced the first printed Greek Text. This Greek text that he produced he only had seven, apparently, Greek manuscripts to choose from. Even of those seven he didn't have seven of the entire New Testament. As Sam has alluded to, about four in the Gospels, he had one in the book of Revelation. For the last six verses of Revelation, he had no Greek text at all. He translated from his Latin Vulgate back into Greek. So, the Textus Receptus is a product of Erasmus in 1516. It went through five editions that Erasmus himself produced and others came after him--Estienne, the Elzivers, a number of people, Theodore Beza. So the Textus Receptus has gone through numerous editions no two of the same are really alike. Even Erasmus' five editions vary among themselves.

### Refutational Comments

[Waite (BFT): "The Textus Receptus is a product of Erasmus in 1516." This is not true. This is a serious distortion. The Textus Receptus, or received text, is a name of the Traditional Text which was in the possession of the churches and which was received in unbroken continuity from the very beginning of the writing of the originals. Erasmus, as Dean Burgon has stated, is but one representative of a text which has been in existence from apostolic times. He did not originate the Textus Receptus. The Textus Receptus or Traditional Text, as Dean Burgon calls it, did not begin with Erasmus. He merely published the first printed edition of a text which matches that of the Greek cursives. This text had been in existence in Greek manuscript form for over 1,425 years. Again, though Erasmus may have had a limited number of Greek manuscripts, they were representative samples of the over 99% we now have that go along with the Textus Receptus kind of text. He also consulted 200 or 300 other manuscripts and made notes of variant readings as found in the libraries of Europe.

Since they have introduced Dean Burgon into their discussion, let's have a few more quotes from him. Dean Burgon wrote concerning the Traditional or Received Text (which these school representatives say began with Erasmus):

"Accordingly, the text of which we are now treating, which is that of the later Uncials and the Cursives combined . . ." [Dean Burgon, *The Traditional Text*, pp. 206-207]

He wrote again:

"The history of the Traditional Text, on the contrary, goes step by step in unbroken succession regularly back to the earliest times. . . . Erasmus followed his few MSS. because he knew them to be good representatives of the mind of the Church which had been informed under the ceaseless and loving care of mediaeval transcribers: and the text of Erasmus printed at Basle agreed in but little variation with the text of the Complutensian editors published in Spain, for which Cardinal Ximenes procured MSS. at whatever cost he could. No one doubts the coincidence in all essential points of

the printed text with the text of the Cursives." [Dean Burgon, *The Traditional Text*, p. 236]

### School Representatives

Doran (DtBS): Did they or did anybody in their time period including the King James translators approach the Textus Receptus as if it were a perfect reproduction of the originals. Because they had all of these editing processes going on. We've already alluded to the marginal notes in the New Testament of the King James where they made those recognition that there was some debate about it so...

### Refutational Comments

[Waite (BFT): "the marginal notes in the New Testament of the King James" Remember there are just eleven marginal notes in the New Testament that speak of Greek variants or different Greek readings. The rest of the marginal notes are merely synonyms for various words.]

### School Representatives

Doran (DtBS): . . . to argue that the Textus Receptus is essentially the autographs or a perfect reproduction as to what the autographs are is a relatively new argument isn't it?

Unknown Voice: That's true.

Oats (MBBC): I don't think it is necessarily a relatively new in the sense that when they finally gave this tradition of text the name, Textus Receptus, the Received Text, it was kind of a blurb for the publisher. Basically they were saying that there are all of these texts that are basically the same and so we're going to give it this name, the Received Text, because the differences were minor. If you take all of the differences of all of the Greek texts not just the Textus Receptus but all of them it would hardly fill two pages of your Bible.

### Refutational Comments

[Waite (BFT): "If you take all of the differences of all of the Greek texts not just the Textus Receptus but all of them it would hardly fill two pages of your Bible." That is simply not true. In fact some make an even more ridiculous statement about this. They say there would be only a little more than 1/2 of a page of differences. For Westcott and Hort's own percentages of variation, please see my *Four Reasons for Defending the King James Bible* (BFT #2423) at pages 11-14. In actuality there are 5,604 places where the Textus Receptus that underlies the King James Bible differs from Westcott and Hort's text. And if you look at the footnotes and see how many words are involved in those 5,604 places, they number 9,770 words that Westcott and Hort would either add, subtract, or change in some other way. This is almost 10,000 Greek words. It is 7% of the Greek New Testament. If you put 7% of the words all in one place in the New Testament you

would have 45.9 pages. Mr. Oats wrongly says less than two pages. This is a serious distortion. These people have dwindled these differences in Greek text down to such a low figure that the effect is that we don't have to worry about these differences because they only amount to less than two pages. Why worry about these two different Greek texts? If there are really 5,604 places of difference, representing 9,970 Greek words, this is a big worry, but if only less than two pages of differences, you shouldn't worry about it.

**Unnamed Man (IBC):** I had somebody just recently tell me, have you ever heard the number "23"? Has that number come up at all? Somebody told me there were only 23 differences between the two texts.

**Waite (BFT):** That would be an enormous falsehood, also. That's much worse than even two pages.]

## School Representatives

**Oats (MBBC):** . . . a significant meaning to the text itself is the meaning of Scripture and this was not a problem for them. They were not making these changes because they were so concerned about what was going on. They would find another manuscript a lot of the scholars were coming out of the East because of the Turks so they would bring Greek scholars with them. Somebody would find some copy of Matthew somewhere so they would just start doing comparisons. It was not a significant issue for them to make changes in the T.R. Every time they printed it, of course they had to print from scratch they couldn't get the old plates out and just run them again like we would today. So they would have to reset the type. And so they figured we'll correct some of the mistakes we think we made the last time. It's amazing to me that those men a series of men doing a series of editions, never at any point in time said "We have arrived."

**Doran (DtBS):** Right.

**Oats (MBBC):** "We now have a copy of the Bible that is identical to the originals." They never came to that conclusion. They never believed it.

**Doran (DtBS):** And which I think all of us would agree to that. Yet at the same time they had very strong confidence in the fact that they had the Scriptures. They did not feel like they were in some illusive chase to try to restore . . .

