

A RESPONSE TO DON WAITE'S  
*A CRITICAL ANSWER TO JAMES PRICE'S  
KING JAMES ONLYISM: A NEW SECT*  
(Collingswood, NJ: BFT Press, 2009)

By James D. Price  
(May, 2014)

In 2009, Donald Waite wrote an evaluation of my book *King James Onlyism: A New Sect* (2006) which he titled *A Critical Answer to James Price's King James Onlyism: A New Sect*. In it he attempted to refute much of what I wrote in that book. He selected 225 statements from the book on which he commented, usually in rather redundant verbose terms. Mingled regularly among his comments are 103 redundant commercials for his publications to which he refers his readers for the evidence needed to refute me. Of course, accompanying the commercials are 182 \$ signs. Unfortunately, he rarely supplied his readers with actual examples of the refuting evidence, making it necessary for them to purchase his books before they can validate his arguments. I suppose he expects his readers to just take his word for it. But why then would he write a refutation and seldom provide the evidence? It seems counterproductive for writing the critique in the first place. It essentially amounts to nothing more than saying Price is wrong; I disagree with him.

I have prepared this response in PDF format with Topic markers for easy cross reference. Most headings are Waite's wording, except where he lacked headings and I provided the wording for consistency. Waite's text was acquired by an optical character reader, so there may be a few uncorrected typographic errors; I tried to catch them all. This work has not been copyrighted and may be distributed FREE OF CHARGE; but readers should honor Waite's copyright. For the most part I have retained all of Waite's text except that I didn't retain a few of his lengthy discussions that were irrelevant, not addressing the topic at hand, and needing no response.

The following consists of Waite's numbered statements and comments (except the first) followed by my response in red text.

I call this reply to Price's book, *A CRITICAL ANSWER TO JAMES PRICE'S KING JAMES ONLYISM: A NEW SECT*. I have made comment on 225 of Price's statements in his book in an attempt to answer the many errors, misrepresentations, and serious falsehoods that he has written. I could have written much more, and I am sure that Price could have written much more, but what we have both written, we have written.

The term "critical" should be understood in the sense of *fault-finding* rather in the sense of a *scholarly analysis*, because there is much of the first and little of the second. I acknowledge that I have made some errors, but I regard Waite's multiple use of the terms *misrepresentations* and *serious falsehoods* (24 times) as an unkind attack on my character and integrity—a practice unbecoming a scholar and gentleman.

## 1. Price Wrote A Large Book

STATEMENT #1. (p. iii) This book has an Introduction, seventeen Chapters, and Appendices A through J.

COMMENT #1. This is indeed a large book. It has 16 Roman numeral pages and 658 Arabic pages making a total of 674 pages in all. No one can say that Price has not attempted to write at great length about his point of view, despite the many errors, misrepresentations, and serious falsehoods. Though there are many more things I could say, I have limited myself to only 225 comments about the statements found in this book. We are starting with the Preface.

An irrelevant point. There is no logical connection between the length of a book and the potential presence or absence of errors in it.

## 2. King James Only-A Ruckman Term

STATEMENT #2. (p. xiii) Price wrote: "The King James Only controversy has been raging now for over three decades. I first heard of it in the early 1970s."

COMMENT #2. At the bottom of this page he also uses the term, "King James Only." As Price uses it throughout this book, this is a slanderous term. It is name-calling. I do not believe that I fit the description as it is used in this book. A "King James Only" person is like Peter Ruckman and his followers. Ruckman, and those who follow him, believe that all that a person should have is the King James Bible, no matter what the mother tongue is. He doesn't believe you should have a Spanish or a French translation or any other translation. He doesn't believe you should use the Hebrew, Aramaic, or Greek, but the King James Only.

I was totally unaware that Waite is so sensitive to the use of the term "King James Only." I have used it as a descriptive not a derogatory term. It accurately describes the view of those who regard the King James Version<sup>1</sup> as the "only accurate translation" as he states below. They do not accept any other translation as the word of God. What better term is there? On pages 16-17 of my book I clearly distinguish Waite from Ruckman and never directly associate the two. But in this one point the two agree.

I omitted two of Waite's redundant paragraphs here.

There are many of us who stand for the original and preserved Hebrew, Aramaic and Greek Words that underlie our King James Bible and for the King James Bible as the only accurate translation of these preserved Words. This belief is not a "new sect" or a "sect." By using this term in his title ("King James Only") and throughout his book, Price is smearing and slan-

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<sup>1</sup> I use the term "version" because the word means "translation" in this context, and the King James Version is a translation just like all others. Waite's use of the term "King James Bible" implies something more than a translation. The title page of Scrivener's Greek NT (Waite's *Textus Receptus*) refers to itself as "*The Greek Text Underlying the English Authorized Version of 1611.*" "Version" is the proper term.

dering all of us who stand where we ought to stand on the Bible, implying that we're all followers of the heretical position of Peter Ruckman. I protest strongly!

Here Waite states that "the original and preserved Hebrew, Aramaic and Greek Words . . . underlie our King James Bible." This statement makes the words of the Hebrew, Aramaic, and Greek texts dependent on the English words of the KJV. The logic goes like this: If by definition "the original and preserved Hebrew, Aramaic, and Greek Words" each is the alternative that underlies (means the same) as its corresponding English word in the KJV, then as a consequence the English words in the KJV determine the words of "the original and preserved Hebrew, Aramaic and Greek" texts. No matter how Waite wants to avoid this logical conclusion, the fact is that for him the English words of the KJV determine the words of his *Textus Receptus*—the "original and preserved Hebrew, Aramaic, and Greek" texts.

Waite's Greek *Textus Receptus* is that of F. H. A. Scrivener, who in 1894 took the various printed editions of the Greek NT available to the KJV translators in 1611, and from them selected the Greek words that underlie (means the same as) the corresponding English words in the KJV. That text had no tangible existence before 1894; it was created to match the KJV.

Waite has no extant Hebrew and Aramaic *Textus Receptus* whose words consistently underlie the English words of the KJV. His David Ginsburg edition of the Hebrew Bible does not meet that criterion.

It should be pointed out that James Price is a Critical Text only sect man. He is a Westcott and Hort text only sect man. He is a Nestle/Aland text only sect man. He is a United Bible Societies text only sect man. Price's "sect" is not a "new sect," but a very "old sect." In fact, it is an "old cult:" It was begun by the heretical Gnostics in Alexandria, Egypt. The Gnostics were the ones who changed the Textus Receptus in over 8,000 places to give Price his perverted Greek text. His Gnostic Greek text has at least 356 doctrinal passages which are perversions of the truth.

Sadly, Waite here engages in slanderous associations, none of which is true. I have never endorsed the critical text of Westcott and Hort, or any edition of Nestle and Aland, or the UBS text. On page 204 of my book I state that the Reasoned Eclectic **Method** is probably the best of those available. But accepting a textual-critical **method** is not the same as endorsing a **Text**. The method makes use of all the available textual evidence and employs reasonably good scientific procedures which anyone can use independent of printed editions of text. Further, on pages 202-203 I discuss my own textual research that involves the genealogical relationships of all the available textual witnesses. So it is evident that Waite has not read very carefully and as a result has ignorantly misunderstood and misrepresented me.

### 3. Price Cut His Teeth on the KJB

STATEMENT #3. (page xiii) "In my early days, it never entered my mind that the King James Version needed revision in modern English because I cut my teeth on that edition of the Bible memorizing it from early childhood .... It was not until I began teaching in seminary that I dis-

covered I was investing a worthwhile percentage of my time teaching Elizabethan English in my classes instead of Bible."

COMMENT #3. He "cut his teeth" on the King James Bible, and now he is downing it. Price did not need to "teach Elizabethan English" in his classes. If our *Defined King James Bible* had been around when he was teaching, he could have encouraged his students to get copies of the Defined King James Bible. Whenever his students (or anyone else now) would have read the King James Bible and didn't understand an uncommon word, they would have been able to find that word defined accurately in the footnotes. The King James Bible does not need a "revision in modern English," it is the only accurate translation of the preserved original Hebrew, Aramaic, and Greek Words.

I'm surprised that Waite doesn't understand that the publication of his *Defined King James Bible* is an admission that many of the archaic Elizabethan words in the KJV need explanation. That publication is his way of teaching Elizabethan English.

#### 4. "Fair, Thorough, Honest, Courteous"?

STATEMENT #4. (p. xiv) "I have tried to be fair, thorough, honest, and courteous in the way the matters are treated."

COMMENT #4. As I will be pointing out in this critique, Price is not "fair." He is not "thorough." He is not "honest." Certainly he is not "courteous" in the way he smashes me and others who reliably stand for the King James Bible and the Hebrew, Aramaic, and Greek Words that underlie it. What Price should do is simply to say that there is a battle over the Greek Words underlying the King James Bible, and those underlying most modern versions. Instead of this, Price has instituted a vilification of those of us who have a sound, clear, and honest position on the King James Bible (as mentioned above) by calling us repeatedly "King James Only" and putting us into the same camp as that of Peter Ruckman. This is certainly not "fair, thorough, honest, and courteous." In fact, it is unfair, slipshod, dishonest, discourteous and rude. It will behoove a Christian man of God such as Price to engage in such tactics while at the same time claiming that he has not done so.

Apart from the use of the term "King James Only," I am interested in where Waite thinks I am not fair, thorough, honest, and courteous. I have previously explained my descriptive use of the term "King James Only" as referring to the view that the King James Version is the only accurate translation in contrast to all others; the term does not necessarily imply an endorsement of any of Ruckman's extreme views. But Waite feels free to "smash" me as "unfair, slipshod, dishonest, discourteous, and rude" for telling it as it is.

#### 5. Final Authority-Hebrew/Greek/English?

STATEMENT #5. "... King James Onlyism. The new doctrine declares that the King James Version of the Bible is the providentially preserved Word of God, and is actually. (or essentially) the only and final authority in all matters of faith and practice for the English speaking world today."

COMMENT #5. This is a definition of Ruckmanism. It's a definition of what Peter Ruckman believes. Our sound position on the King James Bible is that "the only and final authority in all matters of faith and practice" is not any translation, but is found in the Words of the preserved Original Words of Hebrew, Aramaic, and Greek. This sound position is not a "new doctrine" but has been in the church from Apostolic times.

I agree with this statement as far as it goes. But Waite adds a new wrinkle: he makes the original words of the Hebrew, Aramaic, and Greek texts dependent on the English words of the KJV. Where has he ever admitted that any English word in his approved KJV edition differs in meaning from its underlying Hebrew, Aramaic, or Greek word? (See my response to Waite's Comment #2)

If Price wants to fight with Peter Ruckman, that is fair game. But to mix Ruckmanism in with our sound position thus misrepresenting us is a deceptive, divisive, and devilish distortion. Price is mixing the Ruckman position and our sound position.

The alleged mixture is in Waite's imagination. The use of the descriptive term "King James Only" was not intended to associate Waite with Ruckman except in their common use of the King James Version only. Wade is redundantly beating a dead horse. I will not respond again to this complaint.

## 6. KJB-Formerly Used Most Often

STATEMENT #6. (p. I) "In my early years ... the King James Version of the Bible was the version used most often in [independent Baptist] churches for studying and memorizing, and by preachers in the pulpit."

COMMENT #6. This is my position. I have been using the King James Bible ever since I was saved in 1944. That doesn't make me a follower of the "King James Onlyism" and a follower of Peter Ruckman. My use of the King James Bible in English doesn't mean that I don't stand for the preserved original Hebrew, Aramaic, and Greek Words that underlie the King James Bible. This is my position.

Me too! So what's your complaint?

## 7. KJV Only Never Heard Of

STATEMENT #7. (p. 1) "The idea that the King James Version was the only Bible one could use was unheard of: "

COMMENT #7. Growing up, as Price was "in the 1930s and 40s," (p. 1), other than the English Revised Version of 1881 and the American Standard Version of 1901, the King James Bible was about the only Bible around in those early days.

So also in the 50s, 60s, and 70s. KJV Onlyism was unheard of in my fundamentalist circles. Alternate translations were used and appreciated.

## 8. Final Authority-Hebrew & Greek

STATEMENT #8. (p. 1) "Everyone in conservative Christian circles understood that the King James Version is one of the many translations of the Hebrew and Greek texts of the Bible, and that the final authority (or faith and doctrine always has been the original Hebrew words written by Moses and the prophets and the original Greek words written by the apostles."

COMMENT #8. That is correct! The Hebrew and Greek words of the Bible are my "final authority for faith and doctrine." However, the King James Bible is not just "one of the many translations of the Hebrew and Greek texts of the Bible." It is the only accurately translated English translation of the proper Hebrew, Aramaic and Greek Words. This is a great distinction.

That is the new wrinkle. This declaration defines Waite as one who holds to the King James Only view.

"There are two things to be made clear: (1) The Hebrew, Aramaic, and Greek Words that Price espouses are not the proper ones. (2) The so-called "many translations" of those improper words used inaccurate translation technique.

It is true that Waite and I differ in our theories of textual criticism and translation, but it evident that he demonstrates little knowledge of what I have written on those subjects. Waite doesn't tell the truth about Price's view of the Biblical text.

In his book, Price repeatedly libels those of us who take a different stance with him (1) on the Hebrew, Aramaic, and Greek Words and (2) on the proper translation techniques to be used with the term "King James Only." In so doing, he equates us with the heretical views of Peter Ruckman. What Price should have done in his book, if he wanted to be honest about it, was either (1) to write a book against the views of Peter Ruckman and his followers or (2) to write a book outlining his disagreement with us on his false critical Bible texts and his false dynamic equivalent methods of Bible translation.

Here he accuses me of libel without documentation and continues to beat the dead horse. In fact, I have yet to see any of his complaints documented.

## 9. Critical-Text-Men Machen & Wilson

STATEMENT #9. (p. 2) "My professors had studied under such great fundamental scholars as G. Gresham Machen and Robert Dick Wilson. My Greek professors taught directly from the Greek New Testament."

COMMENT #9. This explains why Price has accepted as true and faithful the Gnostic manuscripts of Vatican and Sinai. Though indeed "Machen" and "Wilson" were "great fundamental scholars," they never saw the light about the Gnostic perversions but rejected the Traditional



Received Greek Words as corruptions rather than seeing their own critical Greek texts as the true corruptions. It is strange that such "fundamental scholars" followed the Gnostic Greek text originally propounded by the anti-fundamental and heretical scholars, Bishop Brooke Foss Westcott (1825-1903) and Professor Fenton John Anthony Hort (1828-1892). This perverted text is now available with few alterations as either the Nestle/Aland text or the United Bible Societies text. Price studied under teachers who espoused false Gnostic Greek texts and never changed his views. I studied under the same false Gnostic Greek text and after about 20 years, I found the truth and rejected those false texts.

It is just as possible that these theological giants recognized the validity of a sound textual methodology, and the folly of adopting tradition as a textual authority. I'm curious why Waite repeatedly (91 times) makes derogatory references to Gnostic perversion of the text without documentation. What is the evidence?

#### **10. RV, ASV, & RSV Not "Acceptable"**

STATEMENT #10. (p.2) "The rejection was of theological liberal bias of the RSV, not to textual issues or a sudden need to have a final authority in English. Pastors continued to refer to the Greek and Hebrew, the RV and the ASV and other acceptable modern versions."

COMMENT #10. Here Price smears those of us who oppose his love of the Gnostic Greek texts and the inaccurate versions based "upon them us though we have a "final authority in English." Despite my use and defense of the King James Bible, my "final authority" cannot be "English" and must not be English, Spanish, French, Russian, Chinese, or any other translation. It must be the preserved original Hebrew, Aramaic, and Greek Words. I believe those Words are those underlying the King James Bible.

I have no idea what he regards as a "smear" in this statement! There are some now who have a final authority in English, but not in the earlier years. The context of the statement was the early days before the birth of the King James Only controversy. I was talking about the fact that most Fundamental pastors, evangelists, and Bible teachers used the RV and the ASV at that time, but not the RSV.

As far as saying that the "RV and the ASV" are "acceptable modern versions," I could not disagree more. The "RV" refers to the English Revised Version (ERV) of 1881, commonly referred to as the "RV." The "ASV" refers to the American Standard Version (ASV) of 1902. It was the USA version of the English Revised Version (ERV) of 1881. These versions are not acceptable to me. They are acceptable to Price for two reasons: (1) He believes in the false Gnostic Greek text of Westcott and Hort (also known as Nestle/Aland or United Bible Societies). I dispute these texts. These are the texts underlying both the "RV and the ASV." (2) He agrees with the dynamic equivalence translation technique that has been, of a greater or lesser degree, in both the "RV and the ASV." I dispute this translation technique.

Whether Waite or I regard the RV and the ASV as acceptable is irrelevant to the context. The context was that these versions were acceptable in early days before the birth of the King James controversy.

## 11. Final Authority in English

STATEMENT #11. (pp.2-3) "Henry C. Thiessen quoted from the RV and the ASV. Augustus H Strong, Emery H Bancroft, William Evans and other conservative theologians did the same. "

COMMENT #11. Just because "Henry C. Thiessen quoted from the RV and the ASV" and these other "conservative theologians" did so, does this make these versions correct? Not at all. They are all mistaken as to this matter of Bibliology as is Price and as I was from around 1952 to 1972. The Revised Standard Version (RV) of 1881 and the American Standard Version (ASV) are based on a New Testament Gnostic Greek text that differs with that of the King James Bible in at least 8,000 words [See 8,000 Differences Between the Critical Text and the Traditional Text by Dr. Jack Moorman (BFT #3084 for a gift of \$20.00 + \$5.00 S&H)]. These altered words include doctrinal errors in at least 356 doctrinal passages [See Early MSS, Church Fathers, & the Authorized Version by Dr. Jack Moorman (BFT #3230 @\$20.00 + \$5.00 S&H.)]

Of course! No such claim was made. But that is not the subject of discussion. The point of the discussion was the prominent Fundamental theologians accepted the RV and ASV before the birth of the King James controversy. Waite is so nonresponsive to the historical context of this discussion that I wonder whether he has really read my book or has just looked for random things to criticize. It would be nice see some evidence instead of a commercial.

## 12. KJV--Not Only Acceptable Version?

STATEMENT #12. (p. 3) Price mentioned that in the 1960's he was a member of a "GARBC church in Haddon Heights. New Jersey." In that church, he said: "There was not the slightest hint that anyone thought that the King James Version was the only acceptable Bible to use."

COMMENT #12. What Price does not say about his Haddon Heights Baptist Church, where he was a member, is that in the 60's there was no other Bible preached from or used except the King James Bible. The same was true when Mrs. Waite and I were members in the same church in the 80's and 90's. For over 100 years, the King James Bible was preached in that church. When that church stopped using that Bible, we left the membership. With the record of using the King James Bible, I would imagine that, in practice at least, that church really did believe that the King James Bible was indeed the only acceptable Bible to use. So we would have to disagree with Price in this statement as well.

Waite is speculating. I heard the pastor and guest speakers use and speak favorably of alternate versions. Likewise, the pastor and deacons knew of my position on texts and versions and had no problem with me serving as a teacher and deacon there from time to time.

## 13. Price's Ruckman Smear

STATEMENT #13. (p.4) "It was not until the early 1970's, after I began to teach, that I first heard of the King James Only idea. I could not believe that anyone would advocate such a



teaching. The first mention of the new doctrine came from a student of Peter Ruckman, and then from his own writings.'

COMMENT #13. This term describes "Peter Ruckman" and only "Peter Ruckman" and his followers. Price should have used it only in that way rather than trying to smash those of us who disagree with this Ruckman position yet use and defend the King James Bible and its underlying Hebrew, Aramaic, and Greek Words. By its very definition, "King James Only means "only" the King James, and nothing else. Ruckman does not believe the Bible should be in Spanish, English, Russian, French or any other language. Peter Ruckman believes that "only" the King James English is the Bible. He believes the heresy that it was given by direct revelation from God.

I did not "smear" Ruckman. I merely indicated that I first learned of the controversy from him. I said nothing of other views although I quickly learned of the spectrum of opinions on the subject. If on the other hand, Waite asserts that the statement is a smear of him, he is again beating the dead horse.

On a telecast program hosted by John Ankerberg, one of Peter Ruckman's associates, Samuel Gipp, was asked what would a Russian do if he wanted to read God's Word. Samuel Gipp responded that the Russian would have to learn English and read the King James Bible. That is an erroneous position. Price falsely implies that Edward Hills, Jasper James Ray and David Otis Fuller were proponents of this Peter Ruckman heresy. Price is to be strongly reprovved for these untruths. He should be more careful with the truth rather than slander these men in this way to attempt to allege that Hills, Ray, and Fuller hold to the "King James Only" position of Peter Ruckman.

On pages 16-17 I clearly distinguished these men from Ruckman. Another blow to the horse! I omitted one irrelevant paragraph.

#### **14. Which Greek and Hebrew Texts?**

STATEMENT #14. (p.5) "However, a study of history reveals the roots of fundamentalism rests in the authority of the Greek and Hebrew texts of the Bible, not in an English translation."

COMMENT #14. I would agree that "the authority of the Greek and Hebrew texts of the Bible" is the foundation of "fundamentalism." But the point of my disagreement with Price is the location of the "Greek and Hebrew texts." Price holds to a mixed Hebrew text and the Gnostic critical Greek text either of Westcott and Hort, Nestle/Aland, or United Bible Societies. I and others like me hold to the Hebrew, Aramaic, and Greek Words that underlie the King James Bible.

That is, the words of Waite's "original and preserved Hebrew, Aramaic, and Greek texts are determined by the English words in his approved KJV edition. Waite doesn't know my position and doesn't tell the truth about it..

## 15. Original Languages Authoritative for Baptists.

STATEMENT #15. (p. 5) Price's heading reads: "Original Languages Authoritative for Baptists."

COMMENT #15. My questions is which "original languages" were "authoritative"? For the Old Testament, it was the pure Traditional Masoretic Hebrew Words, not Price's mixed Old Testament text with words other than the Traditional Hebrew Words only. For the New Testament it was the *Textus Receptus* underlying the King James Bible, not Price's Gnostic Greek texts of Westcott and Hort, Nestle/Aland, or United Bible Societies.

Waite is speculating and pontificating. None of the Baptist confessions defined the explicit identity of the texts. I have no idea how he thinks I arrived at a Mixed Hebrew text. I am satisfied with the "Traditional Masoretic Text" (Bomberg's second edition). The Hebrew text underlying the English words of the KJV is mixed, not following the Traditional Masoretic Text. In fact, an edition of that text does not exist. It certainly is not David Ginsburg's text!

## 16. Dean Burgon's TR/KJB Defense

STATEMENT #16. (p. 12) Speaking of Dean John William Burgon (1813-1888), Price wrote: "Burgon was not a defender of the *Textus Receptus* that underlies the KJV but of the Byzantine Text which he referred to as the Traditional Text."

COMMENT #16. That is a falsehood that many have perpetuated in this New Testament textual debate. Dean Burgon strongly defended the Authorized Version (KJB) and the text that underlies it. It is true that he said there were a few changes here or there that might be made, but he also made it very clear that before any changes are made to the Authorized Version (KJB) English there should be a complete and thorough analysis of all the evidence to be found in the Greek manuscripts. To get straightened out on how Dean Burgon would totally disagree with the so-called "Byzantine Text" of the so-called "Majority Text," Price should get a copy of my small paperback book entitled *Burgon's Warning on Revision* (BFT #804 @ \$7.00 + \$4.00 S&H). In that booklet, I have quoted from Dean Burgon's *Revision Revised* BFT #611 @ \$25.00 + \$5.00 S&H).

Here are two quotes from Dean Burgon about the *Textus Receptus*. Notice that, despite the fact that he feels that it requires Revision in respect of many of its lesser details, he exalts this text both as to its reliability and its age. Both these quotations come from Burgon's *Revision Revised*, page 269:

XIII. The one great Fact, which especially troubles him and his joint Editor, -(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." (Dean John W. Burgon, *The Revision Revised*, p, 269).

From this quotation, you can see that Burgon included the "Received" Text as another name for the "Traditional Greek Text." Price is in error when he falsely claimed that Dean Burgon talked about "the Byzantine Text which he referred to as the Traditional Text." In all 549 pages of Burgon's *Revision Revised*, he never once used the term, "Byzantine" Nor did Burgon use that term in the 384 pages of his *Traditional Text*. Nor did Burgon use that term in the 400 pages of his *Last Twelve Verses of Mark*. Nor did Burgon use that term in his 302 pages of his *Causes of Corruption*. Nor did Burgon use that term in his 624 pages of his *Inspiration and Interpretation*. In other words, in a total of Dean Burgon's 2,259 pages of his five major works on the New Testament Greek Text, he never once used the term "Byzantine" which is what Price used as the same as the "Byzantine Text." I suggest that Price should get a copy of all five of these books which our Dean Burgon Society has reprinted and are available either from [www.DeanBurgonSociety.org](http://www.DeanBurgonSociety.org) or from [www.BibleForToday.org](http://www.BibleForToday.org) and study every word of Dean Burgon's major works and stop putting words in his mouth which he never used.

Admittedly I erroneously misused the term "Byzantine" here and elsewhere with respect to Burgon's view, but with no intent to misrepresent him. I discuss Burgon in detail in my Chapter 11 (pp. 223-235) where I associate him with the Majority Text because in his textual critical principles (which he calls the "Notes of Truth") he grants priority to variant readings that have dominant numerical superiority. But the significant point in my statement # 16 is not the label attached to his view but the fact that his textual principles do not support Waite's *Textus Receptus* underlying the English words of the KJV. Oh me! Another commercial!

On this same page, Burgon said the following in support of the "*Textus Receptus*" as it stands: "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. Obtained from a variety of sources, this Text proves to be essentially the same in all. That it requires Revision in respect to 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. (*Revision Revised*, p. 269)

Here Waite acknowledged that Burgon noted **many** places where the TR should be corrected. So Burgon was not a defender of the *Textus Receptus* that underlies the KJV. Burgon created his own well-defined textual-critical method which he used for identifying what he regarded as the autographic readings. Many of his choices differed from those in Waite's TR. If he had lived long enough, he would have reconstructed a TR (critical text) considerably different than Waite's TR. Burgon had a methodology; Waite has none. Burgon proposed changes; Waite admits none. As someone else has said, if Burgon were alive today he would not be a member of Waite's Dean Burgon Society.

I omit the lengthy remainder of Waite's comment here as irrelevant to the point at hand.

## 17. Burgon Not A KJB-Only Ruckmanite

STATEMENT #17. (p. 12) "Technically it is true that Cloud listed Burgon among those who opposed the Revised Standard Version, but he never clearly distinguishes Burgon's Traditional Text from the *Textus Receptus* and he leaves the readers the impression that Burgon supports a King James Only view."

COMMENT #17. Regarding Dean Burgon's identification of the "Received" text with the "Traditional Greek Text," as I have quoted above, he wrote "call it the-'Received.' or the Traditional Greek Text. or whatever other name you please" (Dean Burgon, *The Revision Revised*, p. 269). Here again, in quoting Cloud, Price identifies his "King James Only" smear term with the Peter Ruckman position. Though Dean Burgon stood firmly for the King James Bible, it is totally false to assume for one moment that he was a "Ruckmanite/King James Only" as Price has used this term in referring to Cloud's statement. This is a terrible slander by Price on those of us who stand, as Dean Burgon did, for the King James Bible and the underlying Hebrew, Aramaic, and Greek Words.

Another blow to the dead horse. Burgon also said: 'The Traditional Text must be found, not in mere transcript, but in laborious **revision** of the *Received Text*.' (The Causes of the Corruption of the Traditional Text of the Holy Gospels, p. 1). Clearly Burgon's *Received Text* is not Waite's *Textus Receptus*.

## 18. I Hold To Words Underlying the KJB

STATEMENT #18. (p. 16) Price has the following heading: "Some insist on the *Textus Receptus* underlying the King James Version," Then he wrote: "Some Christians use only the King James Version for the reasons listed above, but also because it was translated from a particular form of the *Textus Receptus*--the Hebrew and Greek words behind the English words of the King James Version."

COMMENT #18. For many years, Price and other of his friends who use the Gnostic critical Greek text (of either Westcott and Hort, Nestle/Aland, or United Bible Societies) have made fun of *Textus Receptus* people. They asked these people which of the many *Textus Receptus* Greek texts they follow, because there are many going by that name. To make it easier on these detractors, I, and others, have showed them the exact *Textus Receptus* that I hold to be the original preserved Greek New Testament Words. The *Textus Receptus* that I am holding to consists of the Words "underlying the King James Version." The same goes for the Old Testament Hebrew and Aramaic Words. They are those Words "behind the English words of the King James Version." This is simply a needed definition of terms so Price and others know exactly what we are talking about.

OK. He has misrepresented me again. But what in my above statement is erroneous, misrepresenting, or a falsehood, as he claims to be doing?

## 19. Price's False Ruckmanite Smear

STATEMENT #19. (p. 17) Price wrote: I include Hills, Ray, Fuller, Waite, Cloud and their followers in this category .... Therefore it is the English words that determine the Hebrew and Greek text, not the Hebrew and Greek words that determine the English text. Consequently, I see no practical difference between this view and that of Peter Ruckman who openly declares that the King James English corrects the Hebrew and Greek."

COMMENT #19. Price's twisting of truth and slander is clearly seen here. He sees "no practical difference between this view and that of Peter Ruckman who openly declares that the King James English corrects the Hebrew and Greek." It is certainly not true that "English words" are those that "determine the Hebrew and Greek text." Price is saying that the King James Bible translators "back-translated" their selected English words into the Hebrew, Aramaic, and Greek languages. This stupidity and ignorance of the facts and logic is unbecoming from such a well-trained and intelligent gentleman and scholar. The plain fact is that the King James Bible translators had Traditional Hebrew, Aramaic, and Greek Words before them that they translated into English. As far as identifying me and the four other men with the heretical teachings of Peter Ruckman "who openly declares that the King James English corrects the Hebrew and Greek." I challenge Price to produce 1 single quotation from me or any of the other four men to the effect "that the King James English corrects the Hebrew and Greek." Price cannot do this because such quotations do not exist. As a Christian gentleman, he should immediately write an apology to me and the other four men for this demeaning falsehood.

I didn't twist the truth, I told the truth. **Truth:** For Waite and his textual colleagues, "it is the English words that determine the Hebrew and Greek text." That is the only possible logical understanding of their statement "the original and preserved Hebrew, Aramaic and Greek Words that underlie our King James Bible." I have never anywhere said that the KJV translators back-translated anything. Waite has twisted my words and falsely slandered me as stupid and ignorant—an apology is in order! **Fact:** the KJV translators had several differing editions of Greek NT before them; when the wording of the editions differed, they selected the alternate reading that they determined to be the best according their own textual critical principles (currently unknown), and translated the selected words accordingly. **Fact:** the Greek words the KJV translators selected to translate were never assembled into an authoritative printed edition, so their text remained unavailable for consultation. **Fact:** in 1894, F. H. A. Scrivener took the various editions of the Greek NT available to the 1611 KJV translators, and from these editions he selected the Greek words that best translated to the English word in his edition of the KJV (currently unknown); he placed these words (selected on the basis of the English words in his KJV) into a new edition of the Greek NT, published by Cambridge University Press in 1894 and 1902; currently distributed by the Trinitarian Bible Society. Waite and his textual colleagues regard this new edition of the Greek NT as their *Textus Receptus*. **Unavoidable Conclusion:** the Greek words of Waite's *Textus Receptus* are dependent on the English words of the KJV.

