

A war is raging. It started before man's creation. It began with Lucifer's desire to exalt himself above God and his subsequent expulsion from heaven. From that time, Satan has done all in his power to thwart God's plan; and the tactic he used in the beginning is the one he has used through all time, even until today. What is that tactic? Attack God's Word.

Satan first attacked the Word with a subtle twist of God's instruction to Adam, causing Eve to question God's Word. "Yea, hath God said...?" Then he perverted God's Word saying, "Ye shall not surely die."

It is this tactic Satan is using now. Many Bibles are available to us today, and most say something different than what God inspired His scribes to write. In fact, there are so many versions, one can choose whichever Bible best suits his beliefs. But if all Bibles are equivalent though they say different things, by what standard will God judge us? Either *all* are wrong or only *one* is right. They cannot all be right. The numerous versions have only served to cause confusion, and God is not the author of confusion. That is how Satan operates.

This is a vital issue. By believing a corrupt Word, Eve brought death to humanity. Since God does not change, believing a corrupt Word today will also bring death.

However, God promised to preserve His Word. Jesus said in Matt. 24:35, "*Heaven and earth shall pass away, but my words shall not pass away.*" God also tells us in Psalm 12:6-7, "*The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.*"

We have a divinely inspired *and* preserved Word. God inspired fallible, frail humans to write His Word, and if God could inspire men to write It, He is more than able to, by His Holy Spirit, inspire men to translate, transcribe and preserve His Word.

So if there is only one standard by which our just and righteous God will judge us, how can we know what that standard is? We must go to the beginning and examine the foundation of today's Bibles.

Two Basic Groups of Text

Modern Bible translations essentially come from two basic groups of text – the Majority Text of Antioch and the Minority Text of Alexandria, Egypt.

The **Majority Text** is a large group of Greek manuscripts in existence before the Minority Text. Produced by men who believed both in the inspiration of the Word, as well as its inerrant preservation, five early Christian churches, including the church at Antioch (Acts 11:26) and the Waldensians used this text, and from it the **Textus Receptus** (the basis for the King James Bible) was compiled.

Ninety-five percent of Greek manuscripts agree with the Textus Receptus as do Bibles transcribed 200 years before the Minority Text. The Textus Receptus was the spark that ignited the Protestant Reformation, and, because of its accepted validity and use by early church fathers and reformers, was the choice of King James translators over the Alexandrian Minority Texts.

The **Minority Text** is a group of texts that agrees with only five percent of known manuscripts. They were produced in Alexandria, Egypt by men influenced by philosophy and the belief that truth is relative, and that, while Scripture is *inspired*, it may not have been *preserved* inerrant.

They subjected the manuscripts to their opinion using a translation method called dynamic equivalence. Dynamic equivalence differs from word-for-word translating (formal equivalence) by translating not precisely what the original author wrote, but what he likely meant. These texts were rejected by early Christians and 16th century reformers who believed they were unfit for translation; yet, every modern Bible translation is based on these Minority Texts.

Two in particular, the Vatican Text and the Sinai Manuscript, have been used though they contradict each other in over 3,000 places.

The **Sinai Manuscript**, discovered in a trash pile at St. Catherine's Monastery by William Tischendorf where monks had studied it for years, attempting to validate it, is an extremely unreliable text. Nearly every page has revisions by ten different men. John Burgeon, examined every available New Testament manuscript, wrote, "On many occasions 10, 20, 30, 40 words are dropped through very carelessness. Letters, words, or even whole sentences are frequently written twice over, or begun and immediately canceled..."

Lawyer Phillip Mauro wrote in his book, *Which Version*, "From these facts, therefore, we deduce: First that the impurity of the Codex Sinaiticus, in every part of it, was fully recognized by those who were best acquainted with it, and that from the very beginning until the time when it was finally cast aside as worthless for any practical purpose."

The **Vatican Text**, found in the Vatican Library in 1481, it was beautiful, on fine vellum, and well-preserved. However, it omits large portions of Scripture including Genesis 1:1 through 46:28, Psalm 106- 138, The Pauline Epistles and the book of Revelation.

John Burgeon states, "The impurity of the text exhibited by these codices is not a question of opinion but fact... In the Gospels alone, Codex B (Vaticanus) leaves out words or whole clauses no less than 1491 times. It bears traces of careless transcriptions on every page..."

This explains its good condition. Though beautiful, it is full of omissions, additions and changes. Early Christians shelved them as corrupt text that should not be read and certainly not used for translation.

Amazingly, these Minority texts are used for nearly every modern English Bible.

King James Bible

For the King James Bible, published in 1611 after seven years of work, the translators used the Textus Receptus, the known, accurate Bible. Fifty-seven spiritual men, mostly from Cambridge, were divided into groups of six. Each group was given a section of the Bible to translate, and, using the Textus Receptus, each individual in that group translated those books by himself using formal equivalence, a word for word translation. When words had to be added to be grammatically correct, they were written in italics to indicate their addition.

When each man's translation was complete, the group would then inspect it before sending the final version to the other companies. Then, all six companies examined it again, making fourteen times the it was translated and analyzed in order to be precise and accurate.

Modern Translations

The KJV was the enduring Bible for over 250 years. Then in 1884, a new bible was published. Two men on the revision committee, Brook Foss Westcott and Fenton John Anthony Hort, fully

embraced the Alexandrian philosophy that there is no perfect Bible. They had a vehement aversion to the KJV, the Antiochian Greek text and the Textus Receptus.

Hort and Westcott compiled their own Greek text from Alexandrian Manuscripts, relying heavily on the Vatican and Sinai texts. Gradually, they slipped it to the committee, though it had never been published and was inferior to the Textus Receptus. Upon completion, the committee claimed this new translation, the Revised Version, to be a revision of the King James Bible. In reality it was an English Alexandrian Bible.

In 1901, the American Standard Version was published, but was rejected by Christianity. It was further revised and republished in 1954 as the Revised Standard Version. The cycle of revision and republication continued with the New American Standard Version of 1960, the New Scofield Version of 1967, the New International Version of 1978, and the New King James Version of 1979.

Every bible published after the King James of 1611 is a product of Alexandrian Philosophy. They were either mostly copied from Alexandrian texts, or they were copied from Antiochian texts but with the Alexandrian thinking that the texts were inspired by God but not inerrant in preservation.

In essence the problem with the new versions of the Bible is that they allow false doctrines to develop. They take away many important instructions, producing doubt and confusion in the Word of God itself. Overall, they have been destructive to the church as a whole. Most of the words in these new bibles do belong to God, but it is the leaven that has been sown in that is dangerous, and the words that have been left out that are so harmful to our maturing in the Christian walk.

Jude 1:3 says, "Ye should earnestly contend for the faith which was once delivered unto the saints." We must be like the Bereans (Acts 17:11), searching the Scriptures to see if these things are true, and I Thess. admonishes us to "Prove all things: hold fast that which is good."

The Textus Receptus was the backbone of the early church fathers. It was used exclusively by the reformers, puritans and pilgrims, and it paved the way for the great revivals throughout England and America. The KJV is complete, accurate, and proven. It is God's Word for us today.

Why is there a battle over which version to use? Why wouldn't there be? Psalm 11:3 asks, "If the foundations be destroyed, what can the righteous do?" What is more foundational than God's Word? Remember, the battle started long before these new translations. Satan perverted God's Word to Eve, and he is doing the same thing today.