## Refutational Comments

[Waite (BFT): "the Bible that is identical to the originals . . . They never believed it . . . They had the Scriptures." They admit that they do not believe that the Words had been preserved, yet Dr. Doran can say "They had the Scriptures." By "Scriptures" he means merely the "thoughts," "ideas," "concepts," or "message," but not the very Words. This is a serious

distortion.]

## School Representatives

**Oats (MBBC):** No. No. They thought that they were so close to the originals that there was no doctrine lost.

## Refutational Comments

[Waite (BFT): "There was no doctrine lost." There are many doctrines which are lost or changed. There are 356 doctrinal passages which Dr. Jack Moorman has tabulated in his book, *Early Manuscripts and the Authorized Version--a Closer Look* (BFT #1825). He found that between the Westcott and Hort manuscripts and those of the Textus Receptus, there were 356 doctrinal passages that were involved. In Chapter V of my book, *Defending The King James Bible*, I list and discuss 158 of those doctrinal passages. There are 356 doctrinal passages where the Westcott and Hort has either lost or changed doctrine. It is false to say "there was no doctrine lost." This is a serious distortion.

**Unnamed Man (IBC):** Who did the comparison between the Textus Receptus and the Westcott and Hort?

**Waite (BFT):** Dr. Jack Moorman did it for the 356 doctrinal passages. We have that book available also. As for the number of differences between the Westcott and Hort text and the Textus Receptus, I did that by counting the number of bold face changes in Dr. Frederick Scrivener's Greek text. The total was 5,604 different places where differences occurred. I then counted the footnotes as to how Westcott and Hort changed these places, and came up with 9,970 Greek words that were involved, either by addition, subtraction, or other changes to the Greek words.]

## School Representatives

**Doran (DtBS):** Let me ask you as sort of a wrap up of textual criticism Old Testament, New Testament text idea. Is it possible for somebody to hold to the Majority Traditional Text and not go to the King James Only position?

**Oats (MBBC):** It certainly is because that is where I am at. I believe in the Majority Text. I defend that position. We are not here to debate the ins and outs of that, but that's the position that I take. But I'm not King James Only because the King James Only now makes my English Bible or my Greek text a basis of fellowship. There are some fellows here who aren't particularly in favor of the Majority Text. They would rather have a different approach to the text, and that's fine. They are my friends. We have fellowship together. It's not an issue of fellowship.

## Refutational Comments

[Waite (BFT): "It's not an issue of fellowship." That's what we talked about

today. Is it an issue of fellowship? At what point does it become one. These men still stick together apparently, no matter what Bible or Greek text they hold to. I believe it has just about come down to "an issue of fellowship" because of the doctrinal heresies found in the Westcott and Hort kind of text. This is the text that underlies most of the versions today.]

## School Representatives

Oats (MBBC): [I do not] make the King James or the T.R. a basis of fellowship.

Doran (DtBS): And that would be one of the keys because it seems like when there was only a King James and there was only really the Byzantine Text they were readily doing textual decision making. They didn't say well, I decided this and you decided that so we will break fellowship. It wasn't that kind of scenario.

Combs (DtBS): To pick up on that. I think the reason that Larry and I can agree, we may disagree on our view of the text, because these differences in the text do not constitute any doctrinal differences between us. Dispensationalists are not dispensationalists . . .

## Refutational Comments

[Waite (BFT): "These differences in the text do not constitute any doctrinal differences between us." Again, these men have stated that in the Greek texts of Dr. Combs (which is the Westcott & Hort critical text) and of Rev. Oats (the so-called "Majority" text) there are no "doctrinal differences." They most certainly are doctrinal differences between these texts. There are 356 doctrinal differences between the Textus Receptus and the Westcott and Hort text, and almost that many between Westcott and Hort and the so-called "Majority" text. This false statement cannot go unanswered. This is a serious distortion.]

## School Representatives

Combs (DtBS): Baptists are not Baptists, basically, these are non-doctrinal issues. You can, the same doctrine can come from the T.R., the Majority Text whichever Greek text one might use.

## Refutational Comments

[Waite (BFT): "these are non-doctrinal issues" As I have stated several times earlier, this simply is not true. It is false. There are different doctrines that come from the Westcott and Hort ("B" and "Aleph" kind of texts) compared to the doctrines coming from the Textus Receptus. Again, let me remind people that there are 356 doctrinal passages which divide the two Greek texts in the New Testament.]

## School Representatives

Doran (DtBS): What kinds of doctrinal errors seem to be popping up and growing out of it when you take this position that the King James Only is the Word

of God in the English language. Dave, what kind of problems start to spin off about the doctrine of inspiration.

Burggraff (CvBS): Well, you talk about the doctrine of inspiration. In that particular doctrine I think you have the problem of re-inspiration. You are raising an English translation to the level of the originals. We spoke about how it's correcting the originals.

## Refutational Comments

[Branine (HBU): "doctrinal errors . . . how it's correcting the originals." I think we need to respond to that. When we think about inspiration. The view that these men are espousing will lead away from what they now have in their doctrinal statements and that is verbal, plenary inspiration. This will lead them into concept inspiration. He is referring here not to us, but to Mr. Ruckman when he is speaking about this particular kind of inspiration--re-inspiration.

Waite (BFT): Dr. Branine is right on this. This correcting of the Hebrew and Greek with the King James Bible is a doctrine taught by Dr. Peter Ruckman and his followers. It is not believed by us who use only the King James Bible. Again, they have not once defined what they mean by "King James Only." I suggest you get my little tract on "*King James ONLY--What Does It Mean?*" to show the three definitions of this term. Only the third one describes me and many others who use only the King James Bible. This is a serious distortion.]

## School Representatives

Burggraff (CvBS): You are ascribing something to those writers that belongs only to the apostles. We read in the Scriptures that God inspired holy men. But then we are taking that and ascribing to writers in the 1600's and I don't believe those men, for a moment, would have stood for that had it been applied to them.

## Refutational Comments

[Waite (BFT): "God inspired holy men." This is false. God did NOT "inspire" or God-breathe men. He "led" holy men, but He "inspired" or God-breathed His Words, the writings, not the writers. This is a serious distortion.]