I did not say that Waite believes that "the King James English corrects the Hebrew and Greek." I said that **for all practical purposes** his view of the authority of the English words in the KJV is the same as the view of Ruckman. The views are not the same but have the same consequences: the English determines the Greek text—Waite initially, and Ruckman subse-

quently. I hesitate to think that Waite has not heretofore understood the logical consequences of his view; but now that I have carefully explained it (again) he may want thank me and apologize.

## 20. Price's Definition of King James Only

STATEMENT #20. (p. 18) "Finally in these last days English has become the international language, consequently God providentially guided a translation of the Bible into English--the King James Version of 1611. Today this Bible is the inspired, infallible, inerrant Word of God preserved for the English-speaking world."

COMMENT #20. This is Price's definition of King James Only. I do not use the words "inspired, infallible, inerrant." Many of the others of us who stand responsibly for the King James Bible do not use these three words for a "translation," even the King James Bible, but many do. These words are rightly applied only for the original and preserved Hebrew, Aramaic, and Greek Words underlying the King James Bible. I think it is Ruckmanite heresy to believe that in 1611 God "breathed out" or "inspired" the words of the King James Bible. This action by God occurred only once and that was when He "breathed out" the original Hebrew, Aramaic, and Greek Words. It was never repeated by God. It does not take place in any translation. To say that it does is what I term as a heresy. This is the heresy of Peter Ruckman who believes that God "breathed out" or "inspired" the King James Bible as a "revelation from God" rather than a translation by sinful men.

As far as the words "infallible" and "inerrant," I cannot use these absolute terms for the King James Bible or any translation by men. To say that the King James Bible is "infallible and inerrant," I would have to use these words for the erroneous and false Apocrypha which the King James Bible translators foolishly included in their 1611 edition. This was a terrible disgrace for the King James translators to put in that heretical section into the 1611 translation of the Bible. Many of the early editions of the King James Bible were loaded with printing errors, some of which were Quite serious and even wicked.

Surely Waite noticed that I didn't apply this view to him and his colleagues. I discussed his view and listed his name in the previous section.

STATEMENT #21. (p. 18) "The last two views above are what I regard as radical King James Onlyism."

COMMENT #21. The "last two views" he refers to are as follows: (1) "Some insist on the Textus Receptus underling the King James Version," and (2) "Some insist on the King James Version only." Though the last position is Ruckmanism, the position before that is my position and many others who hold to the original and preserved Hebrew, Aramaic, and Greek Words underlying the King James Bible as the foundation of Bible truth. What Price has just said is a vicious slander on my position, tying me into "Ruckmanism/King James Onlyism" which is totally false.



I'm sorry that Waite cannot perceive that I have carefully distinguished his view from that of Ruckman. But I cannot help the fact that Waite chose a view residing next door to that of Ruckman. Inevitably the smoke of Ruckman's fireplace will blow into Waite's nostrils.

## 22. Text Not Preserved by "Bibles"

STATEMENT #22. (p. 19) "The important doctrine of textual preservation is discussed in Chapter 7, describing the various proposed theories of how the Biblical text has been preserved down through history. I conclude that the text has been preserved in the consensus of the Bibles that have survived from antiquity .... "

COMMENT #22. This is a pitiful definition of "textual preservation" and Price should know better. Bible preservation consists of the preservation of the original Hebrew, Aramaic, and Greek Words and certainly not in the "consensus of the Bibles that have survived." It is his false emphasis on "translations" for "textual preservation" rather than on the preserved original Hebrew, Aramaic, and Greek Words.

I'm sorry that Waite has so much trouble understanding what I write. I thought it would be self-evident that the ancient Hebrew manuscripts and the ancient Greek manuscripts were Bibles. What ancient Bible manuscripts were not Bibles? If God didn't preserve the original texts of Scripture through Bibles, how did He?

## 23. Eight Modern English Versions

STATEMENT #23. (p. 20) Price is now talking about comparing "eight modern English versions" with the King James Version. It includes "Their teachings on seven of the cardinal doctrines of Evangelical Fundamental theology. (1) the Deity of Christ. (2) the virgin birth of Christ. (3) The atonement by the blood of Christ. (4) justification by faith. (5) the bodily resurrection of Christ. (6) the second coming of Christ, and (7) the doctrine of salvation."

COMMENT #23. Price is implying that these "eight modern English versions" (based as they are on the false Gnostic-contaminated Nestle/Aland 26th edition) are doctrinally sound. This is absolutely false. Dr. Jack Moorman has written an excellent book called, *Early Manuscripts, Church Fathers, and the Authorized Version*. It is BFT #3230 @ \$20.00 + \$5.00 S&H. On pages 119-312, Dr. Moorman identifies over 356 doctrinal passages where the New International Version (NIV), by following their Gnostic-contaminated Critical Texts, has erred from sound doctrine.

This really boils down to Waite's sole reliance on the wording of the KJV. If the words of a modern version differ from those of the KJV, it is doctrinally unsound, even the NKJV that was translated from Waite's TR! Waite is right, I do state that with regard to the seven cardinal doctrine "Except for the New World Translation of the Jehovah's Witnesses, the versions are found to support the seven doctrines and not to deny any of them." Waite chose to omit this part of the statement. A denial consists of a statement like "Jesus Christ is not God."

## 24. Price's Denial of Doctrinal Change

STATEMENT #24. (p.20) Price is talking about various original language texts when they might differ. "In any case, the alternatives do not affect the overall teaching of Biblical truth and doctrine."

COMMENT #24. This is false. He is bearing false witness against the truth. He is saying that in all of these "eight modern English versions" which are based on the Gnostic Critical Text (which he himself favors) "do not affect the overall teaching of Biblical truth and doctrine." As I mentioned in COMMENT #23 above, the "overall teaching of Biblical truth and doctrine" is affected in "over 356 doctrinal passages." Each one of these 356 doctrines are detailed in Dr. Jack Moorman's book, *Early Manuscripts, Church Fathers, and the Authorized Version*, pages 119-312. It is BFT #3230 @ \$20.00 + \$5.00 S&H. When Price wrote that "the alternatives do not affect the overall teaching of Biblical truth and doctrine." it is a blatant falsehood.

The statement is about the **overall** teaching of a particular modern version with respect to Biblical truth and doctrine, not the wording of individual isolated passages. Doctrine does not rise or fall on the witness of isolated passages but on the consensus of all the related passages. Waite refers to 356 isolated passages, and sadly again with commercials and no evidence. Waite seems unable to respond to context.

## 25. False Date of Septuagint (LXX)

STATEMENT #25. (pp.21-22) Price's chapter title is "Early English Versions were Incomplete Until Wycliffe." Price wrote: "In the meanwhile, a large colony of Jews had settled in Alexandria, Egypt and adopted the Greek language. About the second or third Century B.C., they translated the Hebrew Bible into the Greek to accommodate their worship in the Synagogue. This Greek translation of the Old Testament became known as the Septuagint."

COMMENT #25. Neither Price nor any other person has solid documentary and irrefutable evidence that "they translated the Hebrew Bible into the Greek." the entire Bible from Genesis to Malachi, in the "second or third Century B.C.," or any other century B.C. Though there are a few books, that can be proved to be B. C., no man on earth can produce a B.C. copy of the entire Old Testament in Greek. Yes, he can produce a few books that were in Greek B.C., but not the entire Old Testament. If Price can produce a copy of this, let him call me up at 856-854-4747 and invite me at a satisfactory time and place for me to come over and see it. I'll bring my video camera and tape recorder to record the entire meeting. If he cannot produce it, he (and his entire group of Fundamental friends) should stop saying this. This so-called Septuagint was produced in Greek from Genesis through Malachi in the time of Origen (c. 185 to 254). It is the 5th column of Origen's six-column Hexapla.

I'm really baffled. I have no idea why an advocate of the *Textus Receptus* would so vociferously deny the existence of a third-century BC Greek translation of the Hebrew Bible, and in such an illogical manner. What possible detrimental effect could the existence of an early Greek translation of the OT have on his doctrine of preservation? I suppose he would also vociferously deny the existence of a complete clay pot if he found only an isolated potsherd, or

that he would deny the existence of a complete manuscript if only a fragment currently exists, or he would deny the existence of ancient person if only a skull survived.

Ernst Würthwein, an authority on the text of the OT, stated: "We noted that the Letter of Aristeas places the origin of the [LXX] Pentateuch version in the first half of the third century B. C. In this it may very well be correct. . . . The prologue to the Wisdom of Jesus ben Sirach (Ecclesiasticus) (ca. 116 B. C.) refers to a Greek version of the Law and also of 'the Prophets and the other books.'" [*The Text of the Old Testament* (1973), p. 51] Thus Jesus ben Sirach had a complete copy of the LXX in the second century B. C.

Emanuel Tov, an eminent textual scholar, wrote: "Numerous sources contain [the LXX], either complete or in part, varying in date from the 2<sup>nd</sup> century BCE until the late Middle Ages." [*Textual Criticism of the Hebrew Bible* (2012), p. 132]. He further wrote: "Early papyrus and leather texts, including both scrolls and codices dating from the 2<sup>nd</sup> century BCE onwards, were discovered in the Judean Desert and Egypt." (p. 132). A few of the early witnesses follow:

4QLXXLev<sup>a</sup> (1<sup>st</sup> century BC)

4QpapLXXLevb (1<sup>st</sup> century BC)

4QLXXNum (1<sup>st</sup> century BC?)

Origen's Hexapla (c. AD 250) was a six parallel column display of important Biblical text extant in his day. The columns contained: (1) the Hebrew OT, (2) the Hebrew text transliterated into Greek characters, (3) Aquila's Greek translation, (4) Symmachus' Greek translation, (5) the LXX translation [edited by Origen], and (6) Theodotian's Greek translation. Origen was not the translator of the LXX, but its editor. The existence of the Hexapla is evidence that at least four Greek translations of the Hebrew already existed in Origen's day.

## 26. The KJB Translators' Ability

STATEMENT #26. (p. 72). Under the caption of "The Qualifications of the Translators, "Price wrote:" Undoubtedly, the men selected as translators were highly qualified for the work Some King James Only advocates have gone so far as to claim that there has never been such a highly qualified group of translators either before or since. "

COMMENT #26. Though I am not one of Price's "King James Only" Ruckmanite people, I agree that "there has never been such a highly qualified group of translators either before or since" the time of the King James translators. To have Price think that he (though with high qualifications) and his cohorts have anywhere near the qualifications of these men is totally erroneous and even egomaniacal. Price can't hold a candle to Hebraists on the translation team of the King James Bible. In my book, *Defending the King James Bible* (BFT #1594 @ \$12.00 + \$5.00 S&H), the entire third chapter deals with the superior linguistics of the King James Bible translators. This is one of the reasons why the King James Bible is a superior English translation.

I have never claimed, (or even thought) that I am more qualified than the KJV translators, but to suppose that an equally competent group of scholars could not have been assembled either before or after 1611 implies some form of providential intervention, and makes a universal claim that cannot be logically defended. Not all KJV translators were of equal skill. Gusta-

vus Paine wrote of KJV translator John Overall: "Why Overall was placed in the Hebrew group at Westminster is unclear, for he knew little of that language, being in the main a Latin scholar." (*The Men Behind the King James Version*, p. 32).

## 27. Details of KJB Translators' Abilities

STATEMENT #27. (p.76) "Thus, while the academic skills of the KJV translators may be admired for their great achievements, there is no reason to suppose that they were, on the whole, more highly qualified than those who preceded or followed them. Every generation has its exceptional linguists and theologians, and every generation builds on the foundation left by their predecessors."

COMMENT #27. For Price to say "there is no reason to suppose that there were, on the whole, more highly qualified than those who preceded or followed them" is tremendously false. He is trying to push himself and his friends who are "Critical Text Onlyists" as being higher scholars than the King James Bible translators.

See my response under Comment #26 above. I omitted the commercial and his lengthy praise of the KJV translators as irrelevant to the discussion; their qualifications have already acknowledged and no one has boasted superior qualifications.

## 28. Some Greek Typos

STATEMENT #28. (p.76) "... translating the Greek word (episkopos) as bishop rather than overseer, in their transliterating the Greek word (baptizo) as baptize rather than translating it as immerse, and so forth."

COMMENT #28. The Greek words for "bishop" and for "baptize" were misprinted in the book. This is no doubt a mistake in the printing of the book that was not checked well enough. It is a minor point and is understandable how this has slipped through the editors.

These unfortunate printing defects are acknowledged and hopefully forgiven graciously.

## 29. Translators' Theological Views

STATEMENT #29. (p. 78) "It seems strange then to read of present-day Evangelicals and Fundamentalists who praise the theological views and spiritual discernment of the KJV translators as somehow being superior of that of any translator today."

COMMENT #29. In the previous COMMENT #27, I have presented some of the superior linguistic qualifications of the King James Bible translators, BUT I HAVE NEVER SAID that their "theological views and spiritual discernment" are "superior to that of any translator today." I am an independent Baptist who follows the Bible in all matters of doctrine. I am by no means in accord with many of the "theological views" of the Church of England to which the King James Bible translators belonged. I have no knowledge of their "spiritual discernment," either good or bad.

OK, then that statement doesn't apply to you. The book wasn't written just about you. But here are your words taken from your comment #223: "The King James Bible which is superior in four areas: superior texts, superior translators, superior in translation technique, and superior theology."

### 30. Translators' Piety and Character

STATEMENT #30. (p.78). "Some advocates of the King James Only view venerate the piety and godly character of the King James translators as being far superior to that of the translators of modern versions."

COMMENT #30. I don't talk about or "venerate the piety and godly character" of the King James translators. Though I don't question either their "piety" or "godly character," I talk about the most important skill--their ability, as translators, to translate.

OK, then that statement doesn't apply to you. The book wasn't written just about you.

### 31. KJB Not A "Revision"

STATEMENT #31. (p.82) "The King James Version was a revision of the Bishops' Bible, not a new translation."

COMMENT #31. I don't agree with that at all. The translators were divided into six companies. In each of these three companies, there was an Old Testament and a New Testament section. They met in three different cities in England to put out this new translation. Though they compared the Bishops' Bible, the Great Bible, the Geneva Bible, the Tyndale Bible, and the other Bibles then available, it does not qualify as being merely a "revision." This was a translation from the original Hebrew, Aramaic, and Greek languages. They called it a "translation." They agree here and there with some other version, but I believe it must still be called a "translation," not a "revision."

The very first instruction given to the translators by King James was: "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." [H. W. Hoare, *Our English Bible*. (London: John Murray, 1911) pp. 252ff]. What can be a better definition of a revision than that?

### 32. The Apocrypha in the KJB

STATEMENT #32. (p. 83) Price's heading here is "The First Printing Was in 1611." Under this heading, he wrote: "Like its predecessor, the 1611 version included the Apocrypha between the Old and New Testaments. But unlike its predecessors that clearly stated the Apocrypha Books were not part of the Canon of Scripture, the 1611 version contained no comments about the canonicity of the Apocrypha, thus leaving the question open:"

COMMENT #32. I side with the Puritans on this issue and wish that the Apocrypha books had never been included in the King James Bible. However, Article VI of the 39 Articles of the Church of England does not list the Apocrypha Books as a part of the Canonical Books of Scripture. Despite this, the King James Bible translators were definitely to be faulted in including the Apocrypha in the 1611 edition. At least they put them between Malachi and Matthew rather than to intersperse them within the canonical books as the Roman Catholic and other versions have done.

OK. So why bring up the issue?

### 33. King James Only Smear Again

STATEMENT #33. (p. 84) "The Anglican and the Episcopal Churches, as well as the English speaking Greek Orthodox Churches, use the Authorized Version containing the Apocrypha. Supporters of the King James Only view tend to ignore the fact that the Apocrypha is an official part of the Authorized Version."

COMMENT #33. As I have said before in this book, I am NOT one of the "supporters of the King James Only view." That is why I must insist that Price has done me, and others who believe as I do, a gigantic disservice by throwing us into the "King James Only" false position. Since the Apocrypha is filled with doctrinal and other errors, it is nonsensical to maintain, as do the Peter Ruckman followers, that the King James Bibles was "God-breathed," or "inspired by God," or "inspired." That makes God the Author of evil.

Another blow to the dead dog!

### 34. Quoting Apostate Luther Weigle

STATEMENT #34. (p. 84) Price quotes apostate Luther Weigle without warning his readers of his apostasy. Price quoted: "For eighty years after its publication in 1611, the King James version endured bitter attacks. It was denounced as theologically unsound ... "

COMMENT #34. Weigle is talking about the Geneva Bible and bashing the King James Bible. Price is using this apostate to condemn the King James Bible. I think he could get enough of his Fundamental Bible believing friends to support his arguments against that Bible rather than to stoop to using an avowed apostate, especially without warning his readers of the apostasy of Luther Weigle.

Weigle was stating historical facts, not discussing theological issues. What did he say that was factually and historically wrong?

### 35. KJB Departures From 1611 Edition

STATEMENT #35. (p. 91) This is from Price's Chapter 5 entitled: "The King James Version was Revised Several Times." Price wrote: "Numberless and not inconsiderable departures from the original or standard Authorized Version as published in 1611, are to be found ... "



COMMENT #35. He is quoting Scrivener, but he did not define "numberless" and "not inconsiderable departures." In the almost 800,000 words in the King James Bible, aside from spelling and punctuation changes, there is a very small number of changes. In listening, I heard a little over 400 examples. Another man looked at the changes and came up with 2,000, but when I examined each of these, I found there to be only about 1,000 differences. Whether 400, 1,000, or even 2,000, this is a tiny percentage of the almost 800,000 words.

He is quibbling over words. One does not need to provide definitions of well-known words such as these. The important point is that changes were made. This is significant for those whose "original and preserved Hebrew, Aramaic, and Greek" are those that underlie the English words of the KJV.

### 36. KJB's Readability

STATEMENT #36. (p. 99) Price wrote: "As a result, English language usage has drifted quit far from that of the 1769 King James Version, and most people find this version difficult to read and to understand."

COMMENT #36. If indeed, as Price believes that "most people find this version difficult to read and to understand." he should urge his friends to read the *Defined King James Bible* published by the Bible For Today ministry. This Bible defines very clearly, in the footnotes, any uncommon words in the King James Bible. There is no problem understanding the version. In fact, my high school janitor who never got through the 5th grade, and led me to Christ understood the King James Bible without a problem. What's wrong with our educational system today? We've been dumbed down as they say.

Waite's criticism of the educational system, and the publication of his *Defined King James Bible*, are an admission that the KJV is currently hard to understand by many people. But sadly his NEW KJV does not solve the problem. It is similarly difficult to keep referring to multiple footnotes; the flow of thought is interrupted.

As far as readability is concerned, Price should read D. A. Waite, Jr.'s excellent booklet entitled *The Comparative Readability of the Authorized Version* (BFT #2671 @ \$6.00 + \$3.00 S&H). The author compares the KJB with six other versions (ASV, RSV, NASV, NIV, NKJV, & NRSV). Based on sound and current standards of readability, he found the King James Bible to be more readable in most areas based on these well established standards.

Surprise! Another commercial. Such a study is scientifically inadmissible because it was not conducted by an impartial scholar using an unbiased methodology.

### 37. Not 24,000 Vital Changes Made

STATEMENT #37. (p. 99) Price had this distorted and very misleading heading. "Nearly 24,000 Changes Were Made." He is comparing the present King James Bible with the original AV of 1611.

COMMENT #37. When Price proclaims that "Nearly 24,000 Changes Were Made" in the original King James Bible, he implies that these are substantial and important changes. I discount spelling and punctuation changes as not significant "changes." For example, in the AV 1611 the word "sin" was spelled, "SINNE." Spelling differences are not "significant "changes" and should not be included in Price's alleged 24,000 total. That had to be changed to SIN. If you want to call that a change it is a minor change. In my study, *KJB/1611 Compared to KJB/1769* (BFT #1294 @ \$2.00 + \$1.00 S&H), I found to the ear, some 427 small changes that I could hear. Another gentleman used his eyes rather than his ears and came up with 2,000 small changes of words. I analyzed his research and cut his total to only about 1,000 small changes of words. Even if there are 1,000 or even 2,000 small changes, what is that among nearly 800,000 words in the King James Bible? This is a long way from "24,000 Changes."

Alas! Another commercial. The 24,000 changes were not "Prices alleged" changes, but the actual changes catalogued by Rev. James W. McLane who was commissioned by the American Bible Society in 1848-1860 to exhaustively collate the 1611 KJV with the four leading British editions. This collation was not done by sound or visual scan, but by a thorough comparison of word and letter that took 12 years of careful diligent study.

Waite failed to inform his readers that I acknowledged: "It must be observed, however, that a large percentage of the 24,000 variations were due to modernization of spelling, grammatical forms, and punctuation, changes that had little or no effect on meaning and truth." (p. 100). So his above complaint is irrelevant. What is important is that many of the changes were not modernizations of spelling, grammatical forms, and punctuation but significant changes words, phrases, etc., as the many examples listed in Appendix A demonstrate.

### 38. The Message Versus the Words

STATEMENT #38. (p.99) "With the number of revisions that have been made to the 1611 edition, it is important to consider the extent of the changes and their effect on the purity of the divine message"

COMMENT #38. Price is concerned only about the "divine message," I am concerned about the "divine Words." This is the slippery slope of those, like Price, who do not believe in plenary verbal preservation of the Hebrew, Aramaic and Greek Words. These people get into the inferior talk about only the "message" of the Bible rather than its "Words." These small "changes" are the most minor possible. To see some of them, look over my BFT #2.50 + \$2.00 S&H.

Pause for a commercial. Waite does not know what I believe about the Fundamental plenary verbal inspiration of Scripture. I believe and defend the plenary verbal inspiration of Scripture. Note that Waite changed the traditional word "inspiration" to a **new** word "preservation." I am concerned about words. I'm concerned about the words of the original autographic text. That's the whole point of the discussion in the topic discussed in the book. Why differences of English words? Because Waite's "original and preserved Hebrew, Aramaic, and Greek" words are determined by (underlie) the English words of the KJV. If the English words differ from one edition of the KJV to another, then Waite has a serious uncertainty problem:

when the English words differ, the underlying Hebrew, Aramaic, or Greek words differ. Where is his "original and preserved" text? He has variant readings to deal with, just like the textual critics he demonizes! And he has no methodology.

### 39. Changes Inconsequential

STATEMENT #39. (p. 103) "These examples make it clear that the factual details of the divine message were affected to some degree by the changes made by the revisers. . . . Such discrepancies were usually inconsequential, not influencing doctrine and truth."

COMMENT #39. If indeed these small changes were "usually inconsequential, not influencing doctrine and truth," why is Price making so much of this matter? His "24,000" number is in error at the outset because he is including spelling, though he implies the changes were more serious. I would be interested in seeing all of his alleged "24,000" to see just how he can come up to that number.

The 24,000 differences are not mine, and they are not alleged but actual documented differences. I didn't make much of the 24,000 but of the several hundred significant ones I listed in the Appendix A of the book. Waite must not have read very carefully or he would know how they were catalogued and where to find the report.

### 40. Is It "Deception"?

STATEMENT #40. (p.103) "The current editions of the King James Versions differ significantly from the 1611 edition in words, phrases, and at times in meaning. Leading people to believe that the Bible they carry to church is the 1611 edition is nothing short of deception, deception that cannot be justified by pious rationalization."

COMMENT #40. For Price to scare people who use their King James Bibles today that "nearly 24,000 changes were made," implying that these were serious, "is nothing short of deception."

Waite is knowingly (?) misrepresenting me here. I did not tell people that there were 24,000 serious changes, but clearly stated that most were inconsequential. However, I listed a good number of significant examples. This is not a scare-tactic, but telling the truth. It is deception to mislead people to think they have a 1611 edition. I'm sorry this KJV Only issue ever raised its ugly head. But now that it has become a serious, church-splitting, fellowship-breaking public dispute, people deserve to know the truth without any rationalizing cover-up.

### 41. Smear With Ruckman's Views

STATEMENT #41. (p. 122) Price's Chapter 6 was called "Current Editions of the King James Version Differ." In view of this, he wrote: "Therefore it would be wrong to dogmatically insist, apart from the authority of the Hebrew and Greek texts, that the King James Version is the verbally inspired, infallible, inerrant Word of God when it is known that the various current editions have verbal differences with variations of meaning."

COMMENT #41. I have observed that only Peter Ruckman and his followers state that "the King James Version is the verbally inspired, infallible, inerrant Word of God." I have never said this, nor do I believe it. Only the Hebrew, Aramaic and Greek Words were "verbally inspired" and therefore "infallible and inerrant." This is why I believe Price should have written a book against Ruckmanism rather than tying in those of us who oppose the Ruckman ideas and slandering us as "King James Only" or followers of Peter Ruckman. This is false and disgusting on Price's part.

Whether he realizes it or not, whenever Waite and his followers say that they believe that the Hebrew, Aramaic, and Greek words that underlie the KJV are the verbally inspired, infallible, inerrant Word of God, they are in reality saying that about the English words of the KJV, because for them the English words of the KJV determine the Hebrew, Aramaic, and Greek words.

#### **42. Two Kinds of Preservation**

STATEMENT #42. (p. 122) "Likewise, it is wrong to claim that the King James Version of the Bible is the providentially preserved English Bible, when it is known that the various editions of the King James Version differ one from the other from decade to decade. And from edition to edition, even to the present day."

COMMENT #42. I don't use the terms, "providentially preserved English Bible" for the King James Bible. I say that the Hebrew, Aramaic, and Greek Words underlying the King James Bible are the "Preserved original Words of God." I say, with a small "p" that the King James Bible is God's Words "preserved in English" because of its accurate translation of the "Preserved Hebrew, Aramaic, and Greek Words."

Granted that's what Waite claims. But he does claim that the "Hebrew, Aramaic, and Greek words that underlie the KJB" are "original and preserved." And I have previously demonstrated that the "Hebrew, Aramaic, and Greek words" of his TR were determined (by Scrivener) on the basis of the English words in the KJV. So for all practical purposes there is no difference.

#### **43. Inerrancy Not Limited to Originals**

STATEMENT #43. (p. 122) "The doctrine of verbal inspiration and inerrancy is limited to the words that were written by the inspired prophets and apostles."

COMMENT #43. First of all I say that "verbal inspiration" is limited to the original Hebrew, Aramaic, and Greek Words, but "inerrancy" is not so limited. Contrary to Price, I believe that "inerrancy" is not limited to the original Hebrew, Aramaic, and Greek Words, but is also found in those Preserved Traditional Hebrew, Aramaic, and Greek Words underlying the King James Bible.

Waite is quibbling over words. If the prophets and apostles wrote the original inerrant Hebrew, Aramaic, and Greek words (and they did), and if (as Waite believes) the original Hebrew, Aramaic, and Greek words are those underlying the English words of the KJV, then there

is no reason for Waite to make such a distinction—we are talking about the same words. So why does Waite make such an issue here? In my opinion, the clue is found in the new word he introduced into the discussion, “**Traditional**.” Evidently, like Edward Hills, Waite is really defending the inerrancy of the traditional translation.

#### 44. Prophets & Apostles Not "Inspired"

STATEMENT #44. (p. 122) In this context, Price talked about" ... the words that were written by the inspired prophets and apostles."

COMMENT #44. I believe it is heretical for Price to refer to "inspired prophets and apostles." God did not "inspire" or "breathe out" either "prophets or apostles." He "inspired" or "breathed out" His Hebrew, Aramaic, and Greek Words as 2 Timothy 3:16 clearly and unequivocally teaches. Price is dead wrong here. No prophet or apostle was ever "inspired." It was his writings that were "inspired" or "God-breathed" (THEOPNEUSTOS as in 2 Timothy 3:16) God "moved" the "apostles and prophets" (2 Peter 1:21) but He did not "inspire" them.

Waite is again quibbling over words. The question of whether or not an apostle was divinely inspired while he was uttering or writing divinely inspired words is something to be debated in another court, and has no significant bearing on the topic under discussion. In my opinion, the distinction is trivial and not a matter of orthodoxy.

#### 45. Preservation Not From Translations

STATEMENT #45. (p. 125) Price's Chapter 7 is entitled: "The Biblical Text was Preserved through Ancient Bibles."

COMMENT #45. If Price is talking about the doctrine of Biblical preservation, Price is woefully in error. Price attended the Los Angeles Baptist Theological Seminary (p. 1 above). Is that where he got the heresy of "inspired prophets and apostles" and now Biblical preservation "through ancient Bibles"? This is absolutely false. "The Biblical text" was preserved in the Hebrew, Aramaic, and Greek manuscripts, and not "through ancient Bibles." These "ancient Bibles" are "translations." The true, real, and genuine Bible is to be found in the original Hebrew, Aramaic, and Greek manuscripts rather than in any "translation," regardless of how close to those original languages they might be. Indeed, some of these "ancient Bibles" are founded on some of the wrong Hebrew, Aramaic, and Greek manuscripts, and may have any one or all of the following pitfalls: (1) inferior translators, (2) improper translation techniques, and (3) heretical theology.

Evidently Waite's mother never explained to him that ancient Biblical manuscripts were Bibles. Every surviving [providentially preserved] ancient Hebrew manuscript was someone's Old Testament which he regarded as the divinely inspired, inerrant Word of God. Every surviving [providentially preserved] ancient Greek manuscript was someone's New Testament which he regarded as the divinely inspired, inerrant Word of God. Chapter 7 does not discuss translations; it discusses Hebrew and Greek Bibles.

#### 46. Price Denies Verbal Preservation

STATEMENT #46. (p. 125) Price wrote: "These passages primarily refer to certainty of fulfilled prophecy and the trustworthiness of Scripture. Nevertheless one may infer from these passages that the Hebrew text of the Old Testament would be preserved on to the minutest detail. Referring to the New Testament to come after His resurrection, Jesus said, "Heaven and earth shall pass away, but my Words shall not pass away" ("Matthew 24:35"). Thus He anticipated the New Testament and its preservation. "

COMMENT #46. Price is talking about two verses: (1) Luke 16: 17 "And it is easier for heaven and earth to pass, than one tittle of the law to fail." and (2) Matthew 5: 18 "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Price wrote that "These passages primarily refer to certainty of fulfilled prophecy and the trustworthiness of Scripture." This is absolutely false. These verses teach "verbal Preservation" of the originals. "Matthew. 5:18" is a quotation of the Lord Jesus Christ as He proclaims the accurate "plenary verbal preservation" of every letter and every punctuation mark of the Traditional Hebrew and Aramaic Old Testament Words (and, by extension, of the Traditional New Testament Greek Words as well).

Waite is again quibbling over words. I have never denied verbal preservation. My statement does not articulate that thought, and they should not be interpreted that way.

