

# WHICH TRANSLATION IS GOD'S WORD?- ARTICLE

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## Translation Sources of the Various Bible Versions

The Bible versions controversy is no small debate. Those that are "anti-King-James-Bible" or more "pro-new-Bible-versions" look for every possible way to discredit the King James Bible, such as its use of archaic words, difficult to understand, false statements on revisions which were primarily printing and spelling errors, and that the KJV translation was based on previous English translations that may have had some questionable sources. To answer all their charges would take much time and paper. **For a more in-depth study of this subject, please see the essay located in the Special Studies Library ["Which Translation is God's Word."](#)** Many have done this in a scholarly way and their writings are available to us today.

A researcher can use such "keywords" for an internet search as: King James Bible, Bible Versions, Bible Translations. There are many sources and links to other websites on this subject.

A truly honest heart, in reviewing a ledger of comparisons between the Bible versions, will have to admit that the new versions are a result of the apostasy, intellectualism devoid of divine inspiration with signs of Satanic conspiracy, which is leading to a one-world-religion-bible.

### **As far as King James translation sources:**

The Old Testament for the King James was translated from the "Traditional Masoretic Hebrew manuscript." All new Bible versions use corrupted and abridged Masoretic Texts, known as Kittel's 1937 edition, called Biblia Hebraica and the Stuttgartensia edition, both based on a Leningrad Manuscript (1008 AD) resulting in 20,000 - 30,000 footnote changes.

The Greek text used for the translation of the King James Bible is based on over 5000 manuscripts which are of the Antiochian line. Antioch was where believers were first called Christians. That Greek text is known as the "Textus Receptus," or "Received Text." The history of the "Textus Receptus" is based on these 5000+ manuscripts. Over the years, the Greek text of the New Testament was collated by several different editors. The most famous of these being Erasmus, Beza Stephanus and the Elzevir brothers. It is Beza's edition of 1598 and Stephanus edition of 1550 and 1551 which were used as the primary sources by the King James translators. The Elzevir brothers published three editions after the translation of the 1611 King James translation. They followed closely the work of Beza, who in turn had followed the standard set by Erasmus. In the preface to their edition of 1633, they coined a phrase which was to become so popular as to be retrofitted to texts which preceded it by many years. They stated in Latin "textum ergo habes, nunc ab omnibus receptum . . ." meaning "According to the text now held from the volume received . . ." Thus, the title "Textus Receptus" or "Received Text" was born. So, we see that, even though the name "Textus Receptus" was coined twenty-two years after the Authorized King James Version was translated, it has become synonymous with the true Greek Text originating in Antioch.

At a time when only the Churches of England possessed the Bible in English, King James' desire was that the common people should have the Bible in their native tongue. Thus, in 1603, King James called 54 of history's most learned men together to accomplish this great task. At a time when the leaders of the world wished to keep their subjects in spiritual ignorance, King James offered his subjects the greatest gift that he could give, their own copy of the Word of God in English. We also must recognize Divine Providence. Since the British Empire brought the English language to the whole world, most of the world uses English, to some degree or another. God gave them His Word in English, and that was the King James Bible. As a new king, one of the first things that King James did was to call the Hampton Court Conference in January of 1604 "for the hearing, and for the determining, things pretended to be amiss in the church." Here were assembled bishops, clergymen, and professors, along with four Puritan divines, to consider the complaints of the Puritans. Although Bible revision was not on the agenda, the Puritan president of Corpus Christi College, John Reynolds, "moved his Majesty, that there might be a new translation of the Bible, because those which were allowed in the reigns of Henry the eighth, and Edward the sixth, were corrupt and not answerable to the truth of the Original." The king rejoined that he: "Could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst. I wish some

special pains were taken for uniform translation, which should be done by the best learned men in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly ratified by the Royal authority, to be read in the whole Church and none other." Accordingly, a resolution came forth: "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England in time of divine service."

The next step was the actual selection of the men who were to perform the work. The 54 men chosen were organized into six groups. There were 15 rules for the guidance of the translators. Some are as follows: "The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit." "No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text." "Every particular Man of each company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand." "As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point." "If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work." "These translations to be used when they agree better with the Text than the Bishops Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's Geneva."

The completed work was issued in 1611, the complete title page reading: "THE HOLY BIBLE, Conveying the Old Testament, and the New; Newly Translated out of the Original tongues: & with the former Translations diligently compared and revised, by his Majesties Special Commandment. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majestic. ANO DOM. 1611." The New Testament had a separate title page, the whole of it reading: "THE NEWE Testament of our Lord and Savior JESUS CHRIST. Newly Translated out of the Original Greek: and with the former Translations diligently compared and revised, by his Majesties special Commandment. IMPRINTED at London by Robert Barker, Printer to the Kings most Excellent Majestic. ANNO DOM. 1611 Cum Privilegio." So, the King James Bible was translated from the original languages, Hebrew and Greek, along with consulting all previous English translations.

All new Bible versions are based on a Greek Text compiled by Wescott and Hort, who were heretics and based their Text on about 45 manuscripts that are of the Alexandrian family, which means they came from Egypt. The Scriptures have nothing positive to say about Egypt, in fact it is to the contrary. The Philo School of Theology also called the Alexandrian School, in the second and third century, a source of heresies (Gnosticism, Arianism, and pagan philosophy) which in turn had to be the source of the corrupted texts that came from that area, primarily known as the Vaticanus and Sinaiticus manuscripts. It must be made known that the Roman Catholic Church Bible, the Rheims-Douay Bible, is from this Alexandrian family.

It should also be made known that Roman Catholic Theologians were involved in the translation of the New International Version (NIV). In jest, we sometimes call this the "Nearly Inspired Version" because it is so problematic. Since these are the oldest manuscripts that are extant today, primarily due to the dry, Egyptian climate, the modern apostate scholars accept these as the best source. Modern Bible versions use these corrupted Greek manuscripts which were edited by Wescott and Hort and, in turn, later edited by Nestle-Aland. It is the Nestle-Aland Greek Text that is used in nearly all the seminaries today. As apostasy set in during the end of the First Century Church and provided corrupted manuscripts, so apostasy has set in now during the Last Century Church and is providing corrupted Bible translations.