## School Representatives

Doran (DtBS): And certainly from the preface of the King James they deny that. They say it is only for the apostles.

Burggraff (CvBS): They never claim that for themselves.

Doran (DtBS): Some of the folks that have taken this idea of King James Only are now starting to have very strange views about who can be won to Christ by certain



Bibles. Larry, have you heard about that?

**Oats (MBBC):** Yes, it is really a very sad position. The argument basically is that unless you have been led to the Lord with a King James Bible you're not born again of the Spirit you are born again of Satan and you have a false religion. This was a leader of fundamentalism that espoused this view. It has gone so far now that we've had two of our alumni who are leaving a church down South because the pastor now says that unless the person who is leading you to the Lord was led to the Lord with a King James Bible you can't be saved.

### Refutational Comments

[Waite (BFT): "Unless you have been led to the Lord with a King James Bible you're not born again" This is possibly the Peter Ruckman or the approach that Jack Hyles formerly took. Jack Hyles used to teach this. We don't agree with this at all. By not making it clear that this is limited to a very small number of people rather than all of those who only use the King James Bible, this is a serious distortion.]

### School Representatives

**Doran (DtBS):** You just can't have it both ways in that regard. Sam, you've had some interaction with folks in terms of problems on the foreign field.

**Horn (NBBC):** Well, you know the mentality that unfortunately has infected some of the camp that says that the King James Version is the only inspired version actually holding it in their hands as re-inspired have come to the conclusion that God re-inspired the King James in English and therefore we have now the obligation to take that inspired English version and translate it into other languages.

### Refutational Comments

[Waite (BFT): God re-inspired the King James in English" This is not my position at all, nor is it the position of many who use only the King James Bible. The word, "inspired," means "God-breathed." The only thing that God breathed out was Hebrew Words, some Aramaic Words, and Greek Words. In no sense of the term do I personally believe that the King James Bible (or any other translation into any language of the world is "inspired" in the strict, Biblical sense and meaning of "God-breathed." This is the Peter Ruckman position, and a few others, but it is not my position. I think it is a dangerous confusion of terms. It makes us vulnerable to the assaults made upon this position by these school representatives and it is so unnecessary. This is a serious distortion.]

### School Representatives

**Horn (NBBC):** Now, I am personally familiar with from time to time projects which occur in the Spanish speaking world. You have well meaning, well intentioned people with probably very good motives and are really trying to do

something for the Lord. Take the idea that these poor Mexicans or these poor Spaniards or the Spanish speaking world doesn't have a Bible. And we've got to take the King James Version and translate it from the English into Spanish. I personally have seen attempts at this and have been amazed at the Spanish renditions of certain passages where it is just unbelievable. You even just knowing a little bit of Spanish some people think they are qualified to do that kind of translation work. They come up with some very awkward translations that belie the very thing they are trying to hold to.

### Refutational Comments

[Branine (HBU): "We've got to take the King James Version and translate it from the English into Spanish." Let's say this. We would certainly not agree with taking the King James Bible and translating it into another language. Dr. Waite and I and those in our position would take that traditional text of Hebrew and Greek and translate it if that's what we were going to do. We wouldn't go to the King James for that. You don't take one vernacular to translate into another vernacular. There are some people doing this, but this is not the position that we would hold.

Waite (BFT): I agree. This is a serious distortion.

### School Representatives

**Horn (NBBC):** To be consistent they can't translate it into any other language. God has to re-inspire again in Spanish or in Russian, and they just don't seem to make that connection.

**Bauder (CtBS):** More than that I'm concerned about this. I believe that the King James Bible is the Word of God.

### Refutational Comments

[Waite (BFT): "I believe that the King James Bible is the Word of God." Isn't that nice? How does he defend the King James Bible? Where does he defend it? Those who do not want people to stand for the King James alone, preferring it above any other English version, like to try to get on the good side of the King James Bible people by seeming to be somewhat in favor of it. When this happens, beware. Something else is coming to contradict this position.]

### School Representatives

**Bauder (CtBS):** When I hold the King James Bible in my hand, I hold the Word of God in my hand. I believe that the Textus Receptus is the Word of God. When I hold the Textus Receptus in my hand I hold the Word of God in my hand. I also believe that a New American Standard Bible is the Word of God and that when I hold that book in my hand I am holding the Word of God in my hand.

## Refutational Comments

[Waite (BFT): "A New American Standard Bible is the Word of God." Again if he can hold his King James in his hand and the New American Standard in his hand with 5,604 differences in their Greek texts in the New Testament alone, how can they both be the "Word" of God? "Word of God" could not mean the "Words of God" because of these differences in the Words. To do this you would have to re-define "Word" to mean only the "message," "idea," "concept," or "thought" of God rather than the Words of God. Things that differ cannot be the same. This is a serious distortion.]

## School Representatives

**Bauder (CtBS):** I have a problem with someone who takes a New American Standard Bible or some other translation that represents the labors of faithful men and casts it to the floor and despises it. That man is despising the Word of God. I have a problem with that. We as fundamentalists have historically prided ourselves on being a separatist movement prizing the purity of the faith and putting some distance between ourselves and those who deny it in its purest forms. It seems to me that in some ways we've been rather selective in our separatism. We have been negligent about rebuking certain kinds of error. It is one thing if a man or woman believes that the King James Bible is the best translation of the Bible if he or she believes that the T.R. is the best Greek text. Bless his soul! I will go far out of my way to accommodate that brother's sensibilities. If on the other hand that person says that this is the dividing line between orthodoxy and heterodoxy as I have heard said within very recent days. If I hear someone say that this is the dividing line between sincere faith and hypocrisy. That this is an insipid form of apostasy.

## Refutational Comments

[Branine (HBU): "this is the dividing line between orthodoxy and heterodoxy." This is the very thing that he is saying. His school in the book that they put out with a professor who, I am told, is no longer there did the very thing that he's accusing us of doing. Dr. Pettigrew is the one who made that statement and I understand he is now gone from Central Baptist Seminary. Pettigrew said that we are heterodox. This man is now saying that this would be a real problem for him for someone to say that he would be heterodox if he would hold our view. His own school and the book that they still have, I guess, though the man be gone, made that statement against those of us.