#### 47. Prophets & Apostles Not "Inspired"

STATEMENT #47. Page 126, "Obviously, the framers of the affirmation [this is the framers of the Westminster Confession of Faith] meant the Hebrew and Greek words God inspired the prophets and apostles to write."

COMMENT #47. Price is in serious error when he repeats once again that "God inspired the prophets and apostles to write." He is misusing the word, "inspired." God did not inspire "the prophets and apostles" to write anything. They were "moved" (2 Peter 1:21), but not "inspired." 2 Timothy 3:16 spells out clearly the meaning of Biblical "inspiration." This verse says "All scripture is given by inspiration of God . . ." The only thing that is "given by inspiration of God" (THEOPNEUSTOS or "God-breathed"), the only thing that is "God-breathed" or "inspired" is the "scripture" or the Words of God. God did not "breathe out" any of the "prophets and apostles," He breathed out WORDS. This is a false and heretical view of Biblical inspiration.

See my response to his comment #44. This is a trivial distinction that is not crucial to the subject matter discussed in chapter 7.

#### 48. Price's Heresy on Bible Preservation

STATEMENT 48. (p. 127) Price has a main heading with two paragraph headings that sound good, but that he really doubts. The main heading is: "The text may have been preserved by various means." The two paragraph headings are: "1. The autographs may have been preserved. 2. The text may have been preserved by perfect copies."



COMMENT #48. I rely on the Words of the Lord Jesus Christ being preserved until "Heaven and earth" pass away as He promised in three of the Gospels: "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35; Mark 13:31, and Luke 21:33). Though the exact physical "autographs" themselves may have "passed away," the Words that were written down on those "autographs" have not passed away, but have been preserved in the copies as our Saviour promised. He never breaks a promise!

Waite's comment is nonresponsive to the discussion. In these statements, I was not articulating my view of preservation, but merely posing hypothetical possibilities.

#### 49. Preservation of Imperfect Copies

STATEMENT #49. (p. 128) Price wrote: "3. The text may have been preserved by imperfect copies."

COMMENT #49. How can "imperfect copies" be a result of "preservation"? They would be the result of "non-preservation." How can Price twist the meanings of words this way? The text was not preserved if it is "imperfect." That is not preservation. I believe the original Words were preserved in the Traditional Hebrew, Aramaic, and Greek Words underlying the King James Bible. Price does not.

Waite's comment again is nonresponsive to the discussion. In these statements, I was not articulating my view of preservation, but merely posing hypothetical possibilities.

#### 50. The Source of Doctrinal Error

STATEMENT #50. (p.128) "Doctrinal error usually did not come about because of imperfections in the text of Scripture used in a particular time or place, but because of unbelief, faulty methods of interpretation, and the imposition of pagan philosophy."

COMMENT #50. It is totally false for Price to say that "Doctrinal error usually did not come about because of imperfections in the text of Scripture used in a particular time or place. Doctrinal error came into the Vatican and Sinai Gnostic manuscripts from Alexandria, Egypt, by these Gnostic heretics. These "doctrinal errors" came in the 4th Century B.C. when the Gnostic heretics succeeded in altering the original New Testament Words that they had received in over 8,000 places [See *8,000 Differences Between the Critical Text and the Traditional Text* by Dr. Jack Moorman (BFT #3084 for a gift 0(\$20.00 + \$5.00 S&H)].

Pause for a commercial. Waite doesn't seem to read carefully. Waite discusses how heretics imposed some heretical readings into their manuscripts. The heretics did not become heretical because of imperfections in their copies; they altered their copies to support their heresy because they were already heretics. My point was that variant readings aren't usually the cause of doctrinal error, but the work of heretics.

This occurred in both the Vatican ("B") and Sinai (Aleph) manuscripts. Dean John William Burgon commented on how these early Gnostic heretics altered the Words of the originals: "All that is intended by such statements is that these old heretics retained, altered, transposed, just so much as they pleased of the fourfold Gospel: and further, that they imported whatever additional matter they saw fit—not that they rejected the inspired text entirely, and substituted something of their own invention in its place." (Dean John W. Burgon, *Causes of the Corruption of the Gospels*, p. 198) In other words, when these heretic Gnostics could not find the Words of the Bible to conform to their heresies, they changed those Words in order to make them conform. For this reason, in these Gnostic words of the Vatican and the Sinai manuscripts, there are over 356 doctrinal passages where doctrine is involved. For the details, consult the nearly 200 pages of documentation (pages 119-312) in *Early MSS, Church Fathers, & the Authorized Version* by Dr. Jack Moorman (BFT #3230 for a gift of \$20.00 + \$5.00 S&H.)

Same response. Same commercial.

## 51. Confusion on Bible Preservation

STATEMENT #51. (p. 129) "Some who hold to the King James Only view have been persuaded that the autographic Hebrew and Greek texts of the Bible have not been preserved, but rather that the current edition of the Authorized Version is the divinely preserved Scripture for this age"

COMMENT #51. It is untrue to say that the "autographic Hebrew and Greek texts of the Bible have not been preserved." I believe that the original Hebrew, Aramaic, and Greek Words underlying the King James Bible are the "Preserved" original Words. The King James Bible does not and cannot replace the "Preserved" original Hebrew, Aramaic, and Greek Words. This is the totally false view of Peter Ruckman and his followers. I do not believe that God breathed-out the King James Bible or any other translation. This is pure and false Ruckmanism.

OK. I understand that, but my book was dealing with more than your view.

## 52. The "Majority Text" Not Burgon's

STATEMENT #52. (p. 129) In footnote #5 on this page, Price wrote: "This view is known as the Majority Text. It originated with John W. Burgon, *The Traditional Text of the Holy Gospels Vindicated and Established*, rev. and edited by Edward Miller .... "

COMMENT #52. The present so-called "Majority Text" view was not the view of "John W. Burgon." He wanted to have a Traditional Text established, but he did not do this in the "Majority Text" manner as Price implies. Dean Burgon called for the use of 100% of all of the evidence before arriving at any revision of the Received Text. However, the so-called "Majority Text" of Hodges and Farstad, failed miserably in this regard. They only used 10% of the papyri. Dean Burgon would have used 100%. They only used 1% of the uncials. Dean Burgon would have used 100% of them. They used only 15% of the cursive evidence. Dean Burgon would have used 100% of them. They used 0% of the lectionaries. Dean Burgon said to use 100% of them. They used only 8% of the total manuscript evidence. Dean Burgon said to use 100% of the

manuscript evidence. They used 0% of the ancient versions. They used 0% of the Church Fathers quotations. They only used 426 documents out of 5,575, which is only 7% of the evidence. That is not a Majority of anything. Dean Burgon would not have put his stamp of approval on Price's "Majority Text" at all.

The Majority Text is not my text. As I conceded earlier, I inadvertently associated the term "Majority Text" with Burgon's Note of Truth for Numbers. In this Note of Truth Burgon stated: "When therefore the great bulk of witnesses,—in the proportion suppose of a hundred or even fifty to one,—yield unfaltering testimony to a certain reading; and the remaining little handful of authorities, while advocating a different reading, are yet observed to be unable to agree among themselves as to what that different reading shall precisely be,—then that other reading concerning which all that discrepancy of detail is observed to exist, may be regarded as certainly false." [*The Traditional Text of the Holy Gospels Vindicated and Established*, p. 47]. I therefore cannot be faulted for concluding that he gave considerable priority to the superiority of numbers, and that particular Note of Truth had some influence on the subsequent rise to the current Majority Text View. If I understand it correctly, Burgon was required reading in Zane Hodges textual criticism class.

### 53. Price's Uncertainty of the Originals

STATEMENT #53. (p. 130) "Finally, there are others who do not regard any one tradition as perfect. . . . No matter what theory a person prefers, the recovery of the autographic text is left with some degree of uncertainty. This uncertainty, no matter how small and insignificant, is a problem. Because it affects one's confidence in the doctrine of the infallibility and inerrancy of Scripture. "

COMMENT #53. In the first place, I don't believe that "the recovery of the autographic text' is needed. The Words of this text do not need to be "recovered." In fulfillment of God's promise, they have been preserved. They were never lost, so they do not need to be "recovered." These Words are found in the Hebrew, Aramaic, and Greek Words underlying the King James Bible. It is indeed sad that Price has "uncertainty" regarding the original Words of the Bible. Price used this word "uncertainty" four times on this one page. It sounds like he wants us to join him in his "uncertainty." I don't believe there is any cause for "uncertainly."

That statement was the conclusion of evaluating the various theories for recovering the autographic text; all have some measure of uncertainty. That is not necessarily my personal view.

I have been studying the facts since 1970 when I began studying about this whole subject of the Textus Receptus, the Masoretic Hebrew Text, and the King James Bible. My conclusion is this: I have no "uncertainty" as to the preservation of the Old Testament Hebrew and Aramaic Words. I have no "uncertainty" as to the preservation of the Greek Words of the New Testament. I believe the original Hebrew, Aramaic and Greek Words are found in the Words underlying our King James Bible. I believe that the King James Bible is an accurate translation of those Hebrew, Aramaic and Greek Words. There is no "uncertainty" with me.

Waite has chosen to view the problem with blind eyes. He has put his unquestioned confidence in a text that had no tangible existence prior to 1894. There is not a single extant [providentially preserved] Greek manuscript [New Testament] that has that exact text. So, as far as providentially preserved textual history is concerned, all witnesses to the text of the Greek NT, whether manuscripts or printed editions, are textually corrupt and uncertain, except Scrivener's TR. Waite has put his confidence of the textual decisions of the KJV translators.

#### **54. Preservation Not in Translations**

STATEMENT #54. (p. 130) Price has a heading at this page: "Texts May Have Been Preserved in an Authoritative Translation." Then he wrote: "Because of the complexity of the problem of recovering the autographic text from multiple but imperfect witnesses, and because of the uncertainty associated with such a procedure, some have resorted to the dogma that God has preserved authoritative translations in various periods of history, and that the English Authorized Version is the perfectly preserved authoritative Word of God for this time."

COMMENT #54. As I said before, "recovering the autographic text" is not our task. It is to believe God promised to preserve His Words and that He has done so. We must discover where He has preserved it and accept it. I believe the King James Bible is the only accurate translation of the preserved Hebrew, Aramaic and Greek Words. When talking about Bible preservation, we should be talking God's preservation of His original Hebrew, Aramaic, and Greek Words, and not about any translation of those Words. Having said that, I believe that the "English Authorized Version" (the King James Bible) accurately preserves in the English language the original Hebrew, Aramaic, and Greek Words, but it is impossible to bring over into English all of the nuances of the original Words.

As I said, Waite has chosen to view the problem with blind eyes.

#### **55. I Stand For the Traditional Text**

STATEMENT #55. (p. 130) In Footnote #6, Price wrote: "Others, such as Edward F. Hills and Donald A. Waite claim to hold the Traditional Text view, but for all practical purposes they defend the King James Only View, see the next note."

COMMENT #55. Once more, Price utters a most vicious slander, stating that I only "claim to hold the Traditional Text view," but in reality he lies about me and says that I "defend the King James Only View." As you have been reading this book up to this point, you can see very clearly how much I have despised and refuted the Peter Ruckman "King James Only" view. This is Price's greatest deceit. He puts those of us who stand for the inspired, God-breathed, inerrant, preserved original Hebrew, Aramaic, and Greek Words as our foundation as being in the same position as those who stand for the King James Bible as being "inspired" and "God-breathed" rather than being a "translation" only. Price should be ashamed of himself in putting me in this position. Where are his quotations that I hold to the "King James Only" viewpoint? This King James Only term is a smear term for Ruckmanites. The position of Peter Ruckman is not my position at all and Price knows it, but wants his readers to think that it is.

By now the carcass of the dead horse is badly mutilated.

## 56. Price Puts Me With Peter Ruckman

STATEMENT #56. (p. 130) Price makes a further comment in his Footnote #7. After he mentions the name of "Peter Ruckman," he mentions "D. A. Waite. *Defending the King James Bible*. Collingswood, NJ, The Bible For Today, 1992." He then says: "Some of these authors claim to accept the authority of the Hebrew and Greek texts. but their actual work ends up supporting the English words of the A. V. in every instance. Apart from a few corrections that Hills would admit in marginal notes, nowhere do the others actually propose a correction of the Authorized Version Text. Thus, they virtually accept the English Words as authoritative. Peter Ruckman goes so far as to declare that "the English words of the Authorized Version correct the Greek and Hebrew texts."

COMMENT #56. This is a libel on the part of James Price. I assume he has read my book, *Defending the King James Bible*, and that he therefore knows better. He believes that I only "claim" to "accept the authority of the Hebrew and Greek texts," but he doesn't believe it. Where are his quotations from any of my books or messages where I do not "accept" this "authority"? By saying that "Peter Ruckman goes so far as to declare that the English words of the Authorized Version correct the Greek and Hebrew texts," readers might rightly assume that Price is implying that I also hold this heresy that Ruckman holds. This is a serious attack by Price based on deception, lies, and falsehood.

Another blow to the dead horse. I have already responded to these invalid complaints. Waite doesn't read carefully, I didn't say Waite doesn't believe it; I'm sure he does sincerely, whole-heartedly, unfalteringly believe it! But his practice reveals that he is actually defending the English words of the KJV. Whenever another version differs from the words of the KJV, the version is doctrinally in error and heretical. Waite never admits the KJV might be wrong.

## 57. Price Repeats Two of His Errors

STATEMENT #57. (p. 131) "This view of preservation results in several faulty inferences [that is, the view that the Bible was preserved through translations]. First of all, those who hold this view imply that the omniscient, omnipotent God was unable to preserve the original Hebrew and Greek words, He inspired the prophets and apostles to write: consequently, He had to improvise by providentially preserving His word through translations."

COMMENT #57. Price shows his utter heresy regarding the important doctrine of the Bible's "inspiration." He wrote: "He inspired the prophets and apostles to write." Where is his authority for this? There is none. The "prophets and apostles" were "moved" or "borne along" by the Holy Spirit (2 Peter 1:21), but were never God-breathed or "inspired." This is a heresy that is all too often repeated. 2 Timothy 3:16's first few words are "all scripture is given by inspiration of God ... " It is the "Scripture" (GRAPHE) or "words" that were "given by inspiration of God" (God-breathed) not the men. Apparently James Price does not know what Inspiration means. That is one of the first things you learn in a systematic theology class. It is absolutely heretical to say that God "inspired" or "breathed out" the prophets and apostles. A second error of Price's

analysis in the above quotation relates to "preserving His word through translations." While accurate translations from the preserved original Hebrew, Aramaic, and Greek Words (like the King James Bible) "preserve" (with a small "p") God's Words in the language in question (such as in English for the KJB), the ultimate "Preservation" (with a capital "P") rests with the Preserved Hebrew, Aramaic, and Greek Words rather than any translation.

Evidently Waite does not reading carefully again. I was discussing the view of those who believe God preserved His Word through a translation. I never said He did. What's his problem? In regard to inspired prophets, see my response to his Comment #44.

## **58. Translations Not Same As Originals.**

STATEMENT #58. (p. 131) "God's providential supervision of translators is not essentially different from God's sovereign supervision of the prophets and apostles in the first place. So it is essentially the same as the original inspiration"

COMMENT #58. God's "providential supervision of translators" is completely distinct from His "sovereign supervision of the prophets and apostles." The "prophets and apostles" were "moved by the Holy Ghost" (2 Peter 1:21b). No such promise was made to any "translators" in all the world. It is false and even heretical to say that "translations" are "essentially the same as the original inspiration." This is sometimes referred to as "derivative inspiration" and is a false doctrine that cannot be proved either from the Bible or from logic. God did not "breathe out" or "inspire" English words, Spanish words, German words, Russian words, Japanese words, Chinese words, or words in any other language other than Hebrew, Aramaic and Greek. Derivative "inspiration" is false and it should not be held to. It is a deceptive and a confusing term.

I agree there is a difference. I was not endorsing the view under discussion in the book. But I thing Waite is again quibbling over words. Does God selectively give providential supervision to some translators and not others? Does God exercise partiality in Providence? Were the KJV translators granted providential supervision and not William Tyndale and John Wycliffe? Why weren't the translators of the LXX and the Latin Vulgate granted providential guidance? In my opinion, the only reason one would insist on special providential supervision for the KJV translators only is in order to support their King James Only agenda.

## **59. Apostles & Prophets Not "Inspired"**

STATEMENT #59. (p. 132) Price wrote: "The view also implies that the original Hebrew and Greek words God inspired the apostles and prophets to write can be perfectly transferred to another language (like English) without any loss of precision."

COMMENT #59. Once again, Price twists the term "inspiration" when he uses the phrase, "the original Hebrew and Greek words God inspired the apostles and prophets to write." The word, "inspired" comes from the Greek word, THEOPNEUSTOS (2 Timothy 3: 16). It means literally "God-breathed." This would not make sense to say, "God GOD-BREATHED (inspired) the apostles and prophets to write." God "breathed-out" the Words. This is what "inspiration"



means. Though a translation can be accurate, it can never be made" without any loss of precision" when compared to the preserved original Hebrew, Aramaic, and Greek Words.

Once again see my response to his Comment #44.

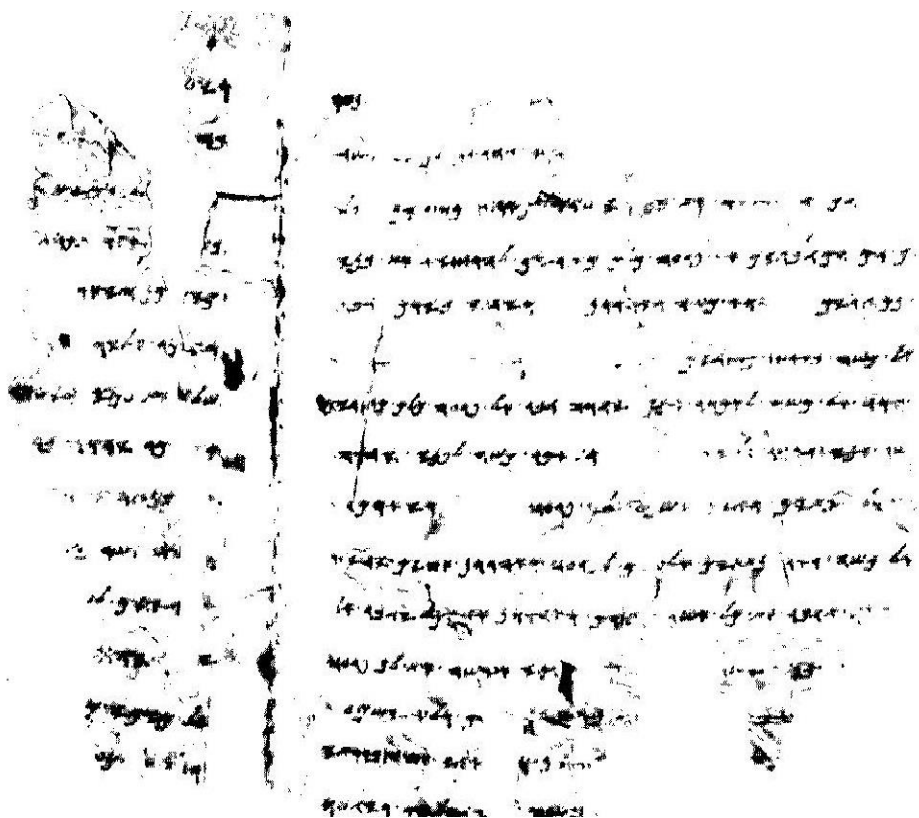
## 60. Price's Errors of the Hebrew O.T.

STATEMENT #60. (p. 133) Price's heading here is: "The Hebrew Text was Preserved in Ancient Hebrew Bibles." He wrote: "Thus the Hebrew autographs and copies of these early books were written in the Phoenician script. The Phoenician alphabet consisted of consonants only. There were no characters for vowels."

COMMENT #60. Price is in error once again. It is false to say that "the Hebrew autographs and copies of these early books were written in the Phoenician script." How can he prove this? The Hebrew autographs were written in Hebrew. The Hebrew script does indeed have vowels. Dr. Thomas Strouse has written several articles about the Hebrew vowels. He has shown conclusively that the vowels of the Hebrew text were from the very beginning and were in the original Hebrew text. Scholarly Myths Perpetuated on Rejecting the Masoretic Text of the Old Testament. (BFT #3197). Dr. Strouse takes this matter up in Myths #2 and #4 in this paper. As Moses wrote the first five books of the Bible, he put the Hebrew vowels within them. In addition, Dr. Strouse shows the necessity for Hebrew vowel points from the beginning in his article entitled Luke 16: 17 --*One Tittle* (BFT #3387). Where is Price's proof that the "early books" of the Old Testament were written in the "Phoenician script" with "consonants only"!

Time off for a commercial with no evidence. Where's my evidence? See footnote 11 on the same page. The earliest extant (preserved) manuscripts of the Hebrew Bible were written in Phoenician script; some scholars refer to this script as the *paleo-Hebrew* script. Emanuel Tov, an expert on the Old Testament text, wrote: "Fragments of twelve biblical scrolls written in the *paleo-Hebrew* script have been found at Qumran. The writing in this script must have been preserved from the most ancient biblical books, the Torah and Job. The longest preserved texts written in the paleo-Hebrew script are 11QpaleoLev<sup>a</sup> . . . and 4QpaleoExod<sup>m</sup>." [Tov, p.97]. One may read about the paleo-Hebrew script in Wikipedia.

The following figures portray the evidence. The first is a photographic copy of the above mention 4QpaleoExod<sup>m</sup> copied in the paleo-Hebrew script. The second is a photographic copy of one column of the Isaiah Scroll 1QIsa<sup>a</sup>. The third is a photographic copy of two columns of the Habbakkuk commentary 1QpHab; these columns have two instances of the Sacred Tetragram retained in the paleo-Hebrew script (enclosed in red boxes) because of it was held in such honor. It should be noticed that none of these ancient manuscripts have vowel points.

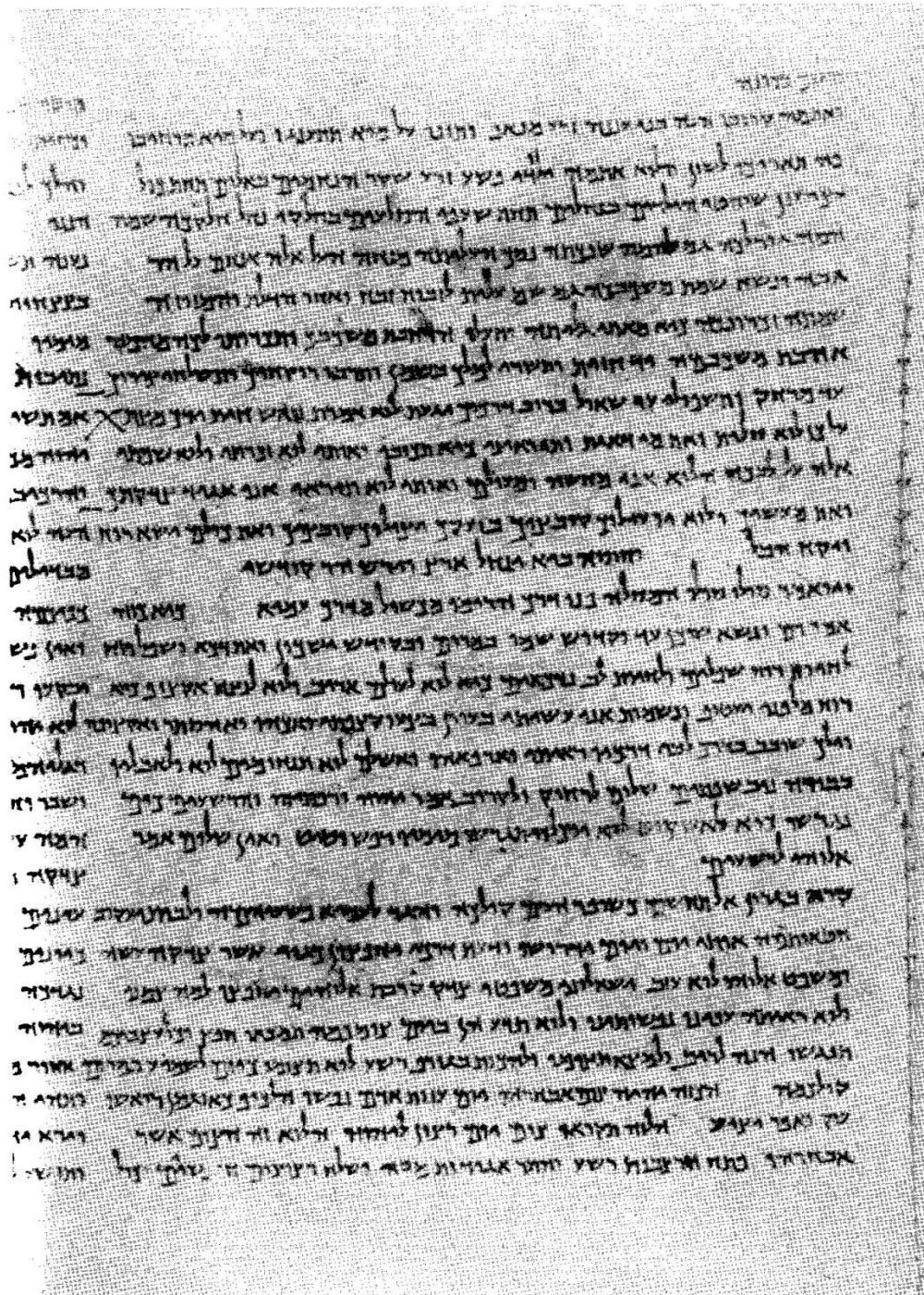


Exodus Scroll 4QpaleoExod<sup>m</sup>

Source: Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Fortress, 1992), 380

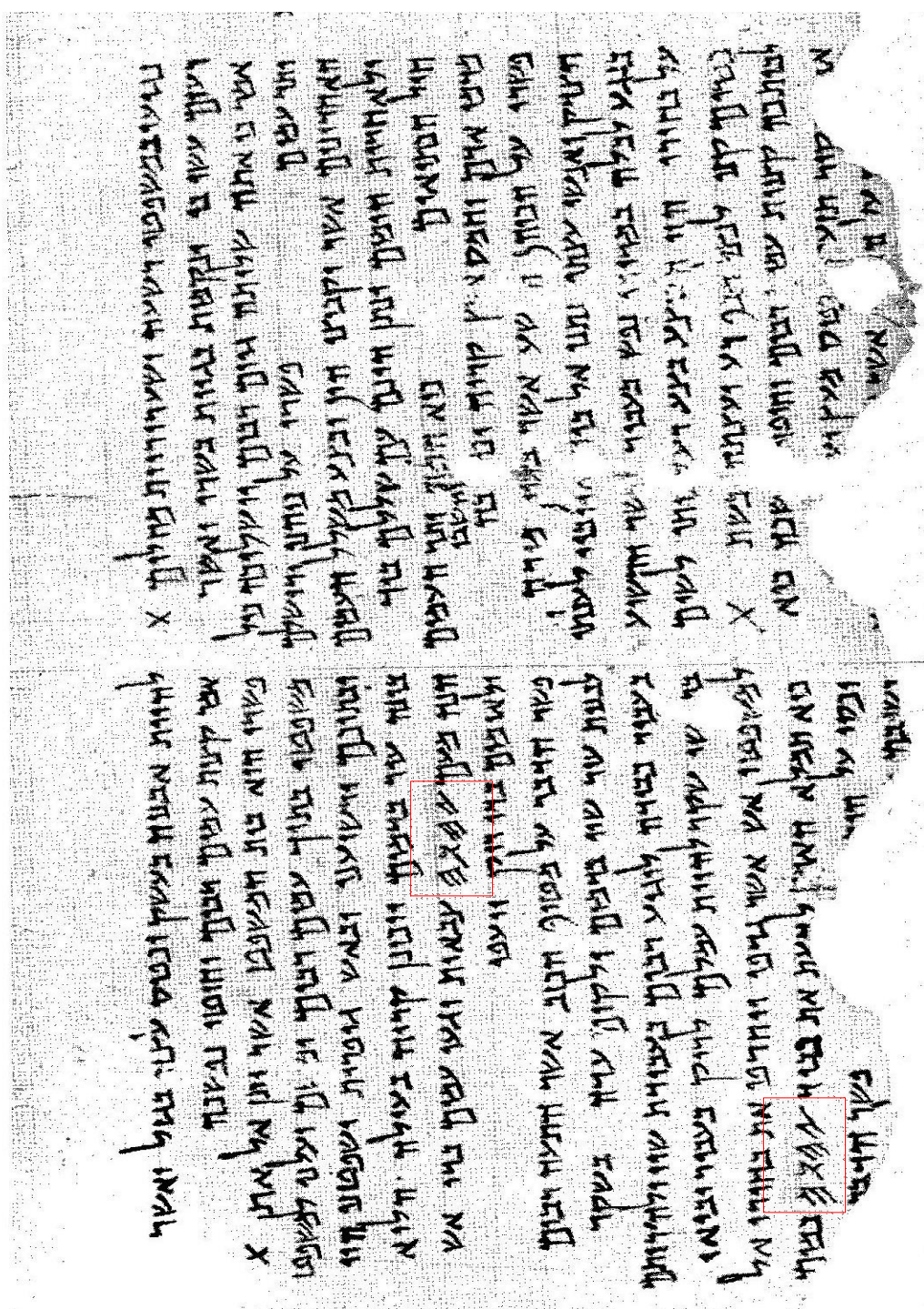


PLATE XLVII

Isaiah Scroll 1QIsa<sup>a</sup>

Source: Millar Burrows, *The Dead Sea Scrolls of St. Mark's Monastery*  
(New Haven: The American Schools of Oriental Research, 1950), plate XLVII





### The Habakkuk Commentary 1QpHab

Source: Millar Burrows, *The Dead Sea Scrolls of St. Mark's Monastery*  
(New Haven: The American Schools of Oriental Research, 1950), plate LIX

## 61. Hebrew Translated to Aramaic Script

STATEMENT #61. (p. 133) "Some time after the return from Babylonian captivity the scribes began to transliterate the ancient copies of Hebrew scripture into the Aramaic script."

COMMENT #61. Price wrote that scribes began to "transliterate the ancient copies of Hebrew scripture into the Aramaic script." Where does Price get this error? The original Bible was written in Hebrew with all of its consonants and vowels present, not in "Babylonian." No documentation is given, only his own statement. This is, no doubt, his attempt to remove the vowels from the Hebrew text until a much later time. I deny this emphatically. Where is his documentary proof? Where are his preserved Old Testament "Phoenician" manuscripts?

Waite continues to read carelessly. I said nothing about the Babylonian language. The ancient copies of the Hebrew Bible were written in paleo-Hebrew the script of which was derived from the ancient Phoenician script—evidence presented above. When the Jews returned from the Babylonian captivity, they began to transliterate the paleo-Hebrew characters to the square Aramaic characters in which the texts are currently found—evidence presented above. Paleo-Hebrew and Aramaic have the same alphabet but different scripts (fonts). This change is very much like the change in English script from 1611 to the present. Figures 4.12, 5.1, and 5.2 illustrate the script used in the 1611 edition—much different than today. No extant (providentially preserved) manuscript of the Hebrew had vowel points before about AD 900.

## 62. Hebrew and Phoenician Scripts

STATEMENT #62. (p.134)Price has a chart Table7.1 and Table 7.2 showing the "Phoenician Script" and the "Hebrew and Phoenician Scripts" side by side.

COMMENT #62. I don't know what Price is attempting to prove by the comparisons of these letters. It does not prove that the Hebrew script was not used from the very first, Nor does it prove that the Phoenician script was used in the "early copies" of our Old Testament. It is pure speculation on his part. It is an "evolutionary" framework that he has developed with as little proof as "evolution" itself.

Price is merely telling the truth. The earliest Hebrew inscriptions were written in paleo-Hebrew (Phoenecian), and so were the earliest Biblical manuscripts. That is not my invention, but is proved by the extant (providentially preserved) witnesses. There is no evolutionary agenda here; I am not an advocate of evolution. People's cultural practices naturally change over time.

## 63. False Date of the Septuagint (LXX)

STATEMENT #63. (p. 134) "The Jews who settled in Alexandria, Egypt, adopted the Greek language and culture of that area. Near the middle of the 3<sup>rd</sup> Century B.C., the Hebrew Scriptures were translated into Greek for use in the synagogues and schools. Known as the Septuagint, this translation was made from the Hebrew text tradition current in that area, and it is the primary witness to this text tradition."

COMMENT #63. Price has adopted the false position that "the Septuagint" was translated from the Hebrew in "3<sup>rd</sup> Century B.C." Though there are a few books that were produced in Greek B.C., no one anywhere in the world has produced the entire Old Testament from Genesis through Malachi that was B.C. If Price can produce such a volume, I will believe him. Otherwise, it is pure speculation of the worst sort. The earliest date of the Septuagint is the one produced by Origen in his Hexapla in the 200's A.D. A further error is made when Price said that the "Septuagint" is the "primary witness" of this "Hebrew text tradition." On the contrary, the Hebrew Words themselves are always the "primary witness" to the "Hebrew text" rather than some A.D. Greek translation called the "Septuagint."

I have already responded to this same previous complaint at his Comment #25. The LXX is the primary witness to the Hebrew text used in Egypt, because very few Hebrew exist today.

#### **64. Price Denies Original Hebrew Vowels**

STATEMENT #64. (pp. 136-137) "Starting about the 5<sup>th</sup> Century A.D. the Jews began to address the preservation of the Traditional oral pronunciation of the text in public reading. By this time, the consonantal text was so sacred that no new characters could be invented and added to the text to represent the vowels. Instead, various methods were tried for indicating the vowels by means of simple diacritical marks above or below the consonants. "

COMMENT #64. Price is saying that "about the 5<sup>th</sup> Century A.D." the Hebrew "vowels" came into being. This means that he believes there were no vowels in the Hebrew Words of the Bible until that time, but only Hebrew consonants. Though this is the current position, it is seriously false. Dr. Thomas Strouse, the Academic Dean of the Emmanuel Baptist Theological Seminary, has written an excellent and convincing article on the originality of the "vowels." He proves that the Hebrew vowels had to have been present in the autographic Hebrew Words when Moses penned the first five books of the Bible. They must have been present in every other Old Testament Hebrew book as well. They had to be present in order to make clear the exact Hebrew Words used in the Bible. The reason for this is that the same Hebrew consonants without the "vowels" can mean many different words. In this event, there could be no verbal plenary inspiration of the Old Testament. That would be a serious failure in the theological area of Bibliology.

Strouse must have relied solely on some statements in rabbinic literature without examining the providentially preserved ancient Hebrew manuscripts (Bibles). There are many extant Hebrew manuscripts without vowel points. No Hebrew manuscript (Bible) dating before about the 9<sup>th</sup> century A.D. has vowel points. In fact, the Hebrew scrolls used in synagogues today have no vowels. I don't know why I should have to quibble with Waite over these issues. This information is not hidden, but is readily available in contemporary literature. Evidently Waite and Strouse have chosen to view this issue with blind eyes.



## 65. Hebrew Vowels Added

STATEMENT #65. (p. 136) In footnote 17, Price wrote: "Originally the Hebrew Scriptures were written only in consonants. The vowels and accent marks were added by the Masoretes in about the 9th Century A.D."

COMMENT #65. Price had formerly said that in the "fifth" Century" the vowel marking came in. Now he is saying that it was "about the 9<sup>th</sup> Century A.D." when the Hebrew "vowels" entered the Old Testament. If this were true (and it is not), it would mean that for about 2,000 years, no one on earth would have really known what the actual Words of the Old Testament were because there were no vowels to accurately identify the Words. This would be a serious error, though this is what I was taught at Dallas Theological Seminary. As I said previously, Dr. Thomas Strouse has documented a powerful case to prove that the vowels were with the consonants in the original Hebrew Words that Moses and all of the Old Testament writers wrote. This is found in his paper entitled Scholarly Myths Perpetuated on Rejecting the Masoretic Text of the Old Testament (BFT #3197). He deals with this in Myths #2 & 4. In addition, Dr. Strouse shows the necessity for Hebrew vowel points from the beginning in his article entitled Luke 16: 17-One Tittle (BFT #3387).

Pause for a commercial. Waite again failed to read carefully. I said that in the fifth century the Jews began to address the preservation of the traditional oral pronunciation of the text in public reading." It took several centuries for them to find a suitable method to do so. It wasn't until about the ninth century that they agreed on how to it, and the vowel points appeared in the manuscripts. I have already addressed to this claim in my response to his Comment #64 above. Native speakers of Hebrew needed no vowels; they are naturally by the consonants of the associated word. Modern Hebrew is still written without vowels.

## 66. Septuagint (LXX) A.D. Recensions

STATEMENT #66. (p. 139-140) Under the heading, "The Greek Text Was Preserved in Ancient Greek Bibles," Price quoted Jerome (347-420 A.D.) concerning restorations or recensions of the Greek Old Testament or Septuagint: "Jerome, who wrote about A.D. 400, mentioned three recensions that were current in his day."

COMMENT #66. Price is now speaking of the Greek translation of the Old Testament called the Septuagint. It was made in A.D., not in B.C. as Price believes. It evidently had various editions that Jerome mentioned.

I have already addressed this issue in my response to his Comment #25.

## 67. Very Few Alexandrian Greek MSS

STATEMENT #67. (p. 140) Price is speaking on a heading called "The Alexandrian Tradition." He wrote of this Alexandrian text: "The introduction of translations and the rise of persecution account for the relatively few ancient manuscript witnesses in this tradition in existence today."

COMMENT #67. I agree with Price when he talked about the "relatively few ancient manuscript witnesses to this tradition in existence today." In saying this, he is talking about the "Alexandrian tradition" of the Gnostic Vatican and Sinai manuscripts. The "fewness" is indicative of the early church's disdain for them due to their heretical Gnostic doctrines. The early church refused to copy them, leaving only Vatican and Sinai plus about forty-three other manuscripts. Yet, upon these forty-five or so inferior Gnostic heretical "manuscripts" (less than 1 % of the manuscript evidence), the Roman Catholic leaders, the liberal Protestant leaders, the new Evangelical leaders, and altogether too many Fundamentalist leaders agree with this error. In contrast, our New Testament should be founded upon the some 5,210 superior manuscripts (over 99% of the manuscript evidence) which form the basis of our King James Bible.

This manuscript evidence can be found in a book by Dr. Jack Mormon called *Forever Settled* (BFT #1428@\$20.00+\$5.00S&8). Dr. Moorman takes the data from the 1967 documentation by Kurt Aland of Munster, Germany. Aland said as of that date, there were 5,255 manuscripts that have been preserved. Though there have been discovered around 300 more manuscripts since then, it is assumed that the breakdown and percentages would remain the same.

Pause for a commercial again. Waite failed to mention the fact that the mother tongues of the Egyptian churches were Coptic and Ethiopic. When the Bible was translated into those languages there was little demand for Greek Bibles. Just as in the English speaking churches there is little demand for Greek Bibles.

## 68. Very Few Western Greek MSS

STATEMENT #68. (pp. 141-142) When talking about "The Western Tradition," Price said: "Because most Christians in the West did not continue to use Greek, and because Latin translations became available, the demand for Greek Bibles diminished in those areas. This accounts for the relatively few Greek manuscripts in this tradition in existence today."

COMMENT #68. Price is correct about the "relatively few Greek manuscripts in this tradition in existence today." The same can be said of the so-called "Caesarean Tradition" that Price talks about in a similar section. The bottom line is that the so-called Critical Text of the New Testament manuscripts number about 45. This resembles a miniature dwarf when compared to the more than 5,210 manuscripts of the great giant Traditional Received Text.

No response required.

## 69. No Lucian Recension

STATEMENT #69. (p. 143) In footnote #38, Price wrote: "Scholars who prefer the priority of the Byzantine Text deny a Lucian Recension or one like it. They prefer to assume that the Byzantine Tradition derives directly from the autographic text."

COMMENT #69. Why shouldn't we "deny a Lucian recension"? There is no proof of a "Lucian recension." This is what Professor Hort and Bishop Westcott have tried to allege. Dean John W. Burgon made it clear that there is not any proof of any kind that (1) the leaders of all Christen-

dom came together in Lucian's time or at either 150 A.D. or 250 A.D.; (2) brought their manuscripts to the meetings; (3) threw out all the critical manuscripts and; (4) kept only the Traditional Text manuscripts. Price is saying that this "recension" or revision happened. He believes that this is how the Traditional Text manuscripts have predominance over the Critical Text manuscripts. The fact of the matter is that if something of that historical proportion occurred where all the religious leaders of that day got together to make a recension, it would have been recorded in history somewhere. Yet it appears nowhere in history. This is a totally false fairy tale that was cleverly concocted by Professor Hort to try to advance his lies. Price, along with many others, has bought into the falsehood.

No one claims that the recension was universal to all Christian communities. The recension was local to the Byzantine churches. The fact that several independent text traditions exist—Alexandrian, Western, Caesarean, and Byzantine—strongly suggests that there were at least four early local recensions. Lucian was the prominent scholar in Antioch and head of the theological school there. He would have been the likely one to oversee a recension if one actually occurred. The textual evidence supports a recension of some kind.

## 70. Price's Wrong Syriac Version

STATEMENT #70. (p. 143) Price wrote about the Syriac version in footnote #39 as follows: "This translation is limited to the Harklean Syriac version. Other Syrian versions seem to support the Western Tradition. "

COMMENT #70. Actually, the "Syriac version" mentioned here is not the "Harklean" but is the Syriac Peshitta which is the earliest translation of the "Syriac" Though Critical Text people deny its date, it was actually dated about 150 A.D. and favors the Traditional Received Text in most places. It is wrong to say that the earliest "Syriac" was the "Harklean" which is a Critical Text.

I was wrong in that all five Syriac versions are of the Byzantine text tradition. But a statistical study indicates a relatively weak relationship with Waite's TR. Of the 1,428 places of variation listed in the textual apparatus of NA-27 for Matthew, by exact count, the Syriac versions differed from Waite's TR as listed in the following table.

| Symbol           | Name         | Number of Differences | Percent Agreement |
|------------------|--------------|-----------------------|-------------------|
| Sy <sup>s</sup>  | Sinaiticus   | 353                   | 60%               |
| Sy <sup>c</sup>  | Curetonianus | 272                   | 63%               |
| Sy <sup>p</sup>  | Peshitta     | 237                   | 78%               |
| Sy <sup>ph</sup> | Philoxeniana | 83                    | 90%               |
| Sy <sup>h</sup>  | Harklensis   | 136                   | 88%               |

On the other hand, late manuscripts in the Byzantine tradition agree with Waite's TR 95% or better.

## 71. The "Byzantine" Traditional Text

STATEMENT #71. (p. -145) Price is writing about "The Byzantine Tradition." He said: "Since this form of the text survived in the Greek-speaking churches, no translations were made of this later form of the text—there was no need. Many textual authorities regard this Byzantine Text to be late and of secondary importance."

COMMENT #71. Though Dean Burgon never used the name of this text, "The Byzantine Tradition." in my opinion, it is a name for the Traditional Received Text. There are two errors in Price's words that "no translations were made of this later form of the text." (1) Error #1 is that many translations were made of this Traditional Received Text and are still being made. (2) Error #2 is that the Traditional Received Text is not a "later form of the text." On the contrary, it is the original text of the New Testament that came from the hands of the writers. Price's words, "this Byzantine Text to be late and of secondary Importance" are also false. Again, there are two major errors in these words: (1) The so-called "Byzantine Text" is not "late." It was the original text of the New Testament with over 99% of the manuscripts (5,210) behind it. (2) This text is not "of secondary importance." Rather, it is of major and primary importance. It is the Gnostic Critical Text with only 1 % of the manuscripts (45) that is of "secondary importance."

(1a) I was speaking of ancient translations, not modern ones. The Syriac translations were made of an early form of the text tradition. The above table indicates the weak affinity they have with the late form of the tradition—Waite's TR. (1b) I agree with Waite that his TR has a number of early witness. (3) I agree with Waite that the Byzantine text tradition is not of secondary importance. However, his use of the number 5,210 is faulty because a good many of them have never been collated, so no one knows the text tradition to which they belong.

## 72. Byzantine Text Most Authoritative

STATEMENT #72. (p.145) "On the other hand, other textual scholars regard this text tradition to be the most authoritative."

COMMENT #72. I certainly agree with this statement by Price. The Byzantine Traditional Received Text is "the most authoritative."

No response needed, but this comment is overly confident.

## 73. No Genealogy in Greek MSS

STATEMENT #73. (p.146) Price has a figure 7.2 chart here that is labeled "Genealogy of the Greek New Testament." It is a simplified diagram that seeks to prove a genealogical relationship between various text traditions.

COMMENT #73. There is no such thing as a "genealogical" relationship in Greek New Testament manuscripts. Price has adopted the genealogical fallacy put forth first by Professor Hort in his 1881 *Introduction to the Westcott and Hort Greek text*. Hort postulated, without a shred of evidence, that there were various textual families. Price begins with the "Autographic Text"

calls them (1) "Egyptian" (Alexandrian); (2) "Western," (3) "Caesarean," and (4) "Antiochan" (Byzantine, Traditional, Received). By this chart, Price is showing that he believes in textual "families."

The only problem with this falsehood is that there is no proof of it whatsoever. As Dean Burgon has stated, there is only one textual tradition, not four. He illustrated it by saying that it is like going into a cemetery with unmarked graves. You cannot prove that any of the people buried in the cemetery are related to each other. This is the case with the Greek New Testament. Each manuscript is a lone and independent document. Here's what he wrote:

"The living inhabitants of a village, congregated in the churchyard where the bodies of their forgotten progenitors for 1000 years repose without memorials of any kind, [In other words, there are no gravestones in this cemetery.]—is a faint image of the relation which subsists between extant copies of the Gospels and the sources from which they were derived. " [Dean John W. Burgon, *Revision Revised*, p.256].

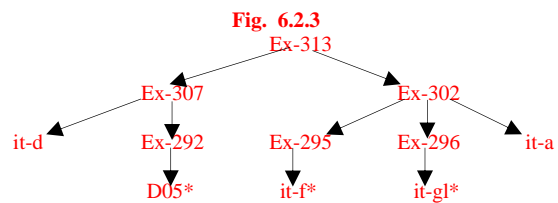
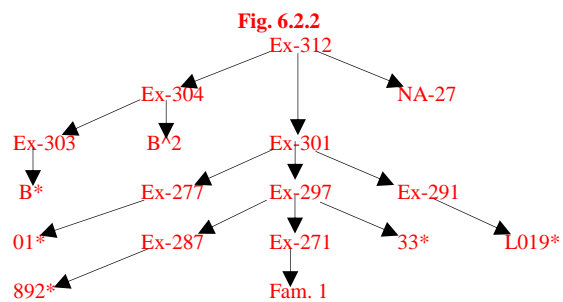
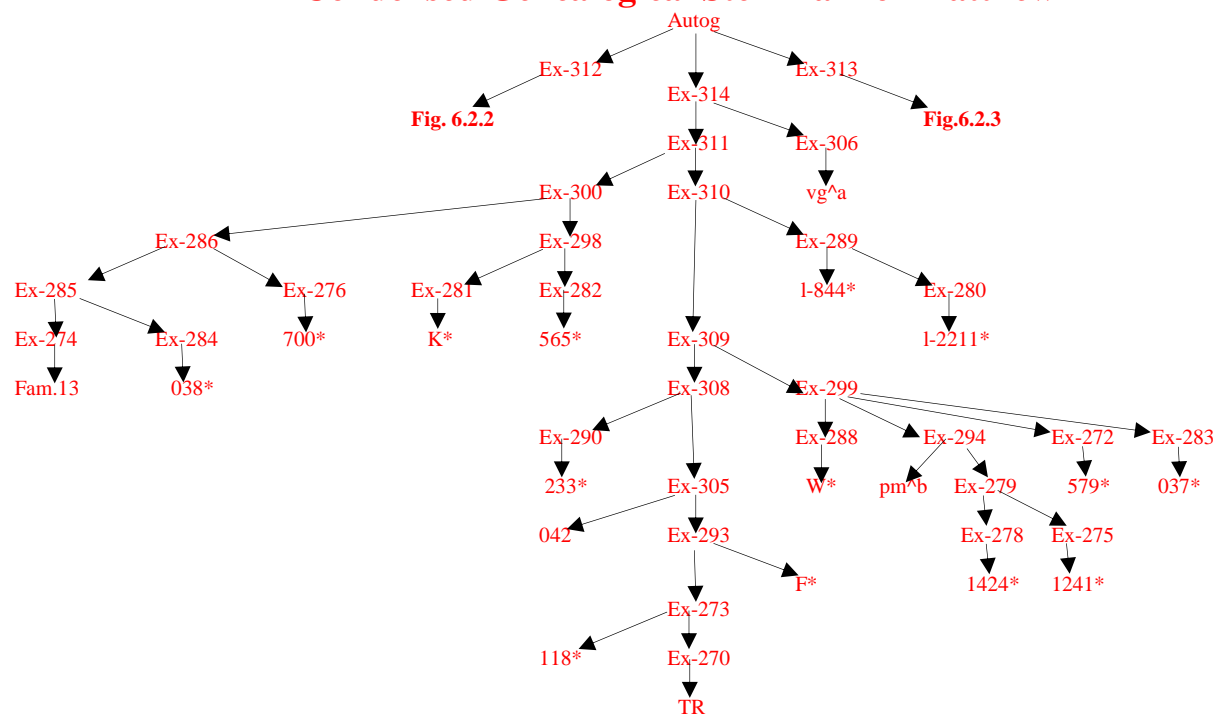
Burgon and Waite blindly contradict themselves. They talk about the "Traditional" (or *Byzantine*) Text and the *Alexandrian* Text. They say that a manuscript or a reading is "Byzantine" because it supports their Byzantine Text. They say a manuscript or reading is "Alexandrian" because it supports Aleph and B (their Alexandrian Text). So they have two genealogical text families (types).

Waite is mistaken about the source of the genealogical relations. In the field of textual criticism, the genealogical relationship among manuscripts has long been regarded as an important aspect of external evidence that must be evaluated in order to recover the original form of a text. It is the fundamental basis for the recovery of the original texts of the ancient Greek and Latin classics. According to Bruce M. Metzger, an acknowledged authority on textual criticism, "The application of the critical methods to the editing of classical texts was developed principally by three German scholars: (1) Friedrich Wolf (1759-1824), one of the founders of classical philology, (2) Immanuel Bekker (1785-1871), and (3) Karl Lachmann (1793-1851)." Lachmann showed "how, by comparison of manuscripts, it is possible to draw inferences as to their lost ancestors or archetypes, their condition, and even their pagination."

The current state of textual criticism among the scholars of the Greek and Latin classics is outlined in the work of Paul Maas. He divides the work of textual criticism into two phases: (1) *Recensio*—the phase in which a tree diagram (*stemma*) is developed to represent the genealogical history of the text under study; and (2) *Examinatio*—the phase in which one may determine whether the reconstructed history of the first phase is good or not. Maas defined the methodology of the *recensio* phase by twelve logical principles and that of the *examinatio* phase by ten additional principles.

My own research, following the steps of Lachmann and Maas and using computer software to reconstruct the genealogical relationships among the witnesses and textual data for the Gospel of Matthew in NA-27, has constructed the genealogical tree in the following diagram. The main figure is that of the Byzantine tradition; its most remote branch is Waite's TR. The branch labeled Fig. 6.2 is the Egyptian (Alexandrian) branch, and the third labeled Fig. 6.3 is the Latin (Western) branch.

## Condensed Genealogical Stemma-2 of Matthew





## 74. Price's Uncertainty

STATEMENT #74. (p. 151) Price's heading is "The Manuscripts are Variousely Distributed" He wrote: "Those who attempt to evade the uncertainty inherent in the text do so by overly simplifying the solution and by holding to dogmatic suppositions. Such approaches exceed what God has clearly revealed in His Word."

COMMENT #74. Do you get the idea that Price has a lot of "uncertainty"? I have no "uncertainty." Price has "uncertainty." He does not know the exact Words of the Bible. If he has such "uncertainty," how can he preach? How can he teach? I have the certainty that I have the original and preserved Hebrew, Aramaic and Greek Words which underlie the King James Bible. I am certain that the King James Bible is the only accurate translation from the preserved original Hebrew, Aramaic and Greek Words. I am trying to instill this certainty into my readers of this book, and the many other books that I have published. Price is to be pitied for having so much "uncertainty."

Waite again approaches the problem with blind eyes. He does not have the Hebrew and Aramaic words that underlie the English words in the KJV. Let him tell us the English KJV word in Gen. 7:22 that his TR Hebrew word רִיחַ (Spirit) underlies? Let him tell us what the KJV English word is in Deut. 2:27 that the Hebrew word דֶּרֶךְ (in the road) in his TR underlies? Let him tell us what the KJV English word is in Isa. 57:8 that the Hebrew word יָד (hand) in his TR underlies? The fact is that some KJV English words have no underlying Hebrew word in Waite's TR, and some Hebrew words in Waite's TR have no KJV English word to underlie. Waite's alleged Hebrew TR is not the text that consistently underlies the English words of the KJV. One doesn't exist! Likewise, let Waite identify the English KJV words in Rom. 1:4 that the Greek words Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν (Jesus Christ our Lord) in his TR underlie.

## 75. Preservation Not in Translations

STATEMENT #75. (p. 153) Price's Chapter 8 is entitled "The Biblical Text was Preserved in Ancient Translations."

COMMENT #75. This title is completely misleading and false. The means that God used in the preservation of His Words was not "Ancient Translations" or any other "translations." His means was the verbal, plenary preservation of the original Hebrew, Aramaic, and Greek Words. How can you get verbal, plenary preservation by "translations" which vary the Words of the Bible in many different ways?

Again Waite didn't read carefully. I didn't say the autographic text was preserved in ancient translations. I said: These versions bear witness to the ancient form of the Hebrew or Greek text tradition of the areas where these translations were made.

## 76. Witness of Ancient Versions to TR

STATEMENT #76. (p. 153) "However, Textus Receptus and KJV-only advocates have misinterpreted Burgon to mean that the witness of the ancient versions consistently support the Traditional Text against the "Alexandrian text which they regard as corrupt and heretical."

COMMENT #76. Here again, Price has made the false representation that the "Textus Receptus and KJV- only advocates" are to be identified as one group. Once again, I totally repudiate being any part of the Peter Ruckman followers who identify themselves as "KJV-only." Their errors abound and I do not share any of them. If Price were honest, he would write a separate book against the Ruckmanite "KJV-only" people and a separate hook on those of us who are based on the "Textus Receptus" for the New Testament and the Hebrew and Aramaic Words underlying the King James Bible for the Old Testament.

Another blow to the dead horse.

I have not "misinterpreted Burgon" as Price charges. I have never stated in any of my books or messages that the "ancient versions consistently support the Traditional Text." Sometimes they support the "Traditional Text" and sometimes they do not. In the case of Mark 16:9-20, the last twelve verses of Mark, there are ten "ancient versions" that follow the "Traditional Text" and contain these verses. Price is correct when he mentions the "Alexandria" text which they regard as corrupt and heretical." The Gnostic "Alexandria text" used by the Vatican and Sinai manuscripts and their forty-three followers indeed are "corrupt and heretical."

I documented my statement with a quotation from David Sorenson as representative of the KJV-only position.

## 77. The False "Letter of Aristeas"

STATEMENT #77. (p. 156) Price made reference on the previous page to the "legendary account given in the Letter of Aristeas" about the origin of the Septuagint. He then wrote: "The account is clearly a legend, but it reflects an actual historic event."

COMMENT #77. Does this statement: "The account is clearly a legend, but it reflects an actual historic event" make sense? How can a "legend" reflect an "actual history event"? Price, himself, admits it is just a "legend." The Legend of Sleepy Hollow is not true, It is merely a story, There is no truth in legends they are fairy tales.

Waite should read his English dictionary. He should also pay attention to footnotes; the sources of that statement were: Ernst Wurthwein and Christian David Ginsburg, the editor of his OT TR.

## 78. The Lie of a B.C. Septuagint (LXX)

STATEMENT #78. (p. 156) "For example, the quality of the translation of Daniel was so poor that many later Greek Bibles replaced the LXX Daniel with the translation of Theodotion. However, the whole Old Testament was completed in the middle of the second Century B.C."

COMMENT #78. It is false for Price to say that "the whole Old Testament was completed in the middle of the second Century B.C." Again, I ask Price to prove that there was an entire Greek translation of the Old Testament from Genesis to Malachi B.C. All he has to do is (1) to get it in his possession (2) invite some impartial observers to examine it closely (3) make an affidavit before a notary public (4) send me a copy, and I will believe it. Failing of that, I will not believe it! Since I know for a positive fact that Price or any others who believe this lie cannot produce such a B.C. "Septuagint," they should stop repeating this fairy tale as if it were true. "Lie not one to another, seeing that ye have put off the old man with his deeds" (Colossians 3:9).

Waite's comment is ridiculous. Because no complete 3<sup>rd</sup> century manuscript of the LXX exists he will not believe it existed then. It is just as ridiculous as saying that because no complete 1<sup>st</sup> century manuscript copy of the Greek NT exists, Waite will not believe that the Greek NT existed then. This question is already answered at his Comment #25.

## 79. NT Quotations from the LXX

STATEMENT #79. (p. 156) "... many of the New Testament quotations of the Old Testament were taken from the LXX. Likewise, manuscripts of portions of the LXX were found among the Dead Sea Scrolls from the first century B.C. and earlier, substantiating an early pre-Christian date for the LXX."

COMMENT #79. Price is quoting about Philo (c. 10 B.C. to A.D.50) and Josephus (A.D. 37-100). When he said: "many of the New Testament quotations of the Old Testament were taken from the LXX," it is false. They were taken from the Hebrew Words and modified as the Lord Jesus Christ instructed God the Holy Spirit for His own emphasis for the New Testament. How would it be possible to quote from a document that was not even in existence until the 200's A.D.? As far as Price's statement that "New Testament quotations of the Old Testament were taken from the LXX, there indeed may have been "portions" of the Old Testament in Greek, but not the entire Genesis through Malachi.

The following is just one of many examples where the Greek TR quotes the LXX verbatim.

**LXX Psalm 8:3** ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον

**LXE Psalm 8:2** <1> Out of the mouth of babes and sucklings hast thou perfected praise,

**Scriv. Matthew 21:16** Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

**KJV Matthew 21:16** Out of the mouth of babes and sucklings thou hast perfected praise?

**Psalm 8:3** מִפִּי עוֹלָלִים | וַיְנַקִּים יִסְדָּתָּ עֲזָ

<sup>KJV</sup> **Psalm 8:2** Out of the mouth of babes and sucklings hast thou ordained strength

## 80. Ruckman on the LXX

STATEMENT #80. (p. 157) In footnote #9, quoting Peter Ruckman, Price wrote: "But if a thousand pieces of papyrus were recovered with Old Testament Greek on them written before 100 B.C. nothing could bolster the sagging testimony of the LXX." [Handbook, 51]

COMMENT #80. This argument is enlightening. We cannot be satisfied with simply a few "pieces of papyrus" here and there. Price must have an entire B.C. Old Testament in the Greek language before he can prove it to be written B.C. Since he cannot do this, why doesn't he just keep quiet about it? Should we deal with facts, or just opinions?

I have answered Waite's sarcasm earlier.

## 81. Price Praises Apostate Origen

STATEMENT #81. (p. 158) "Between A.D. 230 and 240, Origen (A.D. 155-254) a brilliant theologian in Alexandria, undertook to resolve the variations between the Hebrew text and the differing Greek versions existing in his day .... The fifth [column] contained his own revision of the LXX."

COMMENT #81. As to the statement, "Origen (A.D. 155-254) a brilliant theologian in Alexandria," let me tell a few things he believed. I'll let you decide how "brilliant" a "theologian" he was. I'm quoting from a new book by Dr. H. D. Williams entitled *Origin of the Critical Text* (BFT #3386 @ \$20.00):

Pause again for a commercial. Origen is regarded by all as a theologian whether he was heretical or not. His heresy doesn't deny his brilliance. And historians report his brilliance. It is right to tell the truth, and it is illogical to deny his brilliance because of his heresy. I omit all of Waite's irrelevant discussion of Origen's heretical views.

## 82. Origen's 5th Column in His Hexapla

STATEMENT #82. (p. 158) Price is speaking of Origen's Hexapla of six columns. He wrote: "His fifth column contains special marks indicating how he modified the LXX."

COMMENT #82. Price has no proof of this. Where is the so-called "original LXX" that Origen was supposed to have revised? In order to have a "revision" you have to have something to revise. Where is it? Price can't prove it. He is just guessing. His teachers and friends have given him this line and he just spouts it in his book, hoping that others might believe it without any questions.

This conclusion is not mine, but the conclusion of experts who had all the available evidence at hand. Waite should read footnotes; I documented three very capable sources: Werthein, Tov, and H. St.J. Thackery. As far as I know this radical view is held only by Ruckman and Waite and their followers.

### 83. Price's False Date of the Peshitta

STATEMENT #83. (pp.161-162) Price wrote:" At the beginning of the fifth century, the Peshitta, or the common Syriac version was translated."

COMMENT #83. This date is false. Price falsely said that the "old Syriac" was dated "in the middle of the first century A.D." Then he falsifies the date of "the Peshitta" as being "At the beginning of the fifth century." On the contrary, "the Peshitta" should be dated in the second century (*The Traditional Text*, BFT #1159, p. 74), around 150 A.D. as Dean John W. Burgon and Edward Miller have clearly proven.

Pause for another commercial. I acknowledged that some accept a 2<sup>nd</sup> century date for that translation, but the Syriac experts assign it to the 5<sup>th</sup> century. I don't quite understand why Waite is so insistent to date this heretical version early, contrary to the experts. While it is weakly related (78%--see data under Comment #70) to Waite's TR, its early date only bears witness to the fact that the early form of the Byzantine tradition was not well developed. It is not a friend to Waite's TR.