**Waite (BFT):** Another thing Dr. Branine, we're not saying that they are unorthodox as a whole, but that they hold an unorthodox position on Biblical preservation.]

## School Representatives

**Bauder (CtBS):** Has crossed a Biblical line. It seems to me that person is exactly the individual that Paul has in mind when he says, "A man who is an heretic after the first and second admonition reject."

**Doran (DtBS):** The idea of that word, heretic, there is schismatic.

**Bauder (CtBS):** It means schismatic or it means divisive.

**Horn (NBBC):** I would add this. The question that you initially asked was what doctrinal errors are associated or coming into fundamentalism because of this position and I think that those who are espousing these kinds of arguments are having to go outside of fundamentalism to find support for them. And are giving up, in their desire to maintain a particular textual position or particular position against textual criticism are sacrificing things that we're not willing to sacrifice as fundamentalists. And are willing to come into cooperation with individuals who themselves are saying "We're not fundamentalists." We reject that. Yet, these are the people who are being linked to the arguments to make the position that in fact I think there is a greater danger that way than almost any other way we talked about today.

## Refutational Comments

[Waite (BFT): "doctrinal errors . . . willing to come into cooperation with individuals who themselves are saying 'We're not fundamentalists.'" What he's saying there is Pensacola Christian College made a mistake in using Letis the ecumenical Lutheran who really doesn't stand where he should stand. And we're compromising separation. He's right! Pensacola Christian College was wrong in using Letis, very wrong.]

## School Representatives

**Horn (NBBC):** Opening the door in fundamentalism for liberalism and all those who are associated with him are somehow tainted with liberalism well again that argument cuts the other way.

**Burggraaf (CvBS):** The argument is exactly the opposite.

## Refutational Comments

[Waite (BFT): "Opening the door in fundamentalism for liberalism" When the DEAN BURGON SOCIETY was formed in 1978. One of the issues was that we were going to be a separatist organization. We had on our forming committee several men including Pastor Carl Drexler and a couple from the United Presbyterians, like Mr. William DeJung. But when we came out with our stand on separation from apostasy, these men were offended. They asked, "Why do you want to do that?" We didn't want anything to do with apostasy. Some of these men

were not separatists even though they were believing men. They were connected with an apostate group and we didn't want anything to do with apostasy. So, we had three or four of them to leave at that point and that was fine. One of the men who left was Ted Letis. We want to keep it separate so our position as the DEAN BURGON SOCIETY was textual, but also separatist. The DBS has very definite positions on both subjects.]

## School Representatives

**Burggraff (CvBS):** He was fighting liberalism, and in other words what he was trying to prove was that the Word of God is the Word of God. And now, go on with your case.

**Horn (NBBC):** For example, the book that you are holding in your hand is by Letis. If you look at the acknowledgments on the back almost every one of the people who applaud what he is saying are absolute out and out liberals. We are not even talking close to fundamentalists. They are people who would outright reject what Warfield believed, and what we believe in terms of their position towards inspiration. These people are the ones who are applauding what's being said and Letis is the one who is being used to make the case.

**Doran (DtBS):** I am going to fire some round-up kind of questions. Do we all believe that God has preserved His Word? Everyone of our institutions agree that God has preserved His Word.

## Refutational Comments

[Waite (BFT): "Everyone of our institutions agree that God has preserved His Word." They all agreed. They want to make everybody think they believe that "God has preserved His Word," but what kind of preservation? They have previously stated clearly that they do NOT believe God preserved His exact WORDS in any Hebrew or Greek manuscripts. How can they say they all believe in "preservation"? In order for them to say that "God has preserved His Word," They must re-define Biblical Preservation to a meaningless sense of only the "message" or "thought" or "idea" or "concept" being "preserved" but not the WORDS? They must say only that God's Word (in the sense of "message" or "thought" or "idea" or "concept") has been preserved. They cannot and will not say that His Words have been "preserved." They don't know where His Words are. They are duty-bound to restrict Bible preservation to the "message" only, and not apply it to the Words of the Bible. This is a false and unorthodox view of Biblical preservation as taught in the Scriptures. This is a serious distortion.]

## School Representatives

**Doran (DtBS):** [Referring to Bible preservation]: How? That's a question about which we recognize that there is a legitimate debate. Has He done it in a single

family of manuscripts. Has he done it in a collection of manuscripts. And as I think Larry mentioned earlier and Bill Combs and Larry were interacting they disagree on textual theory, but that does not such a decision that it moves you outside of the family of fundamentalism. We all agree on that. You can have points of disagreements as to how God has preserved His Word. Why is it that we can have those points of disagreement? What's the bottom line as to why we can debate how God has done it?

## Refutational Comments

[Waite (BFT): "disagreements as to how God has preserved His Word" The question for these seven major fundamentalist schools is not only HOW God has preserved His Word (meaning only the "message") which they all claim to believe, but also TO WHAT EXTENT has He preserved His Words. Not one of these nine spokesmen for these seven major fundamentalist schools dared to answer specifically this all important question. We believe God promised to preserve his WORDS, and these major fundamentalist school representatives seem very satisfied to believe He only promised to preserve his "THOUGHTS, IDEAS, MESSAGE, or CONCEPTS" This position regarding Bible Preservation, in my considered opinion and judgment, is an apostate, heretical, modernistic, and liberal position. I am shocked and ashamed that fundamentalists have sided with the apostates in this position. This is a serious distortion.]

## School Representatives

**Wisdom (BJU):** I was going to say one of Satan's most effective strategies is to get God's people outside the Word arguing about things that He has not revealed. This is what we are dealing with here, historical things, allegedly that God has not revealed in his Word.

## Refutational Comments

[Waite (BFT): "arguing about things that He has not revealed" This simply is NOT TRUE! God has very specifically told us how he has preserved His Words. It is a preservation of WORDS, and not merely "thoughts," "ideas," "concepts," or the "message." For at least fifteen Bible passages for proof about this, please refer to Chapter I, pages 6-14 of my book, *Defending the King James Bible*.]