### 84. Ruckman & King James-Only Term

STATEMENT #84. (p. 162) Speaking about the Peshitta Syriac version, Price said in footnotes #31 and 32, "Burgon described this version as 'a text so near to the original text as the Peshitta must ever have been' ... The mention of doctrinal heresy is significant here because the Textus Receptus and the King James-only advocates of the Byzantine Text place a great deal of importance on the alleged heretical views of the Alexandrian Churches. Heresy is one reason they conclude that the non-Byzantine traditions are corrupt and unreliable. But if heresy is a criterion, then they must also reject the Syriac versions in order to be consistent."

COMMENT #84. Here Price again places "the Textus Receptus and the King James-only advocates" together in order to smear the "Textus Receptus" people like myself with the Peter Ruckmanite "King James- only" term. I object! I prefer the Textus Receptus, and I also prefer the King James Bible. The Ruckmanites prefer the King James Bible period. They don't need the "Textus Receptus." That's where this "King James-only" epithet came from.

The Ruckman people think that the King James Version English is a special revelation that came directly from God including the italics, so they forget the "Textus Receptus." My position is that we need the Hebrew, Aramaic and Greek Words that underlie our King James Bible as well as our King James Bible.

Then Price talks about "the alleged heretical views of the Alexandrian Churches." He is down-playing "heresy" as if it doesn't exist in his favorite "Alexandrian" texts of the Vatican and the Sinai. He is almost making fun of it. Dr. Jack Moorman, one of our church's missionaries in London, England, has carefully researched these critical Greek texts and specifies over 356 doctrinal passages in these texts where there is doctrinal error. These are listed in his book, *Early Manuscripts, Church Fathers, and the Authorized Version* (BFT #3230 @ \$20.00 + \$5.00 S&H) on pages I 19-312. Dr. Moorman identifies over 356 doctrinal passages where the New International Version (NIV), by following their Gnostic-contaminated Critical Texts, has erred from sound doctrine. [detail 158 of these 356 doctrinal passages in Chapter V of my book, *Defending the King James Bible*. I show how heresy is there. I quote from the Vatican ("B") and the Sinai (Aleph) manuscripts. I quote from the versions that use the "B" and "Aleph" (Vatican and Sinai) Alexandria Manuscripts.

Another blow to the dead horse and another commercial. The heretical Monophysite and Nestorian Syriac versions are not really a friend of Waite's TR.

### 85. D. O. Fuller Linked to Ruckman

STATEMENT #85. (p. 165) In footnote #40, Price refers to Dr. David Otis Fuller's book, *Which Bible*. He wrote: "David Otis Fuller ... reproduced several chapters from Seventh Day Adventist Benjamin Wilkinson's book, *Our Authorized Version Vindicated*. . . 194-215. Fuller approved Wilkinson's conclusion that the Waldensian Version preserved the original text through the Old Latin tradition. Wilkinson's reconstruction of history is also accepted by Peter Ruckman and his followers. Ruckman includes the old Latin manuscripts in his list of 'good Bibles.'"

COMMENT #84 [#85]. There is nothing wrong with believing that "the Waldensian Version preserved the original text." It has been shown by Dean Burgon and others that the Waldenses had a Traditional Text New Testament. I list this position in my book, *Defending the King James Bible*, pp. 45-46 (BFT #1594@\$12.00+ \$5.00 S&P). "The old Latin manuscripts" are indeed largely in the Traditional Text camp. This has been established by Dean Burgon and others. It is not the exclusive position of Ruckman as Price seems to imply.

Once again Price seeks to link Dr. Fuller and other non-Ruckmanites with Peter Ruckman by saying: "Wilkinson's reconstruction of history is also accepted by Peter Ruckman and his followers." It was not a "reconstruction of history" but was history itself. While it is true that Dr. Benjamin Wilkinson was a Seventh Day Adventist, he wrote an important book, *Our Authorized Version Vindicated*. Our Bible For Today ministry carries that book in reprint format. It is a good book standing historically for the King James Bible and the underlying Greek texts and it is an excellent volume with many good arguments. Price should answer the arguments that Wilkinson makes rather than just to smear the book by use of his church. His religion is not even brought up in the book. His arguments in the book itself cannot be denied.

Another blow to the dead horse. Waite, Fuller, and Ruckman agree on this point. I further discussed the Waldensian version on pages 171-73.



## 85. The Old Latin

STATEMENT #86. (p. 167) Price, in speaking of the Old Latin version, stated: "Most of the manuscripts are incomplete. Therefore, contrary to the claims of the KJV-Only advocates, the old Latin does not validate the Traditional Text (TR)."

COMMENT #86. Price is in error, despite his Table 8.2 which attempts to discredit "the Old Latin" as a largely Traditional Text document. Dean John W. Burgon says the old Latin in many places is close to the Textus Receptus. It has many words and verses close to our Textus Receptus.

Close is not enough. The Old Latin was of mixed origin, neither Byzantine nor non-Byzantine. Actually there are more than 15 different Old Latin texts differing from one and another, the texts of which are not very close to Waite's TR. Using the textual apparatus in NA-27 for the 1,428 places of variation in Matthew, the following table displays an exact count of (1) the number of places where the text has a reading, (2) the number of times the text differs from that of Waite's TR, and (3) the percentage agreement the text has with Waite's TR. Their agreement with Waite's TR is nothing to brag about.

| Sigla | Num. of Readings | Num. of Differences | Percent Agreement |
|-------|------------------|---------------------|-------------------|
| ita   | 1167             | 492                 | 58%               |
| itar  | 1171             | 476                 | 59%               |
| itb   | 1137             | 473                 | 58%               |
| itc   | 1172             | 472                 | 60%               |
| itd   | 1269             | 705                 | 44%               |
| ite   | 564              | 277                 | 51%               |
| itf   | 1421             | 346                 | 76%               |
| itff1 | 1176             | 493                 | 58%               |
| itff2 | 813              | 339                 | 58%               |
| itg   | 1428             | 332                 | 77%               |
| itg1  | 1169             | 487                 | 58%               |
| ith   | 969              | 389                 | 60%               |
| itk   | 531              | 244                 | 54%               |
| itq   | 1107             | 373                 | 66%               |
| itr1  | 548              | 239                 | 56%               |

## 87. Preservation Not in Church Fathers

STATEMENT #87. (p. 175) Price entitles Chapter 9 "Biblical Text was Preserved in Patristic Quotations"

COMMENT #87. The "Patristic quotations" or allusions were from the Church Fathers. Once again, Price has the wrong idea of what "preserved" means. For him, he does not define it, as I do, to mean verbal plenary preservation. No Church father can "preserve" the Words of God exactly, but Price doesn't mind that, because for his "preservation," he needs only the "ideas, thoughts, concepts, and teachings" but not the Words.

I didn't say the church fathers preserved the autographic text. If Waite had read the chapter carefully he would know what I was talking about.

## 88. The Use of Church Fathers

STATEMENT #88. (p.175) He quoted Dean Burgon on this: "John W. Burgon regarded the testimony of an early Christian writer commonly referred to as a Church father to be superior to that of any single ancient manuscript. He declared, 'The testimony of any first rate father, where it can be had must be held to outweigh the solitary testimony of any single Codex which can be named.' Again he asserted: 'Individually, therefore, a father's evidence, when it can certainly be obtained ... is considerably greater than that of any single known Codex.'"

COMMENT #88. The Church Fathers did sometimes quote from the Traditional Text and sometimes from the other text. What Dean Burgon is saying is that if you have a specific Church father, you know what kind of Bible he had in his hand when he quoted or alluded to a verse. We know of him. We know when he lived and when he died. We know some of the books, articles, and letters he authored. If an early Church father quotes a Traditional manuscript word or phrase that is not in the Critical Text, it proves that he had a copy of a Traditional manuscript in his hands at that early date. It also shows that the Traditional Text is early, not late. The Critical Text people say that you can't use these Church Fathers, and this is false. Dean Burgon has gathered together some 186,000 quotations from the early Church Fathers. He shows from these, without any shadow of doubt, the usefulness of quotations from Church Fathers.

Critical Text people do not say you cannot use the church fathers. The textual apparatus of NA-27 lists the readings of the church fathers. How can they say they can't be used? What they do say is that their witness is of secondary authority as compared with that of Greek manuscripts.

The followers of the Critical Text say that the Traditional Text was not in existence during the times of the Church Fathers. Dean Burgon fixed that by taking a sampling of 76 Church Fathers' Bible quotations or allusions to see how many either alluded to or quoted exactly from the Traditional Text. That is exactly what he did.

Dean Burgon and his assistants looked at the writings of these 76 early Church Fathers' writings. He found that out of those Church Fathers who died in 400 A.D. or before, there was a majority ratio of 3 to 2 quotations or allusions to the Traditional Text as opposed to the Critical Text. This is 60% versus 40%. This is found in Dean Burgon's book, *The Traditional Text* (BFT #1159, pp. 99 and following).

It shows that the Bible they had in their hands was the Traditional Text that underlies our King James Bible. A 60% to 40% majority of Church Fathers quotations or allusions was from the Traditional Textus Receptus that underlies our King James Bible. Does that not prove Price and his followers are wrong in their falsehoods in saying that our Textus Receptus was not in existence during Apostolic times. They are dead wrong and this is a lie. Dr. Jack Moorman also made a study of the Church Fathers. He found in his study that the Church Fathers who died A.D. 400 or before used Traditional Textus Receptus readings that underlie our King James Bible in a majority of 70% to 30%. Seventy percent of the quotations were Traditional Textus Receptus quotations and 30% were from the Critical Text.

Waite has failed to read carefully again. The evidence I presented in this chapter "indicates that the witness of these early Church fathers is sparse. While it is true that the early citations can be used to validate individual readings, none of the witnesses can bear witness to the complete text of a given tradition. The condition is similar among the later Church fathers. A few fathers cited many passages, whereas the witness of most of the others was fragmentary." (p. 180)

## 89. Preservation Is Not O.T. Quotes

STATEMENT #89. (p. 177) Price has this heading; "Quotations of the Old Testament Preserved the Text."

COMMENT #89. Mere "Quotations of the Old Testament" do not "Preserve the Text." It must be the Words themselves in Hebrew or Greek in manuscript form. "Quotations" can be loose and not accurate in many cases. It illustrates Price's woefully inaccurate understanding of what Bible "preservation" really means. Bible "preservation" does not rest in "quotations" only, but in the very Hebrew, Aramaic, and Greek Words. For him, it means only the loose "thoughts, ideas, concepts, or teachings" rather than Words.

Waite reads carelessly or twists my words to mean other than what is discussed in the context.

## 90. Value of Church Fathers & the TR

STATEMENT #90. (p. 178) Price refers to Table 9.1, "Distribution of Fathers by Date." He wrote: "Unfortunately most of these witnesses are incomplete, making the witness to the whole text unavailable. Burgon provided a survey of the witnesses of the fathers to the Gospels and a survey of the early Church Fathers that seemed to favor the Traditional Text in the gospels."

COMMENT #90. Some Fundamentalist writers today, who favor the Critical Text, have said that there is no trace of the Traditional Received Text prior to the 6th Century. This is entirely false. Dean Burgon and his staff examined 76 Church Fathers who died in 400 A.D. or before, to see if there were a Traditional Text or *Textus Receptus* type of text in the writings and quotations of these early Church Fathers.

It is clearly evident that Waite has no understanding of the difference between a "text" and isolated "readings" of that text. The "text" of Waite's TR consists of all the words in Scrivener's edition of the Greek NT. A witness contains the "text" of Waite's TR if it has all (or very close to all) the words of Scrivener's text. If a witness has only some of Waite's TR and some words of another text tradition, the evidence indicates that the Father's Bible was NOT Waite's TR.

I have demonstrated that the witness of the Church Fathers is grossly sparse and mixed. It is irresponsible to claim that any one of them had the text of Waite's TR. If anything, this evidence supports the conclusion that the text of Waite's TR had not yet developed.

The Church Fathers were leaders of the churches in the early days of the church age. In the course of their debating and writing one to another in those early years, 400 A.D. or before, they quoted or alluded to New Testament verses in the Bible. Those allusions or quotations of the early Church Fathers are important to determine what Greek text they had in their hands in their day.

This is one of the things that modern textual critics (like Price) are differing with and are not willing to look into. These quotes show that the Bible they had in their hands, in many cases, used the Traditional Received kind of manuscript. This also proves that our Textus Receptus was early and not late.

Quite the contrary, it supports the conclusion that the text of Waite's TR had not yet developed.

Dean Burgon took a total of 76 early Church Fathers, and from their writings determined the percentage that these Church Fathers quoted from the Traditional Text and the Critical Text. He found 60% of the Church Fathers quotations were from the Textus Receptus or Traditional Text and only 40% were from the Critical Text. Dr. Jack Moorman also made a study. He found 70% of the church father's quotations were from the Traditional Text and only 30% were from the Critical Text.

## **91. Church Fathers Incomplete & Secondary**

Seventy percent of a text is not a text. The other 30% are non-traditional text readings, indicating that the Fathers didn't have Waite's TR in their hands.

STATEMENT #91. (p. 180) Price's conclusion of the discussion of the Church Fathers was: "Conclusion: the witness of the quotations is incomplete and secondary."

COMMENT #91. When Price stated that "the witness of the quotations is incomplete and secondary," he is dead wrong, as he has been in many other things. The "witness of the quotations" is not "secondary," it is "primary". Here is the reason I say this. The Critical Text propaganda-line is that their favorite fourth century Gnostic heretical Vatican and Sinai manuscripts were tantamount to the originals themselves. The Traditional Received Words underlying the King James Bible are despised by them. One of the things these dishonest Critical Text charlatans

claim is that there were no Traditional Received Words in existence until very late-the 6th Century or later. The quotations or allusions by the Church Fathers puts the lie to this because the fathers are dated. Dean Burgon and his staff showed of the 76 Church Fathers examined that the Traditional Received Words were not only there, they were in the majority of the citations. And not only a simple majority, but in the ratio of 3 to 2 or 60% to 40%. (See his *Traditional Text*, pp. 99 ff. in BFT #1159). Dr. Jack Moorman did a similar study and found the ratio to be 70% to 30% in favor of the Traditional Received Text (see *Early Manuscripts, Church Fathers, and the Authorized Version* BFT #3230). I don't know when this ignorance on the part of the Critical Text-only people, both saved and lost, will cease.

None of the Church Fathers contain a complete text of the NT, consequently they are incomplete. They cannot bear witness to what they didn't quote. Burgon stated: "Collectively, however, the Copies [manuscripts], without question, outweigh either of the Versions by themselves, or the Fathers by themselves." [*Traditional Text*, p. 57]. That is, they are secondary.

In the mind of Price and many others, why are the Church Fathers "secondary"? I believe one of the reasons is that it proves them to be in serious error. If you are really trying to find out the situation as to what Bibles these Church Fathers had in their hands in 100 A.D., in 200 A.D., in 300 A.D., or in 400 A.D., then these 186,000 quotations or allusions to their Bibles in the hands of these Church Fathers are extremely important. These quotes are not "secondary" they are "primary." No Greek manuscript has a date, but these Church Fathers have dates, as to when they lived. This proves that the Church Fathers had in their hands, without any doubt whatsoever, many of the original Traditional Received Words.

The manuscripts have been dated scientifically by carbon-14 measurements, paleographic evidence, and contemporary artifacts. Their dates are accurate within  $\pm 50$  years. The witness of Burgon's 186,000 quotations are mere hearsay because Burgon's alleged evidence was never published and is unavailable for verification.

## 92. Gnostic Heretical "Alexandrian Text"

STATEMENT #92. (p. 181) Price's Chapter 10 is entitled: "Some Recognize the Alexandrian Text as the Preserved Text"

COMMENT #92. The "Alexandrian Text" is found in the Vatican and Sinai manuscripts and a few of their followers. It was doctored by the Gnostic heretics whose false religion was located in Alexandria, Egypt. It is also called the Critical Text. The Vatican and Sinai manuscripts differ from the Traditional Received Words underlying the King James Bible in over 8,000 places. See *8,000 Differences Between the Critical Text and the Traditional Text* by Dr. Jack Moorman (BFT #3084 for a gift of \$20.00 + \$5.00 S&H). This text has over 356 doctrinal passages that are in error. See *Early MSS, Church Fathers, & the Authorized Version* by Dr. Jack Moorman (BFT #3230 for a gift of \$20.00 + \$5.00 S&H.).

Pause for a Commercial, the same one the third time.

### 93. The Traditional Received Text

STATEMENT #93. (p. 181) Price wrote: "The Traditional Text, or *Textus Receptus* (the text of the Reformation) is regarded as the authoritative text by some Protestants."

COMMENT #93. That is correct. It is "regarded as the authoritative text" by me, though I am not a "Protestant," but an independent Baptist. It is not only "the text of the Reformation," but I believe that the form of the "Traditional Received Text" that underlies the King James Bible is the preserved Hebrew, Aramaic, and Greek Words of the original New Testament.

What does Waite's denomination have to do with the issue? Ruckman is not a Protestant either.

### 94. TR Equals Byzantine Text

STATEMENT #94. (p. 181) "The Traditional Text is sometimes equated with the Byzantine Text, but that assumption is erroneous."

COMMENT #94. I don't believe it is erroneous. Though Dean John W. Burgon never used the term, "Byzantine Text," it is just another name for what he termed the "Traditional Text." Price, and many others are wrong in these definitions,

But they are not identical. Burgon found many places where Waite's TR should be corrected.

### 95. Errors of So-Called "Majority Text"

STATEMENT #95. (p.181) "The Byzantine Tradition is recognized as the authoritative text by the Greek Orthodox Church, and also by some among the Protestant groups. This text tradition is also known as the Majority Text because it is represented by the majority of existing manuscripts. The Majority Text view is the topic of Chapter 11."

COMMENT #95. The "Byzantine Tradition" is the same as what Dean Burgon referred to as the "Traditional Text." It has been commandeered by a certain group of people. The attempt has been to separate the Traditional Received Text from the co-called "Byzantine Tradition."

As for the so-called "Majority Text," that Price espouses, it is ridiculous to call it a "majority" of anything. There are two "Majority Texts" that compete with one another in many areas. The first one to come out in the 1980's was by Zane Hodges and Arthur Farstad of Dallas Theological Seminary (my own school).

Price does not espouse the Majority Text; Chapter 11 explains why. Neither does Price espouse the Alexandrian Text, as Waite charges. Waite doesn't know Price's view of the Biblical text, and does not tell the truth about it.



The "Majority Text" differs from the Traditional Received Text in 1,500 to 1,800 places. It was based on Von Soden's textual notes. Von Soden had only about 414 manuscripts. Even if every one of Von Soden's notes were accepted, how is this a "majority" of anything? Even in 1967, Kurt Aland had 5,255 Greek manuscripts. There are now 300 or 400 more since then. But how dare these "Majority Text" fanatics say that these 414 are a "majority" of 5,355! For a complete critique of this "Majority Text" you should get *Hodges and Farstad's Majority Text Refuted* (BFT #1617 ~ \$16.00 + \$5.00 S&H)' It is by Dr. Jack Moorman.

See also my chapter 11.

## 96. Westcott & Hort, an Alexandrian Text

STATEMENT #96. (p. 181) "Advocates of the Traditional Text and the Byzantine Text erroneously assume that Westcott and Hort recognized the Alexandrian Tradition as the authoritative text. In fact, this assumption is an over-simplification of the situation. Westcott and Hort developed a theory of textual criticism based on the method used by classical philologists. "

COMMENT #96. It is total falsehood to say people "erroneously assume that Westcott and Hort recognized the Alexandrian Tradition as the authoritative text." They most certainly did! The two leading manuscripts of this "Alexandrian Tradition" were the Vatican ("B") and the Sinai (Aleph). I concur with Dean John W. Burgon's statements on this matter. Let me quote two sections of Dean Burgon's *Revision Revised* as to "Westcott and Hort's" belief in the "supremacy" of the Vatican and Sinai manuscripts, especially that of the Vatican ("B.")

"All this is followed, of course, by the weak fable of the 'Neutral+Text, and of the absolute supremacy of Codex B--which is "stated in Dr. Hort's own words: "--viz. "B very far exceeds all other documents in neutrality of text, being in fact always, or nearly always, neutral." (*The Revision Revised*, p. 396).

XLVI. And thus, by an unscrupulous use of the process of Reiteration, accompanied by a boundless exercise of the imaginative faculty, we have reached the goal to which all that went before has been steadily tending: viz. the absolute supremacy of codices B and Aleph above all other codices,--and, when they differ, then of codex B. (*The Revision Revised*, p. 304)

If the Sinai manuscript ("Aleph") manuscript did not agree with the "B" or Vatican Manuscript "Westcott and Hort" threw out the "Aleph" Manuscript and used some other manuscript that went along with their "B" Manuscript.

This is an exaggeration and over-simplification of the situation. The critical text of NA-27 often departs from that practice. For example, in Matt 3:16 the critical text twice contains a reading supported by the Byzantine tradition against the original hands of both Aleph and B. The same condition happens again in 5:13; 7:14; 7:18; 8:9, 21; 9:14; 12:47; plus many more. (p. 248).

Actually, the critical text followed B\* only about 82% of the time. Here is a list of the 246 places in Matthew alone where the NA-26 critical text did not follow B\*:

1:3,1.2; 1:10,2.2; 1:18,1.2; 1:25,2.2; 2:13,1.2; 2:13,2.3; 3:2,1.2; 3:7,1.2; 3:12,1.2; 3:14,1.2; 3:15,1.2; 3:16,2.2; 3:16,3.2; 3:16,4.2; 3:16,6.2; 4:1,1.2; 4:16,1.2; 4:24,3.2; 5:1,1.2; 5:16,1.2; 5:18,2.2; 5:32,2.2; 5:37,1.2; 6:1,1.2; 6:7,1.2; 6:8,1.2; 6:15,1.2; 6:16,2.2; 6:18,1.2; 6:21,2.2; 6:28,1.2; 6:33,1.3; 6:34,1.2; 7:8,1.2; 7:9,1.2; 7:14,1.3; 7:17,1.2; 7:18,1.2; 7:24,1.2; 8:7,1.2; 8:8,1.2; 8:9,1.2; 8:13,3.2; 8:21,1.2; 8:23,1.2; 8:34,3.2; 9:4,1.2; 9:6,1.2; 9:14,1.2; 9:17,1.2; 9:18,1.2; 9:27,1.2; 9:28,3.2; 9:32,1.2; 10:7,1.3; 10:13,2.2; 10:16,1.2; 10:21,1.2; 10:23,3.2; 10:23,4.2; 10:25,1.2; 10:25,2.2; 10:25,4.2; 10:28,1.2; 10:33,1.2; 10:37,1.2; 11:8,4.2; 12:10,3.2; 12:15,1.2; 12:18,2.2; 12:22,1.2; 12:24,1.2; 12:27,1.2; 12:31,1.2; 12:32,1.2; 12:32,2.3; 12:38,2.2; 12:47,1.2; 12:48,4.2; 13:7,1.2; 13:16,1.2; 13:28,1.2; 13:28,2.2; 13:30,4.2; 13:35,2.2; 13:44,2.2; 13:45,1.2; 14:3,1.2; 14:3,2.2; 14:10,1.2; 14:19,1.3; 14:22,2.2; 14:22,3.2; 14:28,1.2; 14:29,1.2; 14:30,1.2; 14:36,1.2; 15:2,1.2; 15:14,2.5; 15:15,1.2; 15:27,1.2; 15:30,1.2; 15:31,1.2; 15:31,2.2; 15:32,2.2; 15:38,1.2; 16:2,1.2; 16:4,2.3; 16:5,2.2; 16:12,2.2; 16:17,3.2; 16:20,1.2; 16:21,1.2; 16:22,1.4; 16:24,1.2; 17:4,3.2; 17:4,4.2; 17:10,1.2; 17:15,1.2; 17:23,2.2; 17:25,2.2; 18:1,1.2; 18:7,2.2; 18:10,2.2; 18:12,2.2; 18:14,2.2; 18:15,1.2; 18:16,1.2; 18:21,2.2; 18:24,1.2; 18:24,2.2; 18:27,1.2; 18:28,1.2; 18:34,1.2; 19:3,3.2; 19:9,1.2; 19:9,2.3; 19:9,3.2; 19:10,2.2; 19:11,1.2; 19:17,4.2; 19:18,2.2; 19:20,1.2; 19:21,1.2; 19:22,1.2; 19:22,2.2; 19:24,3.2; 19:29,2.2; 19:29,3.2; 20:5,1.2; 20:9,1.2; 20:10,3.2; 20:13,1.3; 20:14,1.2; 20:15,1.2; 20:17,1.2; 20:18,1.3; 20:19,1.2; 20:21,1.2; 20:21,2.2; 20:23,4.2; 20:23,6.2; 20:26,1.2; 20:26,2.2; 20:27,2.3; 20:27,3.2; 20:30,1.2; 20:31,2.2; 20:32,1.2; 20:34,1.2; 21:2,4.2; 21:4,1.2; 21:18,2.2; 21:19,1.2; 21:28,2.2; 21:29,1.2; 21:29,2.2; 21:29,3.2; 21:29,5.2; 21:29,6.2; 21:29,8.2; 21:43,1.2; 22:10,2.2; 22:16,1.2; 22:21,1.2; 22:37,2.2; 22:37,3.2; 22:39,1.2; 22:39,2.5; 23:1,1.3; 23:19,1.2; 23:23,3.2; 23:24,1.2; 23:26,1.2; 23:27,1.2; 23:31,1.2; 23:36,1.2; 23:37,3.3; 23:38,1.2; 24:1,1.3; 24:31,1.2; 24:38,3.2; 24:39,1.2; 24:40,1.2; 24:43,1.2; 25:6,2.2; 25:17,1.2; 25:22,1.2; 25:23,2.2; 25:40,1.2; 25:41,1.2; 25:42,1.2; 26:3,2.2; 26:4,1.2; 26:34,4.4; 26:42,1.2; 26:45,2.2; 26:45,3.2; 26:56,1.2; 27:3,1.2; 27:6,1.2; 27:11,3.2; 27:16,1.2; 27:17,2.2; 27:24,1.2; 27:28,1.2; 27:33,1.2; 27:33,2.2; 27:40,1.2; 27:40,2.2; 27:43,2.2; 27:46,1.2; 27:46,2.2; 27:46,3.5; 27:49,1.2; 27:49,2.2; 27:54,1.2; 27:54,2.2; 27:56,3.2; 27:57,1.2; 27:64,1.2; 28:1,2.2; 28:14,1.2; 28:14,2.2; 28:15,1.2; 28:19,2.2.

## 97. Westcott & Hort & the Vatican MS

STATEMENT #97. (pp. 181-182) "It is true that they regarded the Alexandrian Tradition as more reliable than the others, but they did weigh the evidence of the other text traditions, and accepted the witness of the other traditions when the weight of evidence overruled the Alexandrian Tradition."

COMMENT #97. This is absolutely false. Westcott and Hort worshipped this Gnostic "Vatican" ("B") and Sinai (Aleph) manuscripts. I believe Price is in serious error when he says that Westcott and Hort "did weigh the evidence." It is an equal error to say that these two men "accepted the witness of the other traditions." They did not.

Westcott and Hort went along 100% with the Alexandrian Text that began in Alexandria, Egypt, the headquarters of the Gnostic heretical religion. As far as his statement that Westcott and Hort "accepted the witness of the other traditions," I would like to see Price, or anyone else, give me a few hundred examples of this, or even 100, or even 50, or even 25. They were "dyed in the wool" advocates of the "Vatican" ("B") manuscript, come what may. Price has but to examine the plethora of evidence favoring Mark 16:9-20 to see how these two heretics threw away all that evidence to go with their idols, the "Vatican" and Sinai manuscripts.

Price doesn't defend Westcott and Hort's decision about Mark 16:9-20, but one radical example does not prove a universal claim. A universal claim is falsified by one exception. Waite asked for exceptions. I listed a few above. In addition, the following is a list of the 71 places the critical text of NA-27 follow witnesses other than both Aleph\* and B\*:

3:16,2.1; 3:16,3.1; 3:16,4.1; 3:16,6.1; 4:1,2.1; 6:28,1.1; 6:33,1.1; 7:14,1.1; 8:9,1.1; 8:13,3.1; 8:21,1.1; 9:14,1.1; 9:18,1.1; 9:28,3.1; 9:32,1.1; 10:13,2.1; 10:23,4.1; 10:25,2.1; 11:8,4.1; 11:15,1.1; 12:18,2.1; 12:24,1.1; 12:27,1.1; 12:32,2.1; 13:45,1.1; 14:3,2.1; 14:10,1.1; 14:19,1.1; 14:29,1.1; 14:30,1.1; 15:2,1.1; 15:14,2.1; 15:15,1.1; 15:38,1.1; 16:2,1.1; 16:21,1.1; 17:15,1.1; 18:15,1.1; 18:24,2.1; 19:3,3.1; 19:10,2.1; 19:29,2.1; 20:18,1.1; 20:21,2.1; 20:23,6.1; 20:30,1.1; 20:31,2.1; 20:34,1.1; 21:18,2.1; 21:29,3.1; 21:43,1.1; 22:10,2.1; 22:16,1.1; 22:21,1.1; 22:37,2.1; 22:39,1.1; 23:23,3.1; 23:26,1.1; 24:40,1.1; 25:6,2.1; 25:22,1.1; 25:41,1.1; 26:34,4.1; 27:16,1.1; 27:17,2.1; 27:46,2.1; 27:49,2.1; 27:54,2.1; 27:56,3.1; 28:14,2.1; 28:15,1.1.

## 98. No Consensus of Evidence

STATEMENT #98. (p. 182) "This improved method now attempts to determine more completely the consensus of the evidence from all text traditions. Thus it is inaccurate to refer to the current form of the Westcott and Hort theory of the text as Alexandrian. However, in order to interact with the terminology used by many of the King James Only movement the term is used here when referring to the current theories of textual criticism.

COMMENT #98. When Price stated "this improved method now attempts to determine more completely the consensus of the evidence from all text traditions," it is a boldfaced lie! My friend, Dr. Kirk DiVietro, wrote to Bruce Metzger in 1990 and asked him how he and the other members of the Nestle/Aland and United Bible Societies Committee began their work on their New Testament text. Metzger replied in his own handwriting as follows:

"We took as our base at the beginning the text of Westcott and Hort (1881) and introduced changes as seemed necessary on the basis of MSS evidence." (Dean Burgon Society 1994 Message Book, D. 272 in BFT#2490-P]

This shows that Metzger and his other editors began with the "Westcott and Hort" Greek text "as their base." A comparison of the "Westcott and Hort" Greek text and the modern Nestle/Aland or United Bible Societies Text shows very, very few differences from that of Westcott and Hort which was based upon the Gnostic "Vatican" manuscript ("B")

It is certainly not "inaccurate to refer to the current form of the Westcott and Hort theory of the text as Alexandrian." The root words of Westcott and Hort's Greek text of 1881 were from the Gnostic heretical texts of the Vatican and Sinai manuscripts. These manuscripts were corrupted in Alexandria, Egypt, which were the headquarters -of the Gnostics. "Alexandrian" is a perfectly good and truthful term to use to refer to the "Westcott and Hort false text."

That's why I chose to continue to use the term "Alexandrian" even though some of the witnesses that support the NA-27 text are not *Alexandrian* in the technical sense.

## 99. The Error of Genealogical Families

STATEMENT #99. (p.182) Price has a heading called "The Classical Method." He said: This method primarily attempts to construct a genealogical stemma of the history of a text based on the principle that "*apart from accident, identity of reading implies identity of origin.*"

COMMENT #99. I agree with Dean Burgon and others who reject completely the so-called "genealogical stemma;" As the writers of the Bible wrote, the Words were copied accurately throughout history. The identity of that goes back to the originals, not back to a certain family. Dean Burgon opposed "stemma" and "genealogy." He said that "genealogical" method is false. He said every manuscript is an orphan child.

"The living inhabitants of a village, congregated in the churchyard where the bodies of their forgotten progenitors for 1000 years repose without memorials of any kind, [In other words, there are no gravestones in this cemetery.]--is a faint image of the relation which subsists between extant copies of the Gospels and the sources from which they were derived." Dean John W. Burgon, *Revision Revised*, p. 256].

This is a very poor analogy, given before. The manuscripts are not dead and buried in unmarked graves, but still alive and open for clear examination. Their readings can be compared with those of all other manuscripts, and their common variations indeed do identify genealogical stemma, as the stemma of Matthew previously provided demonstrated. A similar stemma exists for every book of the NT and for the LXX text of Ecclesiastes. A blatant denial is always refuted by one example; there are 28.

You can't trace manuscripts back to "genealogy" or "stemma" or families. Westcott and Hort had to dream up this so-called "family of manuscripts" theory, because they knew that they had only 45 manuscripts compared with the over 5,210 manuscripts of the Traditional Received Text. Westcott and Hort had to diminish these 5,210 manuscripts by inventing three "families" among their 45 manuscripts and one family among the 5,210. This makes a 3 to 1 decision on any given word rather than accepting the evidence of the entire 5,210 and rejecting the 45. It is a complicated argument, but it is indeed false. The manuscripts are like a cemetery with unmarked graves. You cannot be certain about the family relationship of any of those thus buried. So with the manuscripts. They form one great entire entity and as such are independent witnesses.

As stated before, Burgon and Waite contradict themselves in regard to stemma. See my remarks at his Comment #73. Waite continues using inflated numbers. While there are over 5,210 extant manuscripts, there are not 5,210 copies of each NT book. According to Aland, there are only 59 complete manuscripts containing all 27 NT books, and only another 149 that contain all the NT except the book of Revelation; only 2,328 that contain the Gospels (179 of which are fragmentary); only 655 that contain Acts and the Catholic letters (42 of which are fragmentary); 779 contain the Pauline letters (62 of which are fragmentary); and only 287 contain Revelation (8 of which are fragmentary). [Aland and Aland, *The Text of the New Testament*, p. 83].

### 100. Griesbach's Text Families

STATEMENT #100. (p. 185) "German scholar Johann Joseph Griesbach (1745-1812) categorized the New Testament manuscripts into three families which were a result of ancient recensions: the Alexandrian, Western, and the Byzantine."

COMMENT #100. "Griesbach" was a German higher critic apostate-unbeliever. There is no reason why Bible-believing Christians should follow him in these lies he has concocted. First of all, there are not "three families," or any "families" at all. Every manuscript is independent of all others. Westcott and Hort and others have added a fourth so-called "family" Second, there is no documentary or historical proof that there were any "ancient recensions" at all. This is just one more lie the Critical Text fanatics have concocted to justify their empty profession of the Gnostic words from Alexandria, Egypt. Here's how Dean Burgon phrased it:

"The living inhabitants of a village, congregated in the churchyard where the bodies of their forgotten progenitors for 1000 years repose without memorials of any kind, [In other words, there are no gravestones in this cemetery.]-is a faint image of the relation which subsists between extant copies of the Gospels and the sources from which they were derived." [Dean Burgon, *Revision Revised*, p. 256).

A faulty analogy is repeated again, and we pause for another commercial. This section of the book is recording history not recommending anyone's theological views. Why get upset that his work was recounted?

### 101. Westcott & Hort's Text & Theory

STATEMENT #101. (p. 187) Price has a heading entitled: "Westcott and Hort Developed a New Theory." Speaking of the Westcott and Hort Greek text of 1881, he wrote: "The text was based on a theory of textual criticism they developed from the foundation laid by their predecessors. Their text and theory were widely accepted by many of their contemporaries, including most theological conservative scholars."

COMMENT #101. While it is true that "Their text and theory were widely accepted by many," nevertheless, both their "text" and their "theory" were and are totally false. As to how many of their "contemporaries" were "theologically conservative scholars" who accepted their theory is not known. Tregelles was a conservative follower of the Plymouth Brethren who fell for this

false theory. On the other hand, Dean John William Burgon, a conservative clergyman from the Church of England, wrote five major books opposing their many, many errors of fact and theory. All five of these books have been reprinted in hardback editions and are available by looking up either the Bible For Today at this URL ([www.BibleForToday.org](http://www.BibleForToday.org)), or by looking up the Dean Burgon Society ([www.DeanBurgonSociety.org](http://www.DeanBurgonSociety.org)) Here are the five books by Dean Burgon:

1. *Revision Revised* (BFT #611 @ \$25.00 + \$5.00 S&H).
2. *The Last Twelve Verses of Mark* (BFT #1139 @ \$16.00 + \$5.00 S&H)
3. *The Traditional Text* (BFT #1159 @ \$16.00 + \$5.00 S&H)
4. *The Causes of Corruption* (BFT #1160 @ \$15.00 + \$5.00 S&H)
5. *Inspiration and Interpretation* (BFT #1220 @ \$25.00 + \$5.00 S&H)

Many of Dean John William Burgon's conservative countrymen also did not agree with Westcott and Hort. It was a new theory based wholly on hypothesis rather than fact.

More commercials without evidence. A dogmatic denial without facts is worthless.

## 102. The Myth of Text-Types

STATEMENT #102. (p. 187) "Westcott and Hort advocated that the genealogical relationship among manuscripts is of primary importance, and that the evidence from text-types thus identified should be evaluated on the basis of their reputation of being correct."

COMMENT #102. There is no proven "genealogical relationship" between the Greek New Testament manuscripts. This is false, as Dean John W. Burgon has so adequately proved.

There is, therefore, no such thing as "text-types." This is merely a necessary lie perpetrated by Westcott and Hort to deceive people into believing the total impossibility that just two Gnostic manuscripts (Vatican and Sinai) could cancel out over 5,200 others.

Here's what Dean Burgon wrote about this:

"The living inhabitants of a village, congregated in the churchyard where the bodies of their forgotten progenitors for 1000 years repose without memorials of any kind, [In other words, there are no gravestones in this cemetery.]--is a faint image of the relation which subsists between extant copies of the Gospels and the sources from which they were derived." [Dean John W. Burgon, *Revision Revised*, p. 256].

Burgon and Waite both partially agree with W & H in that they acknowledge two of their Text Types: the Byzantine and Alexandrian. So they can't be totally false. Sorting witnesses into groups based on similarities and differences of readings, and assigning distinguishing names to the groups, is establishing Text Types, whether one doesn't like the terms or not. Waite uses the Terms "Alexandrian Text" and "Traditional Text" so he has Text Types.



### 103. W&H's Four Principal Text-Types

STATEMENT #103. (p. 187) "On the basis of their investigation, they identified (our principal text-types that they called the Syrian, the Western, the Alexandrian, and the Neutral. Figure 10.4 is a stemma representing their view of the genealogical relationships of the manuscripts, versions, and fathers.

COMMENT #103. Even though "they identified four principal text-types," this is a myth. There is no such thing as a genealogical relationship. Each New Testament Greek manuscript is an independent source, unrelated to any other.

[See my response to his Comments #102 and #73.](#)

### 104. Church Fathers Prove TR Not Late

STATEMENT #104. (pp. 188-189) "Westcott and Hort regarded it [the Syrian Text] as late and unreliable because the text was supported by no early manuscripts. It appeared to be the result of a fourth century revision. The *Textus Receptus* represents its latest form."

COMMENT #104. When Price stated: "Westcott and Hort regarded it [the Syrian Text] as late and unreliable," he is giving their position, but it is dead wrong. Many of the so-called "scholars" of schools and seminaries (even many of those who are Fundamentalists) who follow Bishop Westcott and Professor Hort have trashed the multitudes of Traditional Received Greek manuscripts. They say that, though they are in great number, they are, as liberal Westcott and Hort said, "late and unreliable."

This is a serious and oft-repeated lie. This is the reason we use the quotations or allusions of the early Church Fathers to prove that the Traditional Received Words were early, not "late." There are many early manuscripts that support the "*Syrian*" or "*Textus Receptus*."

Dean Burgon and his staff examined the quotations or allusions of 76 early Church Fathers that died 400 AD or before (See The Traditional Text, BFT #1159 @ \$16.00 + \$5.00 S&H) .. He found that not only were there solid evidences of early existence of these "Traditional Received Greek" Words, but they were in a plurality of 3 to 2 which is 60% to 40%. Some of these Church Fathers died in 150 or 200 AD, and yet they had in their hands manuscripts that were definitely the Traditional Received kind of Text. Dr. Jack Moorman repeated this examination in our own time and found the ratio of Traditional Received Words to Critical Text words was 70% to 30%. This is found in Dr. Moorman's book: Early Manuscripts, Church Fathers, and the Authorized Version (BFT #3230 @ \$20.00 + \$5.00 S&J:I).

[See my responses to his Statements #88, #91, and #91.](#)

On these two pages, Price gives the pictures of both Brooke Foss Westcott (1825-1901) and Fenton John Anthony Hort (1828-92). Westcott was an apostate heretical bishop in the Church of England who talked out of both sides of his mouth. On the one hand he sounded like a conservative. On the other hand he sounded like a liberal. He did this in order to convince both

wings of his church. This was very clever on his part. Hort was an apostate professor at the University of Cambridge. These two heretics were the originators of the popular Critical Text that differs from the Traditional Received Words in more than 8,000 places. [For all of these places, see *8,000 Differences Between the Critical Text and the Traditional Text* by Dr. Jack Moorman (BFT #3084 for a gift of \$20.00 + \$5.00 S&H)]

Wow! He even objects to showing their pictures!!

### 105. TR—No 4th Century Revision

STATEMENT #105. (p. 189) "It appeared to be the result of a fourth century revision. The *Textus Receptus* represents its latest form"

COMMENT #105. There is no historical evidence or proof of any "fourth century revision" of the New Testament Greek text. It is therefore also false to say that the "Textus Receptus represents its latest form." The facts scream out loudly that the Traditional Received Words underlying the King James Bible are in no way the product of either a 250 A.D. or a 350 A.D. "recension" or "revision" of some kind. Dean Burgon has shown that this charge has no basis in fact or history. He wrote:

Excuse me, I forget no such thing; and for a very good reason, because such Recensions never occurred. Why there is not a trace of them in history: it is a mere dream of Dr. Hort: they must be 'phantom recensions' as Dr. Scrivener terms them." *The Traditional Text*, by Dean John W. Burgon, p. 79 [See BFT #1159 @ \$16.00 + \$5.00 S&P]

If the Traditional Received Textus Receptus is late, how could the research by Dean Burgon and his staff be true? He traced 76 Church Fathers who died 400 A.D. and before. He found that not only did these church leaders have the Traditional Received Words in their hands, but they either quoted them or alluded to them 60% of the time. How could this be if this text was not in existence until some "(ourth century revision"? [For documentation on this, see *The Traditional Text*, pp. 99-102, BFT #1159 @ \$16.00 + \$5.00 S&P]

See the stemma at my response to his Comment #73. Recensions are clearly seen at the major branches of the tree. The more detailed version of the stemma suggests that the Lucian recession should be associated with Exemplar Ex-309 where the Syriac Peshitta version fits in.

### 106. More About False Text-Type Stemma

STATEMENT #106. (p. 190) "Figure 10.4 Westcott & Hort's Genealogical Stemma."

COMMENT #106. Price has a number of charts alleging so-called "text types" or "Genealogical Stemma." There is no evidence that one manuscript is related to another. This is something that Westcott and Hort have made up in order to convince people that the Textus Receptus or the Traditional Text was derived from previous texts. The truth of the matter is that the Traditional Received Words were the originals and all the corrupt words were derived from them.

## Text Types and Genealogy

This is a report of a study made to demonstrate the existence of Text Types and genealogical relationships among the witnesses to the text of the Greek New Testament. This study is limited to the text of the Gospel of Matthew, but similar results have been obtained for every book of the New Testament.

### Byzantine Witnesses

A sub-group of 55 manuscript witnesses that NA-27 classifies as of the Majority Text ( $\mathfrak{M}$ ) have a common text (Ex-308) from which each independently varies very little (mostly less than one %). I call this group Byzantine Group A. This group contains two of the Byzantine consensus texts ( $pm^a$  and  $pm^c$ ) that represent the common text of two of the three sub groups of Na-27's Majority Text. It also contains Scrivener's *Textus Receptus* (TR), the text of Hodges and Farstad's Majority Text (HF), and the text of Robinson and Pierpont's Byzantine Textform (RP). For each manuscript at each of the 1,428 places of variation recorded in the textual apparatus of NA-27, the percent of agreement and difference with their common text (Ex-308) were exhaustively calculated. The data is recorded in the following table. The witnesses are practically identical and may be regarded as genealogical sister descendants of the same ancient exemplar (Ex-308, c. AD 500). Witnesses dating earlier than this lack the same kind of genealogical affinity.

### Byzantine Group A

| MSS               | % Agreement | Date   | # Differences | # Places |
|-------------------|-------------|--------|---------------|----------|
| Ex-308            | [1.00]      | AD 500 | 0             | 1428     |
| O                 | [0.99]      | AD 550 | 10            | 1428     |
| PO24%             | [0.95]      | AD 550 | 7             | 154      |
| 042               | [0.99]      | AD 550 | 22            | 1428     |
| 043               | [0.98]      | AD 550 | 29            | 1428     |
| E07*              | [0.99]      | AD 750 | 10            | 1428     |
| 0233*             | [0.99]      | AD 750 | 16            | 1428     |
| 047               | [0.99]      | AD 750 | 13            | 1428     |
| 0250              | [0.98]      | AD 750 | 29            | 1428     |
| $pm^a$            | [0.99]      | AD 850 | 9             | 1428     |
| $pm^c$            | [0.99]      | AD 850 | 10            | 1428     |
| 0233 <sup>c</sup> | [0.99]      | AD 850 | 15            | 1428     |
| G011              | [0.99]      | AD 850 | 14            | 1428     |
| H013*             | [0.99]      | AD 850 | 11            | 1428     |
| M*                | [0.99]      | AD 850 | 15            | 1428     |
| F*                | [0.99]      | AD 850 | 13            | 1428     |
| U                 | [0.99]      | AD 850 | 11            | 1428     |
| V                 | [0.99]      | AD 850 | 10            | 1428     |

|       |        |         |    |      |
|-------|--------|---------|----|------|
| Y     | [0.99] | AD 850  | 10 | 1428 |
| 0133  | [0.99] | AD 850  | 10 | 1428 |
| S     | [0.99] | AD 949  | 13 | 1428 |
| X     | [0.99] | AD 950  | 13 | 1428 |
| 036*  | [0.94] | AD 950  | 76 | 1256 |
| 348   | [0.99] | AD 1022 | 10 | 1428 |
| 28*   | [0.99] | AD 1050 | 13 | 1428 |
| 237   | [0.99] | AD 1050 | 10 | 1428 |
| 474   | [0.99] | AD 1050 | 10 | 1428 |
| 1293  | [0.99] | AD 1050 | 10 | 1428 |
| 1012  | [0.99] | AD 1050 | 10 | 1428 |
| 1071  | [0.99] | AD 1150 | 9  | 1428 |
| 21    | [0.99] | AD 1150 | 10 | 1428 |
| 22    | [0.99] | AD 1150 | 10 | 1428 |
| 238   | [0.99] | AD 1100 | 10 | 1428 |
| 157   | [0.99] | AD 1122 | 11 | 1428 |
| 1230  | [0.99] | AD 1124 | 9  | 1428 |
| 251   | [0.99] | AD 1150 | 10 | 1428 |
| 713   | [0.99] | AD 1150 | 11 | 1428 |
| 998   | [0.99] | AD 1150 | 10 | 1428 |
| 1010  | [0.99] | AD 1150 | 12 | 1428 |
| 225   | [0.99] | AD 1192 | 10 | 1428 |
| 1573  | [0.99] | AD 1200 | 10 | 1428 |
| 544   | [0.94] | AD 1250 | 12 | 1428 |
| 4     | [0.99] | AD 1250 | 10 | 1428 |
| 1242  | [0.99] | AD 1250 | 9  | 1428 |
| 2542  | [0.99] | AD 1250 | 10 | 1428 |
| 118*  | [0.99] | AD 1250 | 11 | 1428 |
| 482   | [0.99] | AD 1285 | 10 | 1428 |
| 1093  | [0.99] | AD 1302 | 10 | 1428 |
| 1506  | [0.99] | AD 1320 | 10 | 1428 |
| 2148  | [0.99] | AD 1337 | 9  | 1428 |
| 118^c | [0.99] | AD 1350 | 10 | 1428 |
| 17    | [0.99] | AD 1450 | 10 | 1428 |
| 1253  | [0.99] | AD 1450 | 10 | 1428 |
| TR    | [0.94] | AD 1892 | 88 | 1428 |
| HF    | [0.96] | AD 1982 | 48 | 1428 |
| RP    | [0.96] | AD 1995 | 51 | 1428 |

A second sub-group of 25 manuscript witnesses of NA-27's Majority Text ( $\mathfrak{M}$ ) have a common text (Ex-299) from which each independently varies, but somewhat more. I call this group Byzantine Group B. This group contains the second of the Byzantine consensus texts ( $pm^b$ ) that represent the common text of the second sub-group of Na-27's Majority Text. The percent of agreement and difference with their common text (Ex-299) were exhaustively calculated. The data is recorded in the following table. The witnesses are not identical but may be regarded as genealogical granddaughter descendants of the same ancient exemplar (Ex-299, c. AD 350). Witnesses dating earlier than this lack the same kind of genealogical affinity.

### Byzantine Group B

| Mss    | % Agreement | Date    | # Differences | # Places |
|--------|-------------|---------|---------------|----------|
| Ex-299 | [1.00]      | AD 350  | 0             | 1428     |
| W*     | [0.88]      | AD 400  | 176           | 1428     |
| 160    | [0.83]      | AD 400  | 2             | 12       |
| A*     | [0.87]      | AD 450  | 33            | 257      |
| C*     | [0.79]      | AD 450  | 240           | 1119     |
| C^1    | [0.79]      | AD 450  | 231           | 1119     |
| C^2    | [0.80]      | AD 550  | 224           | 1120     |
| A^c    | [0.83]      | AD 550  | 43            | 257      |
| N*     | [0.86]      | AD 550  | 71            | 522      |
| 0102   | [0.94]      | AD 650  | 8             | 127      |
| 0106*  | [0.95]      | AD 650  | 6             | 123      |
| 0106^c | [0.94]      | AD 650  | 8             | 124      |
| N^c    | [0.87]      | AD 650  | 69            | 522      |
| 0107   | [0.86]      | AD 650  | 5             | 37       |
| 0148   | [0.95]      | AD 750  | 1             | 20       |
| C^3    | [0.80]      | AD 850  | 220           | 1119     |
| 037*   | [0.93]      | AD 850  | 93            | 1428     |
| pm^b   | [0.95]      | AD 850  | 71            | 1428     |
| 1424*  | [0.79]      | AD 900  | 298           | 1411     |
| W^c    | [0.88]      | AD 900  | 174           | 1427     |
| 037^c  | [0.93]      | AD 950  | 93            | 1428     |
| 1424^c | [0.79]      | AD 1000 | 296           | 1411     |
| 1241*  | [0.89]      | AD 1150 | 129           | 1194     |
| 1241^c | [0.87]      | AD 1150 | 129           | 1194     |
| 579*   | [0.89]      | AD 1250 | 162           | 1428     |
| 579^c  | [0.89]      | AD 1350 | 164           | 1428     |



A third sub-group of 16 manuscript witnesses of NA-27's Majority Text ( $\mathfrak{M}$ ) have a common text (Ex-300) from which each independently varies, but somewhat more. I call this group Byzantine Group C. This group is independent of NA-27's Byzantine consensus texts. The percent of agreement and difference with their common text (Ex-300) were exhaustively calculated. The data is recorded in the following table. The witnesses are not identical but may be regarded as genealogical granddaughter descendants of the same ancient exemplar (Ex-300, c. AD 800). Witnesses dating earlier than this lack the same kind of genealogical affinity.

### Byzantine Group C

| Mss              | % Agreement | Date    | # Differences | # Places |
|------------------|-------------|---------|---------------|----------|
| Ex-300           | [1.00]      | AD 800  | 0             | 1428     |
| 565*             | [0.92]      | AD 850  | 113           | 1428     |
| 038*             | [0.66]      | AD 850  | 453           | 1428     |
| K*               | [1.00]      | AD 850  | 1             | 1428     |
| K <sup>c</sup>   | [0.94]      | AD 950  | 88            | 1428     |
| 565 <sup>c</sup> | [0.92]      | AD 950  | 113           | 1428     |
| 038 <sup>c</sup> | [0.66]      | AD 950  | 454           | 1428     |
| 700*             | [0.82]      | AD 1050 | 252           | 1428     |
| 788              | [0.77]      | AD 1050 | 329           | 1428     |
| 700 <sup>c</sup> | [0.83]      | AD 1150 | 242           | 1428     |
| 543              | [0.77]      | AD 1150 | 329           | 1428     |
| 346              | [0.77]      | AD 1150 | 330           | 1428     |
| 826              | [0.77]      | AD 1150 | 329           | 1428     |
| 828              | [0.77]      | AD 1150 | 329           | 1428     |
| 983              | [0.77]      | AD 1150 | 329           | 1428     |
| 13               | [0.77]      | AD 1250 | 332           | 1428     |
| 69               | [0.77]      | AD 1450 | 330           | 1428     |

While earlier witnesses belonging to NA-27's Majority Text group, their texts are sparse and lack significant genealogical affinity with the above groups. The following table records the calculated similarities and differences of the early manuscripts with the readings of the common text of the above Byzantine Group A.

### Byzantine Early Witnesses

| Mss               | % Agreement | Date   | # Differences | # Places |
|-------------------|-------------|--------|---------------|----------|
| Ex-308            | [1.00]      | AD 500 | 0             | 1428     |
| P <sup>53</sup> * | [0.68]      | AD 250 | 6             | 19       |
| P <sup>101</sup>  | [0.67]      | AD 250 | 3             | 9        |
| P <sup>70</sup>   | [0.83]      | AD 250 | 2             | 12       |
| P <sup>37</sup> * | [0.39]      | AD 300 | 25            | 41       |

|                  |        |        |    |    |
|------------------|--------|--------|----|----|
| P <sup>110</sup> | [0.64] | AD 350 | 4  | 11 |
| P <sup>53c</sup> | [0.74] | AD 350 | 5  | 19 |
| 0242             | [0.74] | AD 350 | 8  | 31 |
| P <sup>37c</sup> | [0.41] | AD 400 | 24 | 41 |

The following table records the calculated similarities and differences of the early Byzantine Versions with the readings of the common text of the above Byzantine Group A.

#### Byzantine Versions

| Version         | % Agreement | Date   | # Differences | # Places |
|-----------------|-------------|--------|---------------|----------|
| Ex-308          | [1.00]      | AD 500 | 0             | 1428     |
| bo <sup>b</sup> | [0.66]      | AD 250 | 374           | 1103     |
| mae             | [0.69]      | AD 250 | 332           | 1183     |
| sy <sup>c</sup> | [0.66]      | AD 300 | 252           | 742      |
| sy <sup>p</sup> | [0.81]      | AD 425 | 200           | 1081     |
| sy <sup>s</sup> | [0.63]      | AD 500 | 328           | 888      |
| vg <sup>a</sup> | [0.73]      | AD 500 | 305           | 1150     |
| vg <sup>b</sup> | [0.69]      | AD 500 | 330           | 1154     |
| sy <sup>h</sup> | [0.91]      | AD 616 | 104           | 1124     |

The following table records the calculated similarities and differences of the early Church Fathers with the readings of the common text of the above Byzantine Group A.

#### Byzantine Church Fathers

| Father              | % Agreement | Date   | # Differences | # Places |
|---------------------|-------------|--------|---------------|----------|
| Ex-308              | [1.00]      | AD 550 | 0             | 1428     |
| Ir <sup>a</sup>     | [0.44]      | AD 150 | 5             | 9        |
| Ju                  | [0.44]      | AD 165 | 5             | 9        |
| Or <sup>lat a</sup> | [0.36]      | AD 254 | 7             | 11       |
| Eus <sup>a</sup>    | [0.29]      | AD 339 | 60            | 84       |
| Eus <sup>b</sup>    | [0.28]      | AD 339 | 62            | 86       |
| Did <sup>a</sup>    | [0.15]      | AD 398 | 11            | 13       |
| Did <sup>b</sup>    | [0.08]      | AD 398 | 12            | 13       |
| Irarm               | [0.20]      | AD 400 | 4             | 5        |

These three main Byzantine groups themselves have a common text (Ex-314) from which each independently varies. I call this common text The Byzantine Text Tradition. The percent of agreement and difference with their common text (Ex-314) were exhaustively calcu-

lated. The data is recorded in the following table. This text may also be referred to as the Byzantine Text Type because all the witnesses in all these Byzantine Groups share a common core of variations that is distinctly different from the non-Byzantine witnesses.

### Byzantine Text Tradition

| Exemplar | % Agreement | Date   | # Differences | # Places |
|----------|-------------|--------|---------------|----------|
| Ex-314   | [1.00]      | AD 300 | 0             | 1428     |
| Ex-299   | [0.93]      | AD 350 | 100           | 1428     |
| Ex-308   | [0.95]      | AD 500 | 73            | 1428     |
| Ex-300   | [0.98]      | AD 800 | 33            | 1428     |

### Old Latin Witnesses

In addition to the Byzantine witnesses, the Old Latin versions, together with some related witnesses, have a common core of variations uniquely different from the non-Old Latin witnesses.

A sub-group of 9 Old Latin witnesses (including 4 church fathers) has a common text (Ex-307) from which each independently varies. I call this group Old Latin Group A. The percent of agreement and difference with their common text (Ex-307) were exhaustively calculated. The data is recorded in the following table.

### Old Latin Group A

| MSS                | % Agreement | Date    | # Differences | # Places |
|--------------------|-------------|---------|---------------|----------|
| Ex-307             | [1.00]      | AD 258  | 0             | 1381     |
| Lcf                | [0.83]      | AD 371  | 1             | 6        |
| Irlat <sup>a</sup> | [0.64]      | AD 395  | 24            | 67       |
| Irlat <sup>b</sup> | [0.63]      | AD 395  | 25            | 68       |
| Hier <sup>a</sup>  | [0.60]      | AD 420  | 1             | 5        |
| it-d               | [0.86]      | AD 450  | 180           | 1269     |
| D05*               | [0.98]      | AD 450  | 21            | 1367     |
| D05 <sup>1</sup>   | [1.00]      | AD 600  | 2             | 1367     |
| D05 <sup>2</sup>   | [1.00]      | AD 850  | 0             | 1368     |
| D05 <sup>c</sup>   | [1.00]      | AD 1150 | 6             | 1367     |

A second sub-group of 11 Old Latin witnesses has a common text (Ex-302) from which each independently varies. I call this group Old Latin Group B. The percent of agreement and difference with their common text (Ex-302) were exhaustively calculated. The data is recorded in the following table.

**Old Latin Group B**

| MSS     | % Agreement | Date    | # Differences | # Places |
|---------|-------------|---------|---------------|----------|
| Ex-302  | [1.00]      | AD 180  | 0             | 1428     |
| it-a    | [0.95]      | AD 350  | 56            | 1167     |
| it-b*   | [0.94]      | AD 450  | 66            | 1135     |
| it-b^c  | [0.94]      | AD 450  | 67            | 1135     |
| it-ff2* | [0.95]      | AD 450  | 39            | 813      |
| it-h*   | [0.91]      | AD 450  | 84            | 969      |
| it-h^c  | [0.91]      | AD 450  | 85            | 969      |
| it-mu   | [0.91]      | AD 450  | 2             | 23       |
| it-f*   | [0.86]      | AD 550  | 196           | 1421     |
| it-ff1  | [0.94]      | AD 750  | 76            | 1176     |
| it-g*   | [0.88]      | AD 800  | 175           | 1428     |
| it-c    | [0.95]      | AD 1200 | 59            | 1172     |

A third sub-group of 15 Old Latin witnesses (including 6 church fathers) has a common text (Ex-296) from which each independently varies. I call this group Old Latin Group C. The percent of agreement and difference with their common text (Ex-296) were exhaustively calculated. The data is recorded in the following table.

**Old Latin Group C**

| MSS     | % Agreement | Date   | # Differences | # Places |
|---------|-------------|--------|---------------|----------|
| Ex-296  | [1.00]      | AD 200 | 0             | 1173     |
| Cl^a    | [0.54]      | AD 215 | 11            | 24       |
| Cl^b    | [0.50]      | AD 215 | 12            | 24       |
| Tert^a  | [0.60]      | AD 220 | 2             | 5        |
| Cyp^a   | [0.58]      | AD 258 | 10            | 24       |
| it-k*   | [0.85]      | AD 400 | 78            | 523      |
| it-k^c  | [0.84]      | AD 400 | 83            | 523      |
| Cyr^a   | [0.63]      | AD 444 | 9             | 24       |
| Cyr^b   | [0.63]      | AD 444 | 9             | 24       |
| it-n    | [0.98]      | AD 450 | 4             | 163      |
| it-e    | [0.87]      | AD 450 | 75            | 557      |
| it-q*   | [0.89]      | AD 600 | 123           | 1096     |
| it-q^c  | [0.89]      | AD 600 | 124           | 1096     |
| it-r1   | [0.96]      | AD 650 | 21            | 545      |
| it-aur* | [0.98]      | AD 650 | 28            | 1171     |
| it-gl*  | [0.96]      | AD 800 | 51            | 1169     |

These three main Old Latin groups themselves have a common text (Ex-314) from which each independently varies. I call this common text The Old Latin Text Tradition. The percent of agreement and difference with their common text (Ex-314) were exhaustively calculated. The data is recorded in the following table. This text may also be referred to as the Old Latin Text Type because all the witnesses in all these Old Latin Groups share a common core of variations that is distinctly different from the non-Old Latin witnesses.