## School Representatives

**Doran (DtBS):** Let me ask you this, in terms of sort of wrap-in on the fundamentalist question. What do we think about this must you use the Textus Receptus to be a fundamentalist? Anybody want to answer that one?

## Refutational Comments

[Waite (BFT): "must you use the Textus Receptus to be a fundamentalist?" "Anybody want to answer that one?" It may not be now, but down the line it's going to be that way. This textual issue is heading in the wrong direction. All the

modernists now use the wrong text. All the Roman Catholics use the wrong text. All the new evangelicals use the wrong text. A lot of the fundamentalists use the wrong text. Pretty soon they are going to be moving and moving and moving still further in many other areas. It is an interesting question that they are posing. The day has come already when those who are "fundamentalists" in other doctrines have decided to throw away the King James Bible's Hebrew and Greek texts as well as the King James Bible itself. Whether this qualifies such people to be considered "fundamentalists" is open for serious, sobering, honest question and debate on which many will differ.]

## School Representatives

**Horn (NBBC):** I think you would have to rewrite the history of fundamentalism.

**Doran (DtBS):** That's probably the best way to say it. If someone wants to make the argument than we'd have to close the door on what we've just finished and say we have now a new fundamentalism. So, like I've said before because I am unapologetically a fundamentalist and you're trying to kick me out of my house. I don't buy that. Just like if someone came along and said to be a Baptist you have to believe in sprinkling. I would say no, Baptists have always believed in immersion. You can't all of a sudden take my name and change it and send me off in another direction.

**Horn (MBBC):** I don't know how you get to that point. I understand why someone can say "We are only going to use the King James" which is what we do.

## Refutational Comments

[Waite (BFT): "We are ONLY going to use the King James' which is what we do" At Northland Baptist Bible College in Wisconsin, they say they only use the King James. Isn't that King James Only by definition? How can they escape all of the epithets against the King James Only position (which they have never defined) when they use ONLY the King James at their school? He just said that he uses only the King James at Northland. They may use it in chapel, but what do they do in their Greek department. Do they undermine it by using the Westcott and Hort critical text like Bob Jones University does? They use the King James for chapel, but in their Greek department they undermine the foundation.]

## School Representatives

**Horn (MBBC):** He [someone who uses only the King James Bible] says "I think these other translations are not good, they are not worthy." I don't necessarily agree with all that, but I can understand why some people would make those statements. What I can't agree with is somebody who says if you use another version other than the King James Version then you're not a fundamentalist and I'm going to break fellowship with you.

**Doran (DtBS):** Let me follow up on that. Larry, you want to say something?

**Oats (MBBC):** Our school is much like Sam's. The King James is our Bible, I Love the King James.

## Refutational Comments

[Waite (BFT): "The King James is our Bible, I Love the King James" What has he done to defend it recently? He loves the King James, but he doesn't care about defending the King James. If he loved the King James he'd love the text which underlies it. How much does he really "love" the King James Bible? Can you use the word "love" in the same sense to your wife as you can with four other women? Can you really love your wife and yet say you also "love" four other women? Can Mr. Oats say he "loves" the King James Bible, and yet also "love" the NIV, the NASV, the NKJV and others? I don't agree with that "love."

**Branine (HBU):** Larry Oats, the man who just said that, is at Maranatha Baptist Bible College. I heard him three years ago at the leadership conference at Calvary Baptist Seminary. He said "We know God could have preserved His Word, but history proved He did not." That's the direct quote.]

## School Representatives

**Oats (MBBC):** It troubles me when someone strips from our Bible its authority in order to defend the Bible. They're trying to defend the King James by stripping from it its authority and replacing that with either the authority of the church as Letis does in the ecclesiastical text, or the authority of humans. When human rationality becomes the only reason, I accept this.

## Refutational Comments

[Nichols (IBC): Is he saying what we have discussed here this week as stripping the authority of the Word of God? Is that what he is trying to say?

**Waite (BFT):** I don't really know what he is saying. He's very confusing.

**Nichols (IBC):** He's changed his position two or three times in his lifetime.]

## School Representatives

**Oats (MBBC):** If I could find a verse in the Scripture which said thou shalt use the King James then there would be no problem. But when human rationalism becomes the deciding factor and we strip from the Scripture the authority of Scripture in order to preserve the Scripture. That seems to be self-defeating. We teach at our school that the Bible is the authority for faith and practice. We believe what it teaches. We reject what it rejects.

**Doran (DtBS):** Some people are not content based upon all we have talked about. to be satisfied that you folks use the King James. They want you to have to use

the T.R. underneath the King James or else they are accusing you of hypocrisy.

## Refutational Comments

[Waite (BFT): "They want you to have to use the T.R. underneath the King James or else they are accusing you of hypocrisy." These spokesmen do not like to call this hypocrisy. But, is it not hypocrisy? They may use only the King James in their chapel but then they use the Westcott and Hort Greek text in the classroom. This false Greek text undermines the King James Bible in 5,604 places. This is what Bob Jones University does in their Greek department. It is like Northland probably does in theirs. And it is like Maranatha probably does in theirs. If this be true, isn't that a form of hypocrisy? Detroit probably does this also. This would be like someone saying "I love my wife very much" and then begins to cut her legs off. The Greek New Testament Words of the King James Bible are the "legs" on which that Bible stands.]

Unnamed Man (IBC): There is a verse in the Bible which sort of says thou shalt use this text. It says I have given to my men my Words, and they have not kept them.]

## School Representatives

Doran (DtBS): . . . or deceiving people which you could come at it two different ways because we have different kinds of institutions. But it is not necessarily hypocrisy if say in your case. You're a Majority Text position. Therefore you think that the King James is the best English translation from that, probably in theory that would be the answer. So, I don't have to be T.R. I can be Majority Text and still think that the King James is the best position. Or, you could use a Greek New Testament that is not a Majority Text in a sense technically called eclectic, but you still out of deference to people and the place that the King James has had, and I'll use it in quotes, in its "authority" as a translation. You're not being hypocritical at all. Dr. Wisdom, you have faced that question. How would you answer that.