#### Old Latin Text Tradition

| Exemplar | % Agreement | Date   | # Differences | # Places |
|----------|-------------|--------|---------------|----------|
| Ex-313   | [1.00]      | AD 300 | 0             | 1428     |
| Ex-307   | [1.00]      | AD 350 | 0             | 1381     |
| Ex-302   | [0.63]      | AD 500 | 524           | 1428     |
| Ex-296   | [0.67]      | AD 800 | 390           | 1173     |

#### Egyptian Witnesses

Another group of witnesses has a common core of variations uniquely different from the Byzantine and Old Latin witnesses. I call these witnesses Egyptian because they consist of the Egyptian versions and some related Greek witnesses.

A sub-group of Egyptian witnesses has a common text (Ex-312) from which each independently varies. I call this Egyptian Group A; it contains most of the Egyptian versions. The percent of agreement and difference with their common text (Ex-312) were exhaustively calculated. The data is recorded in the following table.

#### Egyptian Group A

| Mss              | % Agreement | Date   | # Differences | # Places |
|------------------|-------------|--------|---------------|----------|
| Ex-312           | [1.00]      | AD 150 | 0             | 1428     |
| P <sup>64</sup>  | [0.95]      | AD 200 | 3             | 92       |
| ac*              | [0.93]      | AD 250 | 57            | 871      |
| ac <sup>2</sup>  | [0.93]      | AD 250 | 57            | 871      |
| mf               | [0.93]      | AD 250 | 57            | 871      |
| pbo              | [0.93]      | AD 250 | 57            | 871      |
| sa <sup>a</sup>  | [0.84]      | AD 250 | 177           | 1076     |
| sa <sup>b</sup>  | [0.76]      | AD 250 | 258           | 1089     |
| got              | [1.00]      | AD 350 | 1             | 735      |
| arm              | [0.99]      | AD 450 | 4             | 736      |
| 073              | [0.79]      | AD 550 | 7             | 34       |
| 293              | [0.94]      | AD 550 | 1             | 16       |
| geo <sup>b</sup> | [1.00]      | AD 625 | 2             | 736      |

|       |        |         |     |      |
|-------|--------|---------|-----|------|
| aeth  | [1.00] | AD 500  | 1   | 735  |
| slav  | [1.00] | AD 850  | 1   | 735  |
| NA-27 | [0.93] | AD 1979 | 104 | 1428 |

A second sub-group of Egyptian witnesses has a common text (Ex-304) from which each independently varies. I call this group Egyptian Group B; it contains Codex Vaticanus (B), its correctors, and a small group of related witnesses including Origin's quotations. The percent of agreement and difference with their common text (Ex-304) were exhaustively calculated. The data is recorded in the following table.

#### Egyptian Group B

| Mss             | % Agreement | Date   | # Differences | # Places |
|-----------------|-------------|--------|---------------|----------|
| Ex-304          | [1.00]      | AD 235 | 0             | 1428     |
| Or <sup>a</sup> | [0.60]      | AD 254 | 42            | 105      |
| Or <sup>b</sup> | [0.51]      | AD 254 | 54            | 111      |
| B*              | [0.98]      | AD 350 | 31            | 1428     |
| B <sup>1</sup>  | [0.99]      | AD 350 | 17            | 1428     |
| P <sup>71</sup> | [1.00]      | AD 350 | 0             | 7        |
| B <sup>2</sup>  | [1.00]      | AD 600 | 6             | 1428     |
| P <sup>44</sup> | [1.00]      | AD 600 | 0             | 11       |
| 0298            | [1.00]      | AD 800 | 0             | 10       |

A third sub-group of Egyptian witnesses has a common text (Ex-301) from which each independently varies. I call this group Egyptian Group C; it contains Codex Sinaiticus (01\* = Aleph) and a number of related Greek witnesses. The percent of agreement and difference with their common text (Ex-301) were exhaustively calculated. The data is recorded in the following table.

#### Egyptian Group C

| Mss              | % Agreement | Date   | # Differences | # Places |
|------------------|-------------|--------|---------------|----------|
| Ex-301           | [1.00]      | AD 165 | 0             | 1428     |
| P <sup>77</sup>  | [1.00]      | AD 200 | 0             | 7        |
| bo <sup>c</sup>  | [0.78]      | AD 250 | 240           | 1091     |
| P <sup>1</sup>   | [0.67]      | AD 256 | 4             | 12       |
| P <sup>35</sup>  | [1.00]      | AD 350 | 0             | 7        |
| 01*              | [0.76]      | AD 350 | 341           | 1425     |
| P <sup>86*</sup> | [1.00]      | AD 350 | 0             | 6        |
| P <sup>62</sup>  | [0.80]      | AD 350 | 1             | 5        |
| 0231             | [1.00]      | AD 350 | 0             | 4        |



|                   |        |         |     |      |
|-------------------|--------|---------|-----|------|
| P <sup>105</sup>  | [1.00] | AD 500  | 0   | 2    |
| Z*                | [0.84] | AD 550  | 66  | 408  |
| 067               | [0.81] | AD 550  | 14  | 74   |
| 085               | [0.80] | AD 550  | 13  | 64   |
| P <sup>83</sup>   | [1.00] | AD 550  | 0   | 6    |
| 01 <sup>1</sup>   | [0.80] | AD 550  | 283 | 1426 |
| Z <sup>c</sup> %  | [0.84] | AD 650  | 65  | 408  |
| 01 <sup>2</sup>   | [0.82] | AD 650  | 261 | 1428 |
| 0277              | [1.00] | AD 700  | 0   | 6    |
| L019*             | [0.81] | AD 750  | 272 | 1400 |
| 0128*             | [0.83] | AD 850  | 1   | 6    |
| L019 <sup>c</sup> | [0.81] | AD 850  | 270 | 1400 |
| 0128 <sup>c</sup> | [1.00] | AD 950  | 0   | 6    |
| 01 <sup>c</sup>   | [0.81] | AD 1150 | 272 | 1425 |

A fourth sub-group of Egyptian witnesses has a common text (Ex-297) from which each independently varies. I call this group Egyptian Group D; it contains a number of Greek witnesses independent of Aleph and B, but yet having the distinctively Egyptian variations. The percent of agreement and difference with their common text (Ex-297) were exhaustively calculated. The data is recorded in the following table.

#### Egyptian Group D

| Mss                | % Agreement | Date   | # Differences | # Places |
|--------------------|-------------|--------|---------------|----------|
| Ex-297             | [1.00]      | AD 235 | 0             | 1428     |
| bo <sup>a</sup>    | [0.81]      | AD 250 | 212           | 1094     |
| P <sup>45</sup> *  | [0.731]     | AD 250 | 18            | 62       |
| 0171               | [0.89]      | AD 300 | 1             | 9        |
| P <sup>25</sup>    | [0.65]      | AD 350 | 6             | 17       |
| 058                | [0.50]      | AD 350 | 5             | 10       |
| P <sup>19</sup>    | [0.94]      | AD 400 | 1             | 17       |
| 071                | [0.89]      | AD 500 | 1             | 9        |
| 0170               | [0.92]      | AD 500 | 1             | 12       |
| 094                | [0.83]      | AD 550 | 2             | 12       |
| 0275               | [1.00]      | AD 650 | 0             | 7        |
| 0281               | [0.81]      | AD 700 | 77            | 402      |
| 1                  | [0.74]      | AD 750 | 367           | 1428     |
| it-g1 <sup>c</sup> | [0.85]      | AD 800 | 174           | 1169     |
| 33*                | [0.81]      | AD 850 | 259           | 1389     |
| 892*               | [0.80]      | AD 850 | 291           | 1428     |
| 1582               | [0.74]      | AD 949 | 367           | 1428     |

|                  |        |         |     |      |
|------------------|--------|---------|-----|------|
| 892 <sup>c</sup> | [0.78] | AD 950  | 321 | 1428 |
| 131*             | [0.74] | AD 1350 | 367 | 1428 |
| 209              | [0.74] | AD 1350 | 370 | 1428 |

These four main Egyptian groups themselves have a common text (Ex-312#) from which each independently varies. I call this common text The Egyptian Text Tradition. The percent of agreement and difference with their common text (Ex-312#) were exhaustively calculated. The data is recorded in the following table. This text may also be referred to as the Egyptian Text Type because all the witnesses in all these Egyptian Groups share a common core of variations that is distinctly different from the non-Egyptian witnesses.

### Egyptian Text Tradition

| Exemplar | % Agreement | Date   | # Differences | # Places |
|----------|-------------|--------|---------------|----------|
| Ex-312#  | [1.00]      | AD 150 | 0             | 1428     |
| Ex-312   | [1.00]      | AD 150 | 0             | 1428     |
| Ex-304   | [0.82]      | AD 235 | 261           | 1428     |
| Ex-301   | [0.90]      | AD 165 | 149           | 1428     |
| Ex-297   | [0.86]      | AD 235 | 202           | 1428     |

### Conclusion

The evidence does indeed indicate that the witnesses to the text of the Greek New Testament sort into groups based on their distinctive textual differences. Furthermore, genealogical relationships exist among the groups both internally to the groups and externally among the groups.

#### 107. Westcott & Hort Used Guesswork

STATEMENT #107. (p. 191) "In addition, Westcott and Hort carefully employed internal evidence to help resolve genealogical uncertainties. These lines of evidence included: (1) Transcriptional probabilities involving the known habits of scribes. (2) Intrinsic probabilities involving the known habits of the author."

COMMENT #107. How ridiculous can you get! The "known habits of scribes" are completely unknown. The "known habits of the author" are also completely unknown. Both of these "probabilities" are pure speculation and guesswork. This whole process is phony, false, and foolishness. How can you talk about "probability" and only guess what the writers of the Words of God wrote? Internal evidence is a false kind of evidence when trying to construct words of the Scripture.

The Words of the Bible must be based on external evidence such as manuscripts, early versions, quotes or allusions by the Church Fathers or similar objective evidence rather than on the thin ice of guesswork and mind-reading. Dean Burgon put it like this:

“But then we make it our fundamental rule to reason always from grounds of external Evidences—never from postulates of the Imagination.” (*Revision Revised*, p. 96) [BFT #611 @ \$25.00 + \$5.00S&H]

I agree that external evidence is primary, but when external evidence is ambiguous, internal evidence may tip the balance. Burgon did not reject internal evidence. Indeed his seventh “Test of Truth” was Internal Evidence. He stated: “It would be a serious omission indeed to close this enumeration of Tests of Truth without adverting to those Internal Considerations which will make themselves heard, and are sometimes unanswerable.” (*Traditional Text*, p.65); and again: “In these and such-like instances, the Internal reasons are plain and strong.” (p. 66). Burgon never asserted that the Traditional Greek text underlies the English words of the KJV. He would not be a member of Waite's Dean Burgon Society were he alive today.

#### 108. Price's Phony "Recension" Theory

STATEMENT #108. (p. 192) Now Price takes up his phony text-family genealogical yarn. He begins with the so-called Antiochan Text, which is the alleged basis of the King James Bible. He wrote: "It is the ancestor of the Byzantine Text which is the result of a 4<sup>th</sup> Century recension or equivalent. The Byzantine Text is supported by the majority of the manuscripts. The *Textus Receptus* is a late development of that text."

COMMENT #108. This is an absolute falsehood. The Traditional Received Text is not "the result of a 4th Century recension" as Price stated. There is no historical proof of any "recension." The Traditional Received Words were the original Words from the Apostolic days. It was from the very beginning of the New Testament. There are thirty-seven historical links of this text down to the present. (See my book, *Defending the King James Bible*, pp. 44-48 [BFT #1594 @ \$12.00 + \$5.00 S&H]). It has continuity. This cannot be said for the Critical Text which died out after about "450 A.D." (See *Codex B and Its Allies* by Hermann Hoskier, pp. 468-469 [BFT #1643 @ \$46.00 + \$8.00 S&H]). Again, Price makes a totally false statement by saying that "the *Textus Receptus* is a late development of that text."

The evidence speaks for itself. See my defense presented under his Statement #106. The Traditional Text has strong witnesses back to the start of the sixth century. Prior to that date the witnesses are of mixed descent, validating only some TR readings, not all. The worst witness of all is Waite's TR which deviates 88 times from the consensus of all other TR witnesses.

The following Table lists the 88 places where Scrivener's *Textus Receptus* (TR) differs from the overall consensus of all the Byzantine witnesses (Ex-308)—based in the textual apparatus of NA-27 for Matthew. It records 20 places where the TR adds to the consensus of all others, and 4 places where it omits a reading most of the others have.

| Ref.      | Ex-308 Reading     | Ref.      | TR Reading          |
|-----------|--------------------|-----------|---------------------|
| 3:6,1.1   | ο ποταμῶ           | 3:6,1.2   | ο omit              |
| 3:10,1.1  | τ omit             | 3:10,1.2  | π) και              |
| 5:27,1.1  | τ omit             | 5:27,1.2  | τοῖς ἀρχαίοις       |
| 5:28,1.1  | αὐτήν              | 5:28,1.2  | αυτῆς               |
| 5:47,2.2  | φίλους             | 5:47,2.1  | ἀδελφούς            |
| 5:48,2.1  | οὐράνιος           | 5:48,2.2  | ἐν τοῖς οὐρανοῖς    |
| 7:2,1.1   | μετρηθήσεται       | 7:2,1.2   | π) ἀντιμετρηθήσεται |
| 7:14,1.1  | τι                 | 7:14,1.2  | ὅτι                 |
| 8:15,1.1  | αὐτῶ               | 8:15,1.2  | π) αὐτοῖς           |
| 8:25,1.2  | οἱ μαθηταί         | 8:25,1.3  | οἱ μ. αὐτοῦ         |
| 9:13,1.1  | τ omit             | 9:13,1.2  | π) εἰς μετανοίαν    |
| 9:35,1.1  | τ omit             | 9:35,1.2  | ἐν τῷ λαῷ           |
| 9:36,2.1  | ἐσकुλμενοι         | 9:36,2.2  | ἐκκελυμενοι         |
| 10:4,3.1  | ὁ Ἰσκαριώτης       | 10:4,3.2  | 2                   |
| 10:8,1.6  | 3 4 5 6            | 10:8,1.3  | 3 4 1 2 5 6         |
| 10:25,2.1 | Βεελζεβούλ         | 10:25,2.3 | Βεελζεβυβ           |
| 10:25,3.1 | ἐπεκαλεσάν         | 10:25,3.3 | ἐκαλεσαν            |
| 10:28,1.1 | φοβέισθε           | 10:28,1.2 | φοβήθητε            |
| 11:2,2.1  | ἑδία               | 11:2,2.2  | π) δύο              |
| 11:16,1.1 | ἑτεροῖς            | 11:16,1.2 | ἐταίροις            |
| 12:6,1.1  | μείζον             | 12:6,1.2  | —ζων                |
| 12:10,1.1 | τ omit             | 12:10,1.2 | τὴν τὴν             |
| 12:21,1.1 | τ omit             | 12:21,1.3 | ἐν                  |
| 12:22,2.2 | τ. κωφ. καὶ τυφλόν | 12:22,2.3 | τ. τυφλ. κ. κωφ.    |
| 12:35,2.1 | τ omit             | 12:35,2.2 | τὰ                  |
| 13:16,2.1 | ἀκούουσιν          | 13:16,2.2 | ἀκούει              |
| 13:24,1.2 | σπειροῦντι         | 13:24,1.1 | σπειραντι           |
| 13:27,1.1 | τ omit             | 13:27,1.2 | τὰ                  |
| 13:30,2.1 | τ omit             | 13:30,2.2 | τῷ                  |
| 13:40,1.2 | καίεται            | 13:40,1.1 | κατακαίεται         |
| 13:52,2.1 | ἐτὴ βασιλεία       | 13:52,2.3 | εἰς τὴν β—ειαν      |
| 14:14,2.1 | ἐπ' αὐτοῖς         | 14:14,2.2 | π) ἐπ αὐτοῦς        |
| 14:19,4.1 | λάβων              | 14:19,4.2 | καὶ λαβὼν           |
| 14:34,2.3 | Γεννησαρεθ         | 14:34,2.1 | Γεννησαρετ          |
| 15:4,2.1  | τ omit             | 15:4,2.2  | σου                 |
| 15:25,1.2 | προσεκύνησεν       | 15:25,1.1 | προσεκυνεῖ          |
| 15:30,1.4 | 1 4 2 3            | 15:30,1.3 | 1 2 4 3             |
| 15:32,3.1 | ἡμέραι             | 15:32,3.2 | ἡμέρας              |

|           |                        |           |                           |
|-----------|------------------------|-----------|---------------------------|
| 16:11,1.1 | ἄρτων                  | 16:11,1.2 | άρτου                     |
| 16:17,2.1 | Ἰβεριωνά               | 16:17,2.2 | βάρ Ιωνᾶ                  |
| 17:4,4.1  | ἥλια μιαν <sup>τ</sup> | 17:4,4.2  | 2 1                       |
| 17:27,2.1 | <sup>τ</sup> omit      | 17:27,2.2 | την                       |
| 18:6,1.2  | εις                    | 18:6,1.3  | επι                       |
| 18:19,1.1 | ἄμην                   | 18:19,1.3 | —                         |
| 18:31,3.1 | ἑαυτων                 | 18:31,3.2 | αυτων                     |
| 19:3,2.1  | <sup>τ</sup> omit      | 19:3,2.2  | αυτω                      |
| 19:20,1.2 | 2 1                    | 19:20,1.1 | ἵπαντα ταυτα <sup>τ</sup> |
| 19:24,3.3 | π) τρυμαλιας           | 19:24,3.1 | ἑτρυπηματος               |
| 19:24,4.2 | ἔεισελθειν             | 19:24,4.1 | ἑδιελθειν                 |
| 20:21,3.1 | οσου                   | 20:21,3.2 | ο omit                    |
| 20:23,5.1 | <sup>τ</sup> omit      | 20:23,5.2 | μου                       |
| 20:26,3.1 | ἔσται                  | 20:26,3.2 | εστω                      |
| 20:27,3.1 | ἔσται                  | 20:27,3.2 | εστω                      |
| 21:3,3.2  | π) αποστελλει          | 21:3,3.1  | ἑἀποστελει                |
| 21:29,1.1 | <sup>τ</sup> omit      | 21:29,1.2 | μου                       |
| 21:29,5.1 | ἑτερω                  | 21:29,5.2 | <sup>#</sup> δευτερω      |
| 22:23,1.1 | ἑΤαδδουκαιιοι          | 22:23,1.2 | Σαδδουκαιιοι, οι          |
| 22:39,2.2 | ομ. αὐτη               | 22:39,2.1 | ἑομοια αὐτη               |
| 23:21,1.2 | κατοικησαντι           | 23:21,1.1 | ἑκατοικουντι              |
| 23:23,2.1 | οδε                    | 23:23,2.2 | ο omit                    |
| 23:36,1.2 | 2 1                    | 23:36,1.1 | ἑταυτα παντα <sup>τ</sup> |
| 24:17,2.1 | ἑτα                    | 24:17,2.2 | π) τι                     |
| 24:18,1.1 | ἑτο ιματιον            | 24:18,1.2 | τα ιματια                 |
| 24:20,1.1 | ἑσαββατω               | 24:20,1.4 | εν σαββατω                |
| 24:33,1.2 | 2 1                    | 24:33,1.1 | ἑπαντα ταυτα <sup>τ</sup> |
| 24:36,2.1 | <sup>τ</sup> omit      | 24:36,2.2 | μου                       |
| 24:41,1.1 | ἑμυλω                  | 24:41,1.2 | μυλωνι                    |
| 25:3,1.1  | ἑαὐτων                 | 25:3,1.3  | εαυ.                      |
| 25:9,1.1  | ἑοὺ μη                 | 25:9,1.2  | ουκ                       |
| 25:21,1.1 | <sup>τ</sup> omit      | 25:21,1.2 | δε                        |
| 25:32,1.1 | ἑσυναχθησονται         | 25:32,1.2 | συναχθησεται              |
| 26:9,1.1  | <sup>τ</sup> omit      | 26:9,1.2  | π) το μυρον               |
| 26:9,2.2  | π) τοις                | 26:9,2.1  | <sup>τ</sup> omit         |
| 26:26,3.2 | π) και ευχαριστησας    | 26:26,3.1 | ἑκαι εὐλογησας            |
| 26:35,1.3 | δε και                 | 26:35,1.1 | ἑκαι                      |
| 26:39,1.2 | προσελθων              | 26:39,1.1 | ἑπροσελθων                |
| 26:44,1.3 | 2 3 1                  | 26:44,1.2 | 2 1 3                     |

|           |                     |           |   |
|-----------|---------------------|-----------|---|
| 26:52,2.2 | αποθάνουνται        | 26:52,2.1 | ἀπολούνται  |
| 26:55,2.3 | 4 1 2 3 5           | 26:55,2.2 | 4 5 1 2 3   |
| 26:59,2.5 | θ—σωσιν αυ.         | 26:59,2.1 | αὐτον θανατωσωσιν   |
| 27:35,2.1 | Ɑ omit              | 27:35,2.2 | ινα πληρωθη το ρηθεν δια του προφητου ·<br>διεμερισαντο τα ιματια μου εαντοις, και επι τον<br>ιματισμον μου εβαλον κληρον |
| 27:41,2.3 | και πρεσβ. και Φαρ. | 27:41,2.1 | και πρεσβυτερων   |
| 27:42,3.3 | επ αυτω             | 27:42,3.4 | αυτω  |
| 27:46,3.4 | λιμα σαβαχθανι      | 27:46,3.3 | λαμα σαβαχθανι  |
| 27:64,2.1 | ἐκλεψωσιν αὐτον     | 27:64,2.3 | νυκτος κλεψωσιν αυτον   |
| 27:65,1.1 | Ɑ omit              | 27:65,1.2 | δε  |
| 28:9,2.1  | Ɑ omit              | 28:9,2.2  | ο   |
| 28:19,1.3 | —                   | 28:19,1.1 | ουιν  |

The following table lists the 85 differences between Scrivener's *Textus Receptus* (TR) and the Byzantine consensus text (ℳ)—according to the textual apparatus in NA-27 for Matthew. It records 19 places where the TR adds to the consensus of all others, and 4 places where it omits a reading.

| Ref.      | Byz Reading  | Ref.      | TR Reading          |
|-----------|--------------|-----------|---------------------|
| 3:1,1.2   | ο omit       | 3:1,1.1   | οδε                 |
| 4:10,1.2  | οπισω μου    | 4:10,1.1  | Ɑ omit              |
| 5:27,1.1  | Ɑ omit       | 5:27,1.2  | τοις αρχαιοις       |
| 5:28,1.1  | αὐτην        | 5:28,1.2  | αυτης               |
| 5:47,2.2  | φιλους       | 5:47,2.1  | ἀδελφους            |
| 5:48,2.1  | οὐρανιος     | 5:48,2.2  | εν τοις ουρανοις    |
| 6:18,4.1  | Ɑ omit       | 6:18,4.2  | εν τω φανερω        |
| 7:2,1.1   | μετρηθησεται | 7:2,1.2   | π) αντιμετρηθησεται |
| 7:14,1.1  | τι           | 7:14,1.2  | οτι                 |
| 8:15,1.1  | αὐτω         | 8:15,1.2  | π) αυτοις           |
| 8:25,1.2  | οι μαθηται   | 8:25,1.3  | οι μ. αυτου         |
| 9:35,1.1  | Ɑ omit ιτ    | 9:35,1.2  | εν τω λαω           |
| 9:36,2.1  | ἐσकुλμενοι   | 9:36,2.2  | εκκελυμενοι         |
| 10:4,3.1  | ο Ἰσκαριωτης | 10:4,3.2  | 2                   |
| 10:8,1.6  | 3 4 5 6      | 10:8,1.3  | 3 4 1 2 5 6         |
| 10:25,2.1 | Βεελζεβουλ   | 10:25,2.3 | Βεελζεβυβ           |
| 10:25,3.1 | ἐπεκαλεσαν   | 10:25,3.3 | εκαλεσαν            |
| 10:28,1.1 | φοβεισθε     | 10:28,1.2 | φοβηθητε            |
| 11:16,1.1 | ετεροις      | 11:16,1.2 | εταιροις            |
| 12:6,1.1  | μειζον       | 12:6,1.2  | —ζων                |



|           |                                     |           |                                       |
|-----------|-------------------------------------|-----------|---------------------------------------|
| 12:21,1.1 | <sup>τ</sup> omit                   | 12:21,1.3 | εν                                    |
| 12:35,2.1 | <sup>τ</sup> omit                   | 12:35,2.2 | τα                                    |
| 13:16,2.1 | ἄκουουσιν                           | 13:16,2.2 | ακουει                                |
| 13:24,1.2 | σπειροντι                           | 13:24,1.1 | ἴσπειραντι                            |
| 13:27,1.1 | <sup>τ</sup> omit                   | 13:27,1.2 | τα                                    |
| 13:30,2.1 | <sup>τ</sup> omit                   | 13:30,2.2 | τω                                    |
| 13:40,1.2 | καιεται                             | 13:40,1.1 | ἴκατακαιεται                          |
| 13:52,2.1 | ἔτη βασιλεια                        | 13:52,2.3 | εις την β—ειαν                        |
| 14:14,2.1 | ἔπ' αὐτοῖς                          | 14:14,2.2 | π) επ αυτους                          |
| 14:19,4.1 | ἴλαβων                              | 14:19,4.2 | και λαβων                             |
| 14:34,2.3 | Γεννησαρεθ                          | 14:34,2.1 | ἴΓεννησαρετ                           |
| 15:4,2.1  | <sup>τ</sup> omit                   | 15:4,2.2  | σου                                   |
| 15:25,1.2 | προσεκυνησεν                        | 15:25,1.1 | ἴπροσεκυνει                           |
| 15:30,1.4 | 1 4 2 3                             | 15:30,1.3 | 1 2 4 3                               |
| 15:32,3.1 | ἡμεραι                              | 15:32,3.2 | ημερας                                |
| 16:11,1.1 | ἄρτων                               | 16:11,1.2 | αρτου                                 |
| 16:17,2.1 | ἴΒαριωνα                            | 16:17,2.2 | βάρ Ιωνᾶ                              |
| 17:4,4.1  | <sup>ς</sup> Ἡλια μιαν <sup>τ</sup> | 17:4,4.2  | 2 1                                   |
| 17:27,2.1 | <sup>τ</sup> omit                   | 17:27,2.2 | την                                   |
| 18:6,1.2  | εις                                 | 18:6,1.3  | επι                                   |
| 18:19,1.1 | ἄμην                                | 18:19,1.3 | —                                     |
| 18:31,3.1 | ἑαυτων                              | 18:31,3.2 | αυτων                                 |
| 19:3,2.1  | <sup>τ</sup> omit                   | 19:3,2.2  | αυτω                                  |
| 19:20,1.2 | 2 1                                 | 19:20,1.1 | <sup>ς</sup> παντα ταυτα <sup>τ</sup> |
| 19:24,3.3 | π) τρυμαλιας                        | 19:24,3.1 | ἴτρυπηματος                           |
| 19:24,4.2 | <sup>ς</sup> εισελθειν              | 19:24,4.1 | ἴδιελθειν                             |
| 20:21,3.1 | οσου                                | 20:21,3.2 | ο omit                                |
| 20:23,5.1 | <sup>τ</sup> omit                   | 20:23,5.2 | μου                                   |
| 20:26,3.1 | ἔεσται                              | 20:26,3.2 | εστω                                  |
| 20:27,3.1 | ἔεσται                              | 20:27,3.2 | εστω                                  |
| 21:3,3.2  | π) αποστελλει                       | 21:3,3.1  | ἴἀποστελει                            |
| 21:29,1.1 | <sup>τ</sup> omit                   | 21:29,1.2 | μου                                   |
| 21:29,5.1 | ἑτερω                               | 21:29,5.2 | <sup>ς</sup> δευτερω                  |
| 22:23,1.1 | ἴΤαδδουκαιοι                        | 22:23,1.2 | Σαδδουκαιοι, οι                       |
| 22:39,2.2 | ομ. αὕτη                            | 22:39,2.1 | ἴομοια αὕτη                           |
| 23:21,1.2 | κατοικησαντι                        | 23:21,1.1 | ἴκατοικουντι                          |
| 23:23,2.1 | οδε                                 | 23:23,2.2 | ο omit                                |
| 23:36,1.2 | 2 1                                 | 23:36,1.1 | <sup>ς</sup> ταυτα παντα <sup>τ</sup> |
| 24:17,2.1 | ἴτα                                 | 24:17,2.2 | τι                                    |

|           |                     |           |   |
|-----------|---------------------|-----------|---|
| 24:18,1.1 | το ὡματιον          | 24:18,1.2 | τα ὡματια   |
| 24:20,1.1 | σαββατω             | 24:20,1.4 | εν σαββατω  |
| 24:33,1.2 | 2 1                 | 24:33,1.1 | παντα ταυτα <sup>Τ</sup>  |
| 24:36,2.1 | <sup>Τ</sup> omit   | 24:36,2.2 | μου   |
| 24:41,1.1 | μυλω                | 24:41,1.2 | μυλωνι  |
| 25:3,1.1  | αὐτων               | 25:3,1.3  | εαυ.  |
| 25:9,1.1  | οὐ μη               | 25:9,1.2  | ουκ   |
| 25:21,1.1 | <sup>Τ</sup> omit   | 25:21,1.2 | δε  |
| 25:32,1.1 | συναχθησονται       | 25:32,1.2 | συναχθησεται  |
| 26:9,1.1  | <sup>Τ</sup> omit   | 26:9,1.2  | π) το μυρον   |
| 26:9,2.2  | π) τοις             | 26:9,2.1  | <sup>Τ</sup> omit   |
| 26:26,3.2 | π) και ευχαριστησας | 26:26,3.1 | και ευλογησας   |
| 26:35,1.3 | δε και              | 26:35,1.1 | και   |
| 26:39,1.2 | προσελθων           | 26:39,1.1 | προελθων  |
| 26:44,1.3 | 2 3 1               | 26:44,1.2 | 2 1 3   |
| 26:52,2.2 | αποθαινουνται       | 26:52,2.1 | απολουνται  |
| 26:55,2.3 | 4 1 2 3 5           | 26:55,2.2 | 4 5 1 2 3   |
| 26:59,2.5 | θ—σωσιν αυ.         | 26:59,2.1 | αὐτον θανατωσωσιν   |
| 27:35,2.1 | <sup>Τ</sup> omit   | 27:35,2.2 | ινα πληρωθη το ρηθεν δια του προφητου ·<br>διεμερισαντο τα ὡματια μου εαυτοις, και επι τον<br>ὡματισμον μου εβαλον κληρον |
| 27:41,2.3 | και πρεσβ. και Φαρ. | 27:41,2.1 | και πρεσβυτερων   |
| 27:42,3.3 | επ αυτω             | 27:42,3.4 | αυτω  |
| 27:46,3.4 | λιμα σαβαχθανι      | 27:46,3.3 | λαμα σαβαχθανι  |
| 27:64,2.1 | κλειψωσιν αὐτον     | 27:64,2.3 | νυκτος κλειψωσιν αυτον  |
| 27:65,1.1 | <sup>Τ</sup> omit   | 27:65,1.2 | δε  |
| 28:9,2.1  | <sup>Τ</sup> omit   | 28:9,2.2  | ο   |
| 28:19,1.3 | —                   | 28:19,1.1 | ουν   |

This same thing is true for every book of the NT except the tiny book of Jude. The following table lists the number of times Scrivener's *Textus Receptus* (TR) differs from the Byzantine consensus text (ℳ)—according to the textual apparatus in NA-27 for each of the books of the New Testament, by actual count. This happens 571 times.