## Refutational Comments

[Waite (BFT): "Out of deference to people." If Dr. Doran truly believes in the Greek text underlying the NASV and the NIV, and wants to use these versions, why does he worry about what people might think? Will he lose money from fundamentalists who use only the King James Bible? I use only the King James Bible and I don't care who knows it or what they might think about it. I don't buy this "deference to people" argument. It sounds like you're being less than "up front" with those people. Is it deception? It might be. It surely sounds like it.]

Notice how Dr. Wisdom answers that. He quotes the Scripture and he says that there are six things that God hates in the book of Proverbs the last one is "sowing discord among the brethren." Later he says for that reason we at Bob Jones so we don't have discord among the brethren continue to use the King

James. This is similar to the "deference to people." Plus the other reason is that it is a wonderful translation. But one of their reasons for using the King James Bible is so as not to sow discord. Perhaps the money and students wouldn't come in so readily if they stopped using the King James Bible from the chapel. Watch what he says in this very next statement.]

## School Representatives

Wisdom (BJU): In Proverbs Chapter 6 God hates six things and the last of those six things is the person that sows discord among brothers. We use the King James partially for that reason. Another reason we use the King James is that we just love it as a Bible. We feel that it has the power in the English language that I personally feel that no other translation has, so...

## Refutational Comments

[Waite (BFT): "We use the King James partially for that reason." This is Dr. Thurman Wisdom from Bob Jones University. He says about the King James Bible, "we love it," we treasure it, we use it, but do they defend it? When was the last time that they defended it? Again, it is like the "love" a man has for his wife, and yet can use the same term for four other women. Is this true "love"? I think not.]

## School Representatives

Wisdom (BJU): We are out to unify and this is our purpose. I might say one thing about the underlying Greek text as well. Dr. Delnay mentioned that most Greek students would not be aware if you took the cover off for probably weeks that they were using the other Greek text. We're not really dealing with a lot of differences there.

## Refutational Comments

[Waite (BFT): "We're not really dealing with a lot of differences there." Not a lot of differences there? I think 5,604 differences in these two Greek texts is "a lot of differences." don't you? This is a misstatement of truth. This is a falsehood. This is a serious distortion. This is an outright lie. These misstatements and distortions are coming from major fundamentalist school representatives who are supposed to know what they're talking about. With this video, they are getting into the homes of America and telling all these falsehoods. I reject this strategy and tactic completely. It sounds so smooth and correct. But when and if they tell falsehoods and lies, they are following the very methodology of the devil. (John 8:44).]

*"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."*

**Waite (BFT):** Notice he says if they would use “the other Greek text.” They never mention by name the Nestle-Aland Greek Text. One time they mentioned the United Bible Society, but never the Westcott and Hort text or even the names of Westcott or Hort. They used the “eclectic” text once, but never “B” and “Aleph” or the Vatican or Sinai manuscripts. They don't seem to want to call that text by its own name which is the very text that they use. It appears that these spokesmen from the seven major fundamentalist schools wanted the fact that they are using the wrong Greek New Testament text kept from the people who listen to this video.]

### School Representatives

**Doran (DtBS):** We could raise this question in people's minds. Are we saying then that any translation is fine? No, absolutely not! No. We are not throwing the door open to total acceptance of any translation. What we are saying is that translation should be evaluated as to doctrinal content. I think it could be legitimate to say a textual base if that's a matter of concern to us.

**Oats (MBBC):** Translation philosophy. A paraphrase is not really a translation.

### Refutational Comments

[**Waite (BFT):** Does that sound familiar in defending the King James the fourfold superiority of the King James. 1. Superior Texts 2. Superior Translators 3. Superior technique of translation 4. Superior theology. They got three of the four that I mentioned in my book, *Defending the King James Bible*. They denied that there was any doctrinal differences in their Greek texts or their English versions.]

### School Representatives

**Oats (MBBC):** You have feminist agendas, you have liberal agendas, you have people--Jehovah Witnesses have their agenda.

**Doran (DtBS):** I'm going to play the arguer on the other side. If you are saying that you could look at another translation you don't automatically mean by that that you are not going to embrace every kind of wacko translation there is. No. Because that's what we're hitting. We trust that the time that we've spent today discussing this issue has been helpful to you. Let me just say that all of us are glad that we have confidence in the Word of God and we are glad that we are fundamentalists.

### Refutational Comments

[**Waite (BFT):** “We have confidence in the Word of God.” Notice he says “Word of God” not “Words of God.” They have no confidence whatsoever in the Words of God because they don't know where to find them. They do not believe God has preserved these Words, just some vague “message,” “concept,” “idea,” or “thought.” Theirs is a false view of the doctrine of Bible preservation. In my considered opinion, it is a modernistic view, an apostate view, a heretical view, and

a liberal view. This is a serious distortion.]

**Doran (DtBS):** . . . fellowship together and interaction, because we are really brothers standing together defending what has been an historic and is the Biblical position of fundamentalists. We stand in our pulpits, we teach in our class rooms that we believe that God's Word is the authority in our lives and we have God's Word and we say that without apology. That's where our fundamentalist heritage has always said. Our concern in these days is that people are turning away from that.

### Refutational Comments

[**Waite (BFT):** “we have God's Word” Even to the last breath of this video, Chairman Doran (DtBS) sums it up by only assuring his listeners that these nine spokesmen from these seven major fundamentalist schools only “have God's Word.” They have very honestly and openly admitted that we do not have God's Words, but only His Word (meaning “message,” “thought,” “idea,” or “concept.”) It would appear that they hoped the hearers would not catch on to this semantical disjunction between the two terms, “Word” and “Words.” Though in the past, these concepts were closer, in this very heated textual and versional debate, there is a world of difference between these terms, and everyone should realize it!

## Concluding Remarks

Perhaps the most useful way of concluding this analysis would be to sum up the various **serious distortions** that have been made by these nine skilled leaders from the seven major fundamentalist schools that have formed a **Coalition for the Defense of the Scriptures**. Page numbers are given with each **serious distortion** together with the name of the man and his school who was responsible for that **serious distortion**.

**1. Serious Distortion #1.** It is a **serious distortion** of the beliefs of those of us who defend the King James Bible to imply that all of us or even most of us deny Biblical *"inerrancy in the originals."* (pp. 9-10) [Dr. Doran, Detroit]. With the exception of Ted Letis, the liberals, and a few others, we do not deny *"inerrancy in the originals."* We believe it firmly.

**2. Serious Distortion #2.** It is a **serious distortion** of the marginal notes of the original 1611 Bible to imply that all "8,000" marginal notes in that Bible were *"alternative readings in the Greek"* or Hebrew (p. 18) [Dr. Doran, Detroit]. As I pointed out, I found only eleven verses in the 1611 New Testament that referred to *"alternate readings in the Greek."* The rest were merely other words that could have been used or other comments.

**3. Serious Distortion #3.** It is a **serious distortion** of the basis of either the Textus Receptus or of the King James Bible's New Testament text to say that the Greek text of Erasmus was *"the base of the edition of the TR"* or *"the basis of what we call the King James Version"* (p. 20) [Dr. Horn, Northland]. The Traditional Text of the manuscripts begun in apostolic times is the basis of the TR (Textus Receptus), not the Greek text of Erasmus. Beza's 5th edition of 1598 was the basis of the King James Bible's New Testament, not the Greek text of Erasmus which was 82 years earlier in 1516.

**4. Serious Distortion #4.** It is a **serious distortion** of the doctrine of Bible preservation to say *"We do have God's Word there preserved for us,"* (p. 23) [Dr. Wisdom, Bob Jones]. What he means here is merely the "message," "idea," "concept," or "thought," but not the actual **Words** of God.

**5. Serious Distortion #5.** It is a **serious distortion** in dating the Textus Receptus type of text to say that *"The Textus Receptus really is kind of a series of eighteen or so printed editions"* (pp. 24-25) [Rev. Oats, Maranatha]. On the contrary, the Textus Receptus kind of text is represented by over 99% of the 5,255 manuscripts available as of 1967 (about 100 more have been found since that date). These manuscripts have Words that go back to the apostolic era rather than being confined to editions since the invention of printing.

**6. Serious Distortion #6.** It is a **serious distortion** regarding the New Testament textual base to say that *"We should look at all of the manuscripts"* (pp. 25-26) [Dr. Doran, Detroit]. This is not what is done by those

who favor the revised Greek text. Instead of looking at *"all"* of the Greek manuscripts, they selected mainly one or two ("B" and "Aleph") and perhaps 43 others (less than 1%) that agreed with these two. In fact, Westcott and Hort preferred only one manuscript--"B" or the Vatican. These people studiously avoid over 5,210 other manuscripts (over 99%).

**7. Serious Distortion #7.** It is a **serious distortion** regarding the New Testament textual base to say *"They don't discount any particular manuscript or group of manuscripts"* (p. 26) [Dr. Combs, Detroit]. In fact, the critical text people *"discount"* over 99% (over 5,210) of the New Testament Greek manuscripts, stressing only one or two, or at most 43 (less than 1%) of the manuscripts.

**8. Serious Distortion #8.** It is a **serious distortion** concerning the basis of the so-called "Majority Text" of Hodges and Farstad to say that they issued *"a text based upon looking at all those Byzantine manuscripts"* (pp. 26-27) [Dr. Combs, Detroit]. In fact, Hodges and Farstad used Von Soden's notes which were based partially on only 414 manuscripts of the over 5,255 in all. They did not look at *"all"* or even a majority of them.

**9. Serious Distortion #9.** It is a **serious distortion** of the basis of the Textus Receptus to say that it is *"only based upon approximately seven of these Byzantine manuscripts"* (pp. 26-27) [Dr. Combs, Detroit]. The Textus Receptus is based on over 99% (over 5,210) of the Greek manuscripts extant today, not *"approximately seven."*

**10. Serious Distortion #10.** It is a **serious distortion** concerning the relationship between the Textus Receptus and the so-called "Majority Text" to say that they are *"two distinct types of texts"* (p. 27) [Dr. Combs, Detroit]. These two texts agree in all but about 1,800 places. For the most part, they are united in their opposition to the Westcott and Hort text and methods.

**11. Serious Distortion #11.** It is a **serious distortion** concerning the relationship between the Textus Receptus and the so-called "Majority Text" to say *"the Majority Text type or the Byzantine Text type is the big circle, the Textus Receptus is a very small representation of it"* (pp. 28-29) [Dr. Doran, Detroit]. In point of fact, the Textus Receptus is based on over 5,210 manuscripts (over 99% of the present evidence) whereas the so-called "Majority Text" differences with the Textus Receptus are based upon only 414 manuscripts or less than Von Soden looked at in partial and faulty fashion.

**12. Serious Distortion #12.** It is a **serious distortion** regarding a text using the phrase, *"standing before God"* mentioned in Revelation 20 to say that *"There is only one Greek manuscript in existence where it has 'standing before God'"* (p. 29) [Dr. Combs, Detroit]. In point of fact, I have listed thirteen Greek manuscripts that have this phrase.

**13. Serious Distortion #13.** It is a **serious distortion** to imply that Textus Receptus people should not use the works of Dean John William Burgon in their defense of the "Textus Receptus" or the "received" text (pp. 30-31)

[Dr. Combs, Detroit]. Dean Burgon did defend for the most part the “received” text as over against the revised text of Lachmann, Tischendorf, Tregelles, or Westcott and Hort as I have shown in his quotations (see pages 34-36).

**14. Serious Distortion #14.** It is a **serious distortion** concerning Erasmus to say that “*Erasmus used the texts that he used not necessarily because he thought they were the best texts*” (p. 33) [Dr. Horn, Northland]. On the contrary, Erasmus searched the libraries of Europe, finding from 200 to 300 variant readings and believed firmly that the Traditional Text readings were the best. With careful decision he rejected totally the “B” and “Aleph” readings with which he was very familiar.

**15. Serious Distortion #15.** It is a **serious distortion** concerning the origin of the Textus Receptus to say “*The Textus Receptus is a product of Erasmus in 1516*” (pp. 33-35) [Dr. Combs, Detroit]. As the quotations indicate, this Textus Receptus or Traditional Text “*goes step by step in unbroken succession regularly back to the earliest times.*”

**16. Serious Distortion #16.** It is a **serious distortion** concerning the number of pages of differences between all of the Greek texts to say “*If you take all of the differences of all of the Greek texts, not just the Textus Receptus, but all of them it would hardly fill two pages of your Bible*” (pp. 35-36) [Rev. Oats, Maranatha]. As I have stated, these 5,604 differences (involving 9,970 Greek words) between the Textus Receptus and the Westcott and Hort revised text, if put end to end, would amount to 7% of the Greek New Testament. This would fill about 45.9 pages, not “*two pages.*”

**17. Serious Distortion #17.** It is a **serious distortion** of the meaning of the word, “*Scriptures.*” to say “*They had the Scriptures*” (pp. 36-37) [Dr. Doran, Detroit]. By this word, “*Scriptures,*” is not meant by Dr. Doran to mean the very **Words** of God, but merely the “*thoughts,*” “*ideas,*” “*concepts,*” or “*message*” of God. This is a big difference.

**18. Serious Distortion #18.** It is a **serious distortion** concerning doctrine to say that “*There was no doctrine lost*” (p. 37) [Rev. Oats, Maranatha]. In point of fact, between the Westcott and Hort revised Greek text and that of the Received Greek text, there are 356 doctrinal passages wherein the Westcott and Hort text teaches false doctrine or some other falsity of one kind or another. Indeed there has been “*doctrine lost.*”

**19. Serious Distortion #19.** It is a **serious distortion** concerning doctrinal differences between the Westcott and Hort text and the Textus Receptus to say “*These differences in the text do not constitute any doctrinal differences between us*” (p. 38) [Dr. Combs, Detroit]. As mentioned before, there are 356 doctrinal passages involved in the “*differences in the text*” between the Westcott and Hort text and the Textus Receptus. In point of fact, there are many “*doctrinal differences*” in these two texts.

**20. Serious Distortion #20.** It is a **serious distortion** concerning those of us who defend the King James Bible to imply that all or most

of us speak of it as to “*How it's correcting the originals*” (pp. 38-39) [Dr. Burggraff, Calvary]. Almost all of those who defend the King James Bible reject this. Only those who follow Dr. Peter Ruckman use these terms. There is no definition or distinction made anywhere in the video on this subject.

**21. Serious Distortion #21.** It is a **serious distortion** concerning the doctrine of inspiration to say that “*God inspired holy men*” (p. 39) [Dr. Burggraff, Calvary]. “*Inspired*” in the New Testament means “*God-breathed.*” God did not breathe out “*holy men,*” but only His Words.

**22. Serious Distortion #22.** It is a **serious distortion** concerning leading people to the Lord to say “*unless you have been led to the Lord with a King James Bible you're not born again*” (pp. 39-40) [Rev. Oats, Maranatha]. The implication is that all or most of those who defend the King James Bible believe this. That is not true. This is taught by Dr. Peter Ruckman and formerly by Dr. Jack Hyles and perhaps others. Most of those I know do not agree with this position, yet the implication was that **all** of us hold it.

**23. Serious Distortion #23.** It is a **serious distortion** regarding the King James Bible to say that “*God re-inspired the King James in English*” (p. 40) [Dr. Horn, Northland]. This is basically a position held by Dr. Peter Ruckman and his followers, and is rejected by most others who defend the King James Bible. This difference was not made clear.

**24. Serious Distortion #24.** It is a **serious distortion** concerning the “*Word of God*” to say of the King James Bible, “*I hold the Word of God in my hand*” and also that the “*New American Standard Bible is the Word of God*” (pp. 41-42) [Dr. Bauder, Central]. Obviously, since the Greek texts that underlie the King James Bible and the NASV differ in 5,604 places, they both cannot be “*the Word of God*” unless “*Word*” is re-defined as “*message,*” “*concept,*” “*thought,*” or “*idea.*” They cannot both be the “*Words of God*” because of these 5,604 places of difference. This is a clever, deceptive, semantical technique.

**25. Serious Distortion #25.** It is a **serious distortion** concerning Bible preservation to say that “*Everyone of our institutions agree that God has preserved His Word*” (p. 44) [Dr. Doran, Detroit]. Again, the “*institutions*” do not believe God has “*preserved His Words.*” (they said so clearly) but only “*His Word.*” They must mean by “*Word*” only the “*message,*” “*idea,*” “*concept,*” or “*thought.*” Such a statement is defective and unscriptural as a doctrine of Bible preservation.

**26. Serious Distortion #26.** It is a serious distortion concerning Bible preservation to say there should be “*disagreements as to how God has preserved His Word.*” (pp. 44-45) [Dr. Doran, Detroit]. The Scripture is clear that God preserved His **Word** by means of preserving the **Words** of the original writings. There should be no “*disagreements as to how.*” God promised verbal preservation of His **Words**, not merely His “*message,*” “*thought,*” “*idea,*” or “*concept.*” What He promises He fulfills, including this promise.





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## About the Author

The author of this book, Dr. D. A. Waite, received a B.A. (Bachelor of Arts) in classical Greek and Latin from the University of Michigan in 1948, a Th.M. (Master of Theology), with high honors, in New Testament Greek Literature and Exegesis from Dallas Theological Seminary in 1952, an M.A. (Master of Arts) in Speech from Southern Methodist University in 1953, a Th.D. (Doctor of Theology), with honors, in Bible Exposition from Dallas Theological Seminary in 1955, and a Ph.D. in Speech from Purdue University in 1961. He holds both New Jersey and Pennsylvania teacher certificates in Greek and Language Arts.

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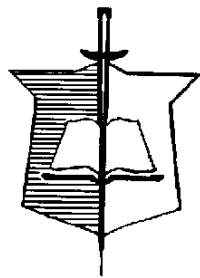
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