**List of the number of differences between the TR and Byz by book of NT**

|         |     |
|---------|-----|
| Matt.   | 85  |
| Mark    | 29  |
| Luke    | 25  |
| John    | 38  |
| Acts    | 15  |
| Rom.    | 12  |
| 1Cor.   | 6   |
| 2Cor.   | 5   |
| Gal.    | 4   |
| Eph.    | 4   |
| Philip. | 6   |
| Col.    | 10  |
| 1Thes.  | 7   |
| 2Thes.  | 4   |
| 1Tim.   | 3   |
| 2Tim.   | 1   |
| Titus   | 1   |
| Philem. | 1   |
| Heb.    | 15  |
| James   | 11  |
| 1Pet.   | 14  |
| 2Pet.   | 4   |
| 1Jn.    | 9   |
| 2Jn.    | 2   |
| 3Jn     | 1   |
| Jude    | 0   |
| Rev.    | 257 |
| Total   | 571 |

Readers who would like a copy of the complete list of 571 differences may have it FREE OF CHARGE.

**109. Gnostic MSS Not "Numerous"**

STATEMENT #109. (p. 192) Price lists the false so-called "text types" going from "Antiochan," "Western," "Caesarean," and "Alexandrian." Then he comments on the "Alexandrian Text." He wrote: "The Alexandrian Text corresponds to Westcott and Hort's neutral text, but more manuscripts are used to determine its readings. Besides Aleph and B, numerous other uncials, papyri, and minuscule manuscripts now bear witness to this text. The text is supported by

quotations from the Egyptian Church Fathers and the Coptic and Ethiopic translations. This text is still judged by some to be the best, but due consideration is given to other witnesses."

COMMENT #109. It is false for Price to say that "Besides Aleph and B. numerous other uncials, papyri, and minuscule manuscripts now bear witness to this text." When Price says there are "numerous manuscripts" that "bear witness to this text," how does Price define "numerous"?

Out of Kurt Aland's 1967 total of 5,255 New Testament manuscripts, Dr. Jack Moorman, in his book, *Forever Settled* (BFT #1428 @ \$20.00 + \$5.00 S&H), beside "Aleph and B," lists only 43 others out of the 5,255. Does this seem "numerous" to you? Not to me. This is one of Price's biggest lies and deceptions in his book.

It is false to say that "due consideration is given to other witnesses." As a matter of fact, Bishop Westcott and Professor Hort needed only the Vatican ("B") manuscript to solve all their problems, or any manuscript that agreed with "B" whether it be Sinai (Aleph) or some other manuscript.

On page 192, I was no longer discussing Westcott and Hort's text, but that of the "Reasoned Eclectic Method." Its methodology is different from that of W & H. In my defense under #106, I listed 65 Egyptian witnesses found in the textual apparatus of NA-27. These Egyptian witnesses were among the 269 extant providentially preserved witnesses used by the editors of the NA-27 text.

## 110. Price's Genealogical Stemma

STATEMENT #110. (p. 193) Price has a chart that he calls "Genealogical Stemma According to the Reasoned Eclectic Theory ... "

COMMENT #110. There is no such thing as a "genealogical stemma." Price's chart makes it look factual, but the fact remains, as Dean John W. Burgon has so aptly said, the manuscripts are all "orphan children."

"The living inhabitants of a village. congregated in the churchyard where the bodies of their forgotten progenitors for 1000 years repose without memorials of any kind. [In other words, there are no gravestones in this cemetery.]--is a faint image of the relation which subsists between extant copies of the Gospels and the sources from which they were derived." [Dean John W. Burgon, *Revision Revised*, p. 256]. **Redundant defective analogy.**

There is no proof whatsoever that they are genealogically linked one to another. The old saying comes to mind: "Figures can't lie, but liars can figure." That's exactly what this chart is, a chart of lies.

It is true that the actual parent exemplars of the witnesses do not exist. But when witnesses are nearly alike it is not difficult to know what the text of their parent exemplar was. Genealogical relationships among witnesses are manifest in the similarities and differences of their texts.

### 111. The TR Not Late or Secondary

STATEMENT #111. (p. 193) "This example illustrates the late secondary character of the Byzantine Text."

COMMENT #111. These are two more of Price's lies. The Traditional Received Words are neither "late" nor of "secondary character." They are "early," and, as such, are of a "primary character."

The evidence of the providentially preserved witnesses speaks for itself.

### 112. No Genealogical Relationship

STATEMENT #112. (p. 195) "The readings of the various manuscripts are evaluated on the basis of antiquity, independence and genealogical relationship."

COMMENT #112. What about the "number" of manuscripts? As for "antiquity," are they looking at the age of the material the words are written on, or for the age of the words? We should be looking for the age of the words rather than the age of the material the words are written on.

The Words of the Traditional Received Greek New Testament go all the way back to Apostolic times. Just because the materials on which these Words were written are ancient does not mean the Words themselves are ancient. For example, the Vatican ("B") and the Sinai ("Aleph") manuscripts are old (4th century), but their Words were doctored by Gnostic heretics within 100 years after the New Testament was completed. The Traditional Received Words, on the other hand, were the original Words of the New Testament writers though the materials on which they are now written are older than the false manuscripts referred to above. As for the so-called "genealogical relationship" between the Greek manuscripts, there are none that are provable.

I am indeed surprised to read Waite appealing to numbers, because he rejects Hodge and Farstad's Majority Text, which is based primarily on the preponderance of witnesses. And he accepts the text of the KJV at Acts 9:5-6 on the basis of only one 14<sup>th</sup> century witness. In fact, he doesn't accept it on the basis of a Greek witness at all, but because it is in the KJV. So, no appeal to numbers, please.

### 113. False "Text-Type" Probabilities

STATEMENT #113. (p 195) "The readings of the various ancient text types are also evaluated on the basis of two types of internal probabilities transcriptional probabilities and intrinsic probabilities."

COMMENT #113. There are two basic errors in Price's statement.

(1) The first is non-existent 'text types.' There is no such thing as "text types" as I have said many times earlier. Every manuscript stands alone.

(2) The second error is the term "internal probabilities." Any reliable researcher worth his salt does not and cannot go on such "probabilities." He must rely on external evidence. "Transcriptional probabilities and intrinsic probabilities" are pure guesswork As Dean Burgon said of his detractors,

"I must really pray you to pause,--you have left facts far behind, and have mounted into cloud-land." (*The Traditional Text*, p. 71) [BFT #1159 @ \$16.00 + \$5.00 S&H]

Again, Dean Burgon wrote:

"In contrast with this sojourn in cloud-land. we are essentially of the earth though not earthly. We are nothing, if we are not grounded in facts: our appeal is to facts, our test lies in facts, so far as we can build testimonies upon testimonies and pile facts on facts:" (p. 238)

Neither Price, nor any other textual critic, should take "transcriptional probability" and try to figure out what a scribe would have copied. That has nothing to do with truth. "Intrinsic probability" is what Bishop Westcott and Professor Hort advocated in order to try to figure out how the writers of the Bible would have written a particular passage. It ill behooves Price to seek to dabble in this line of idiocy. He's much smarter than that.

Waite continually attacks me for reporting history—what happened and what others believe and do. In spite of Waite's "blind eye" approach to textual issues, these probabilities are defined and actually exist. As to their value and significance, I agree with Burgon that they are secondary and should be used only to resolve ambiguities.

#### **114. Price Exalts the Critical Text**

STATEMENT #114. (p. 197) "The currently published Critical Text of the Greek New Testament follow this method for recovering the autographic text. The most widely used text is that of E. Nestle and Kurt Aland. *Novum Testamentum Graece*, 27th edition."

COMMENT #114. This Nestle/Aland text is an erroneous Greek New Testament text that, sad to say, is used in many schools, colleges, and seminaries that call themselves "Fundamental." The text they should be using is that by Dr. :Frederick Scrivener. It can be ordered from the Bible For Today, 900 Park Avenue, Collingswood, NJ 08108 as BFT #1670 @ \$35.00 + \$5.00 S&H. It is called Scrivener's Annotated Greek New Testament.

I am at fault for reporting facts!

#### **115. A Critical Hebrew Text Coming**

STATEMENT #115. (p.205) "Work is in progress for producing a Critical Text for a Hebrew Bible with a much better critical apparatus, yet the projects are progressing very slowly."



COMMENT #115. How horrible! I have known of this attempt for many years now. They are combining all the erroneous principles instead of accepting what has been given to us down through the centuries of the Traditional Received Daniel Bomberg Edition, Ben Chayyim edition, and the Hebrew and Aramaic Words underlying the King James Bible.

**I am at fault for reporting facts!**

#### **116. Price's False "Back-Translation" View**

STATEMENT #116. (p. 209) "The current *Textus Receptus* became stable only after it was made to conform to the English Words of the King James Version by a form of back-translation."

COMMENT #116. Saying that the "current Textus Receptus" is "a form of back-translation" is absolute falsehood! It is one of the most ridiculous statements made by Price yet. Where is Price's proof of this nonsense? This is stupidity. He is talking about the Greek text published by Dr. Frederick Scrivener's Greek text. He was one of the greatest Greek scholar[s] in his day. He was a contemporary of Dean John William Burgon and one of the translators of the English Revised Version of 1881. He was the one who was trying to hold the line for the Traditional Received Text, but was outnumbered. Westcott and Hort were on that committee and they wanted to change the Scriptures and the Greek text.

After this was completed, Dr. Scrivener was asked by the University of Cambridge Press to publish a Greek text that underlies the King James Bible. They also wanted with that text to have the differences shown between the text that underlies the King James Bible and the Critical Text of Westcott and Hort and the English Revised Version of 1881. That is what Dr. Scrivener did. To do this, he most certainly did not "back-translate" from English to Greek as Price falsely has stated.

On the contrary, he sought to find New Testament Greek editions that most closely underlie the King James Bible. He found the closest printed edition to be that of Beza's 5th edition of 1598. In the Appendix he cited 190 places where the King James translators chose a text other than that of Beza's 5th edition, 1598.

You can get a copy of this Scrivener's *Annotated Greek New Testament* online at BibleForToday.org, or by writing the Bible For Today at 900 Park Avenue, Collingswood, New Jersey 08108. It is BFT #1670@\$35.00 + \$5.00 S&H. It is an enlarged copy so you can read it much more easily. In the footnotes it shows how Westcott and Hort's Greek text and the English Revised Version of 1881 changed the Words of God. I counted 5,600 places where there were changes made. To have Price say that the text of Scrivener was "back-translated" from English to Greek is not only the height of stupidity, but without a shred of historical evidence to prove his false charge.

**The Trinitarian edition of Scivener's Greek NT underlying the KJV has no textual notes. The presence of critical notes in his expanded edition has nothing to do with the method he**

used to create his new text. I have discussed this method under Waite's Comment #19. Picking the Greek words that underlie the English words of the KJV is a **FORM** of back translating.

### 117. Critical Text-No Continuity

STATEMENT #117. (p.209) "Opponents of the critical Greek New Testament object that the text contained in the critical edition is discontinuous. That is the text died out in antiquity and was not preserved down through history in a continuous line of manuscripts as was true for the Byzantine Tradition."

COMMENT #117. Though Price denies it, this statement is factually correct. The "critical edition is discontinuous." Unlike the Traditional Received Text, the Critical Text is not present "in a continuous line of manuscripts" from the Apostolic times to the present. There are 37 historical links in the history of the Traditional Received Words. See my *Defending the King James Bible*, pp.44-48 [BFT #1594 @ \$12.00 + \$5.00 S&H].

The Critical Text, on the other hand, was "abandoned from 500 to 1881" (See Herman Hoskier, *CodexB & Its Allies*, pp, 468-469 [BFT #1643 I @ \$46.00 + \$8.00 S&H])

That seems like a valid complaint. It is true that the exact Greek words in the current edition of NA-27 never existed in tangible form prior to its first printing (either printed edition or manuscripts). However, it is also true that the exact Greek words in Scrivener's *Greek Text Underlying the English Authorized Version of 1611* never existed in tangible form prior to its first printing in 1894. It differs from the consensus of the other manuscript witnesses to the Traditional Text in 88 places in the book of Matthew alone.

Historical links, such as the Old Latin version, fail because it is not always possible to know which Greek words underlie some Latin expressions. In the 1,428 places of variation in the text of NA-27, the editors found it impossible to know for sure what Greek word to identify at about 300 places—that is, about 20% of the text. And there are at least 22 different Old Latin versions.

### 118. Where Are Price's "Many Witnesses"?

STATEMENT #118. (p.209) "But many witnesses to the Critical Text have survived through the years of history and still exist, so, in that sense, they have been preserved—existence validates preservation."

COMMENT #118. When he wrote that "many witnesses to the Critical Text have survived through the years of history and still exist," Price has, once again, falsified reality. I fail to see how Price can conclude that there are "many witnesses" to the "Critical Text" that "still exist."

According to the careful research of Dr. Jack Moorman in his book, *Forever Settled* [BFT #1428 @ \$20.00 + \$5.00 S&H], the only "witnesses" to the "Critical Text" among Kurt Aland's manuscripts as of 1967 were the Vatican, the Sinai, and 43 others, making a total of 45. When Aland's manuscript total, at that date, was 5,255, how can Price falsely state that 45 constitutes "many witnesses"? How misleading can you get! The Traditional Received Words, with up-

wards of 5,210 manuscripts that "still exist," truly and correctly comprise "many witnesses," but not the 45 manuscripts of the "Critical Text."

Under Waite's Comment #106, I accounted for 65 witnesses of the Egyptian Text tradition ranging in date from AD 200 to AD 1350. On pages 209-10 of my book I accounted for almost 400 non-Byzantine witnesses. For the book of Matthew, the textual apparatus of NA-27 records 269 witnesses, which may be assumed that the editors took into consideration when constructing their text. These witnesses consist of the following:

|                            |    |
|----------------------------|----|
| (1) Papyrus manuscripts    | 23 |
| (2) Uncial manuscripts     | 89 |
| (3) Minuscule manuscripts  | 58 |
| (4) Lectionary manuscripts | 4  |
| (5) Printed editions       | 5  |
| (6) Latin Versions         | 24 |
| (7) Egyptian Versions      | 9  |
| (8) Syriac Versions        | 5  |
| (9) Armenian Version       | 1  |
| (10) Georgian Version      | 1  |
| (11) Gothic Version        | 1  |
| (12) Ethiopic Version      | 1  |
| (13) Slavic Version        | 1  |
| (14) Greek Church Fathers  | 31 |
| (15) Latin Church Fathers  | 13 |

Throughout this critique, Waite gives the impression that the critical text is based solely on just witnesses "Aleph" and "B." Sixty-five Egyptian witnesses number considerably more than two. And 269 is an accurate count of total witnesses consulted. Waite seems enamored with inflated numbers. Under his Comments #71 and #99 I have already pointed out this exaggeration.

Aland catalogued 160 witnesses in his categories I & II that are primarily Alexandrian, ranging in date from the second century to the fourteenth century [Text of the NT, pp. 156-59].

Price has not dealt with the fact that the Critical Text is "not continuous," nor can he, because it has "no continuity" after around 500 A.D. The two reasons that account for the preservation of the Vatican and Sinai ("B" and Aleph) manuscripts are as follows: (1) The climate of Egypt was conducive to the preservation of those two false manuscripts; (2) These manuscripts were not used very much and therefore were preserved. The early church didn't use them because they knew them to be false. These false manuscripts were just put on the shelf of a library, either in the Vatican or in the Sinai desert.

I have some books downstairs in my basement I have never used. I have them, but I hardly ever open them. For example, I have the Jehovah Witness Bible Version and Mary Baker Eddy's Science and Health With Key to the Scriptures. Though they are over 70 years old, they are in perfect condition because I seldom use them.

Under his Comment #117 I have already discussed the matter of continuity of text.

### 119. Price's Falsification of Evidence

STATEMENT #119. (p.210) " ... the 250 uncials most of which are non-Byzantine, and a group of about 60 minuscules that consistently differ from the Byzantine Text."

COM MENT #119. Price has falsified the facts once again when he spoke of "the 250 uncials most of which are non-Byzantine." As a matter of fact, there are at least 267 uncials according to Kurt / Aland's figures of 1967. A second lie is when Price stated that "most of which are non-Byzantine." According to the analysis of Dr. Jack Moorman in his book, *Forever Settled* [BFT #1428 @ \$20.00 + \$5.00], there are only 9 manuscripts that follow the Critical Text and 258 that follow the Traditional Received Words. You can see a chart of this on page 56 in my book, *Defending the King James Bible* [BFT #1594 @ \$12.00 + \$5.00 S&H]. It is a lie that most uncials are non-Byzantine. What does Price mean by the word "most"?

I prefer not to quibble over the exact number of manuscripts and the text tradition to which they belong. I certainly had no intention to falsify the evidence. Waite rejects the majority approach anyway. According to the catalogue of manuscripts in the appendices of NA-27, there are 115 papyri, 303 majuscules, and 2,211 minuscules. In all categories, some support the Alexandrian (Egyptian) tradition, some support the Western (Old Latin) tradition, many support the Byzantine tradition, and some are of mixed derivation.

When Price speaks of "a group of about 60 minuscules that consistently differ from the Byzantine Text," he has missed the target once again. Here are the facts of the case. According to Kurt Aland, once again, as of 1967, there were 2,741 "minuscules" or cursive manuscripts. There were not "about 60" of them that "differ from the Byzantine Text," but only 23. The other 2,741 are in accord with the Traditional Received Words.

There seems to be some differences among authorities. The exact numbers are not important.

Price is trying to make a case for the superiority of the Critical Text, but in so doing, he has given false statistics for that text which is inferior in numbers, inferior in continuity, and inferior in quality.

Price has no agenda except to describe things as they really are to the best of his ability, and to seek the truth based on the providentially preserved evidence God has provided.

### 120. Critical Text--Corrupt Doctrine+Text

STATEMENT #120. (p. 210) Price has a title called "It is a Corrupt Text." He wrote: "The opponents of the Critical Text inappropriately demonize it as though it is full of doctrinal errors or alterations that diminish certain important doctrines."

COMMENT #120. It is a fact that "the Critical Text" is "full of doctrinal errors or alterations that diminish certain important doctrines." It is full of inappropriate and false doctrines. You don't have to take my word for these "doctrinal errors or alterations."

Another commercial without evidence. Always with a price tag. Why doesn't Waite give at least one or two unambiguous examples for his readers? Why do they always have to buy his books for evidence?

You can see them for yourselves by getting Dr. Jack Moorman's book, *Early MSS, Church Fathers, & the Authorized Version* (pp. 119-312). In this book, Dr. Moorman has listed over 356 doctrinal passages where the "Critical Text" is doctrinally in error.

Commercial. No evidence!

In my book, *Defending the King James Bible* [BFT #1594 @ \$12.00 + \$5.00 S&H], in Chapter V, I list and comment on 158 of the more important of those 356 doctrinal passages. I explain how and where the modern versions that have followed the Vatican and Sinai manuscripts have followed these doctrinal corruptions.

Commercial. No evidence.

## 121. Textual vs. Doctrinal Corruption

STATEMENT #121. (p.210) "However, these scholars use the term 'corrupt' in the sense of textual corruption not doctrinal corruption."

COMMENT #121. Here again Price has spun facts into total error. When he wrote about "textual corruption not doctrinal corruption," he is wrong again. There is both "textual" and "doctrinal corruption" in the Critical Text and the Bible versions in languages all over the world that depend upon them.

In the Textual Criticism community, the term "corruption" refers primarily textual issues. In the title of Bruce Metzger's book, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (Oxford, 1992), the term corruption refers to the text, not to its doctrine. On page 201 he discusses "deliberate alteration made in the interest of doctrine." I have not denied such alterations in manuscripts and translations.

As I have said before, there are over 8,000 "textual" differences in the Critical Text and over 356 doctrinal errors. For solid documentation on these important subjects, see Dr. Jack Moorman's two books, (1) 8,000 Differences Between the Critical Text and the Traditional Text [BFT #3084 @ \$20.00 + \$5.00 S&H] and (2) *Early MSS, Church Fathers, & the Authorized Version*, (pp. 119-312) [BFT #3230 @ \$20.00 + \$5.00 S&H.] is in doctrinal error in 356 places. As usual, Price does not know what he is talking about. He is simply parroting what others have told in the lectures he has heard and the books he has read.

Come on now! I do my own homework!

## 122. More Textual vs. Doctrinal Corruption

STATEMENT #122. (p. 211) "But some opponents have erroneously interpreted the term 'corrupt' in the doctrinal sense, claiming that the Critical Texts deny or diminish important doctrines such as the deity of Christ or the blood atonement."

COMMENT #122. The facts of the case show that the Critical Texts of the Vatican and Sinai are " 'corrupt' in the doctrinal sense" as well as in the textual sense. Both the "deity of Christ" and the "blood atonement" are included in the textual corruption of the Critical Texts and the Bible versions based upon them. The two above mentioned volumes prove this position conclusively. It behoves every Bible-believing Christian to get these books, to study them, and to encourage others to do the same.

It is not clear whether Waite's term "Critical Texts" (plural) refers to the two individual manuscripts "Aleph" and "B," or to printed editions such as NA-27. Another commercial. Dear reader, you must buy his books to get his irrefutable evidence, not even one or two really good examples.

## 123. Critical Test Diminishes Doctrine"

STATEMENT #123. (p.212) "Regarding the deity of Christ, opponents find fault with the Critical Text for lacking the word 'Lord' referring to Jesus Christ in some places where the *Textus Receptus* has this word They regard this lack as diminishing the doctrine, but that reasoning is faulty, because if the Bible records a doctrine once, the doctrine is just as true as another that is mentioned often."

COMMENT #123. As far as what Price called "diminishing the doctrine," this is also false. Let me illustrate some of doctrines that were "diminished." In my booklet, *The Case For the Received Text of Hebrew and Greek Underlying the King James Version-- A Summary Of the Evidence & Argument* [BFT #83 @\$7.00 + \$3.00 S&H], I took 162 key verses, listed them, and then classified them as to "doctrines" that are omitted or changed.

Among these "doctrine!" that are omitted or changed include:

- +1. the deity of Christ (sixteen verses on this);
- +2. the omission of the Lord Jesus Christ's full title;
- +3. the virgin birth of Christ;
- +4. the omission of "begotten" which alters His eternal Sonship and His relationship with the Father;
- +5. the omission of "Alpha and Omega" involving Christ's eternal generation and eternal future;



- +6. the omission of Christ's omnipresence;
- +7. the omission of Christ's eternal future state;
- +8. the omission of Christ's part in the creation of the world;
- +9. the omission of the fact that salvation is only through genuine faith in the Lord Jesus Christ;
- +10.the weakening of the fact of Christ's bodily resurrection;
- +11. the weakening of Christ's bodily ascension;
- +12. the weakening of Christ's bodily coming again;
- +13.the weakening of Christ's great commission.

I want the doctrines named every place they are supposed to be. Once is not enough.

The reason that these Gnostic documents have cut off all or part of the complete Name of "Lord Jesus Christ" is because the Gnostics did not believe that the Lord Jesus Christ was one Person. They have bifurcated Him. They have stripped Him and divided Him in two. They believed He was two persons, Jesus the man, and Christ the principal of Deity. The Gnostics teach falsely that, at the baptism of Jesus, "the Christ principal" came upon Jesus, and then at the cross the Christ principal left Jesus. They believed that Jesus was only a man, not Deity. He wasn't Virgin born. He didn't perform miracles. He didn't rise from the dead. This is why the Gnostic documents split up "Jesus" from "Christ." They don't believe He is Jesus Christ. This is serious doctrinal heresy.

Hooray!! We finally got 13 of his strongest accusations of doctrinal corruptions, and they are just what I expected—just what I exhaustively answered in chapter 15. Omissions are not denials. The critical editions of the Greek NT never explicitly say: Jesus Christ is not God; Jesus is not the Lord Jesus Christ; Jesus Christ was not born of a virgin; Jesus Christ is not begotten of God; Jesus Christ is not the Alpha and the Omega; Jesus Christ is not omnipresent; Christ had no part in the creation of the world; salvation is not through genuine faith alone in the Lord Jesus Christ; Jesus did not raise from the dead; Jesus did not ascend to heaven; Jesus is not coming again bodily; the critical texts do not deny Christ's eternal future state, or the great commission. In regard to these 13 doctrines, the critical texts are not doctrinally corrupt.

#### **124. Nothing Omitted? Price Was Wrong**

STATEMENT #124. (pp. 211-212) Speaking about the Critical Text, Price said: "Therefore, technically speaking, nothing is omitted."

COMMENT #124. How can Price say "nothing is omitted" from the Critical Text? This is certainly false. Once again, a book by Dr. Jack Moorman comes to the rescue with documentation

on this. He documented the omissions in his excellent book, *Missing in Modern Bibles-Is The True Story Being Told?* [BFT #1726 Cal \$8.00 + \$4.00 S&H.

In preparation for this document, Dr. Moorman counted and examined both the Nestle/Aland Critical Greek Text and compared it with the Scrivener's Greek text that underlies the King James Bible. He went through every verse, from Matthew through Revelation and found a total of 2,886 Greek words that were completely missing in the Nestle/Aland Critical Greek text.

I guess my point was difficult to understand. If a word is missing from the NA-27 text, it is never-the-less on the same page in one of the textual notes that list the alternative readings. A person has the privilege to examine the evidence themselves to determine which one is original. Even if I make the wrong choice, one of the alternatives is original, or providence failed to preserve it and even Waite's TR is not original.

### 125. Price's Half-Hearted Correction

STATEMENT #125. (p. 213) After making the previous statement quoted in STATEMENT #124 above, Price puts in the following footnote:

"This statement is not completely true for the UBS Critical Text because it does not note all the places where textual variation takes place. It is limited to these places the editors thought were significant for translators."

COMMENT #125. Price qualifies his above statement, but still did not take it back, as he should have, his statement that "nothing is omitted." Last time I checked my math, 2,886 Greek Words do not add up to "nothing."

It is a problem, but the places of variation not included in the NA-27 apparatus were regarded by the editor as having the least effect on translation.

### 126. Price Doubts CT Liberal Editors

STATEMENT #126. (p. 215) Price's caption is "It has Unholy Editors." He then seeks to answer this objection: "Some people oppose the Critical Text because some of its editors, past and present, were allegedly theologically liberal, or belonged to an unacceptable denomination, or held intolerable political views, or investigated objectionable subjects."

COMMENT #126. Let's just look at Price's leading accusation against the Critical Text that "some of its editors, past and present, were allegedly theologically liberal." This is true, beginning with the two founders of this popular Critical Text in 1881, Bishop Westcott and Professor Hort. Though some Fundamentalists have written books in which they defend Anglican Westcott and Anglican Hort as "conservative," they are totally in error. They were both religious apostates and heretics.

In my book, *The Theological Heresies of Westcott and Hort* [BFT #595 @ \$7.00 + \$3.00 S&H], I looked at five books, three by Westcott and two by Hort. I cited about 125 quotations

to show their heresies and apostasy. After this, I also wrote another book called, *Bishop Westcott's Clever Denial of the Bodily Resurrection of Christ* [BFT #1131 @ \$4.00 + \$3.00 S&H]. In this book, I quote from two of Westcott's books showing that he nowhere affirms the bodily resurrection of the Lord Jesus Christ and, as such, is therefore an apostate heretic.

Kurt Aland and Bruce Metzger, who were editors of modern Critical Texts were also theological liberals.

On these pages I explained why I and many Fundamentalists do not regard a person's theological views as significant in textual-critical matters. Evidently Waite only eats in Fundamental restaurants, only goes to fundamental hospitals, and only travels on fundamental airlines.

### 127. No Fallacious Ad Hominem Attacks

STATEMENT #127. (p. 216) "Fortunately, not all advocates of the *Textus Receptus* are deceived by such a fallacious ad hominem attack."

COMMENT #127. I do not believe in a "fallacious ad hominem attack." First of all, I believe my attacks should be true and not "fallacious." Second, I believe the attack should be on the person's facts, ideas, theology and beliefs rather than on his person. Price confuses attacks on a man's theological position and attacks on his person. The two books I mentioned in the above section are strong and true attacks on the beliefs and theological heresies of Westcott and Hort, not on their persons. This is a valid and necessary type of attack on these two unbelievers, just as this book is a valid and necessary attack on Price's errors in facts and judgment.

My statement was not directed against Waite or any particular person. I admire Waite's statement about what he believes about "fallacious ad hominem attacks." But I am really offended by how he puts his belief into practice. The following are some of his statements about me that are fallacious and ad hominem attacks:

James Price is a Critical Text only sect man. He is a Westcott and Hort text only sect man. He is a Nestle/Aland text only sect man. He is a United Bible Societies text only sect man. Price's "sect" is not a "new sect," but a very "old sect."

Price is deceptively and wrongly trying to yoke up Dr. Hills . . . with Ruckman

Price is very deceitful in his description of the "Textus Receptus."

Price is seeking to rob his readers from the truth

These manuscripts are heretical and Price should have the honesty to admit it

This is Price's greatest deceit.

Price is simply ignorant of the facts about these 356 doctrinal passages and should not be writing as he does about it, thus promoting falsehood and deceit.

This is a serious attack by Price based on deception, lies, and falsehood.

This is pure worship of the lies

This is one of Price's biggest lies and deceptions in his book.

I cannot let him get away with such deceptions which he has foisted upon his readers.

Price is not "fair." He is not "thorough." He is not "honest."

In fact, it is unfair, slipshod, dishonest, discourteous and rude.

### 128. Critical Text Pastors & Scholars

STATEMENT #128. (p. 216) "The fallacious rejection of the Critical Text (based on an ad hominem attack on its editors) overlooks the other side of the coin; most fundamental and conservative pastors and scholars of the past 150 Years have accepted the Critical Text, and the theory behind it without losing their love and respect for the King James Version."

COMMENT #128. I do not have a "fallacious rejection of the Critical Text," but rather a true and factual "rejection" of it. It is not based on Price's alleged "ad hominem attack on its editors," but on a truthful attack on the beliefs, theologies, and alleged facts of the "editors." Though perhaps not completely true, it is sad to hear Price's statement that "most fundamental and conservative pastors and scholars of the past 150 years have accepted the Critical Text, and the theory behind it." No matter how many of these people "accepted the Critical Text, and the theory behind it," it is an erroneous position based upon many untruths and fallacies.

To claim to have a "love and respect (or the King James Version)" and yet hold strongly to the Critical Text (either of Westcott and Hort, Nestle/Aland, or the United Bible Societies) is both inconsistent and hypercritical (*sic*). How can there be people who are informed about the differences in the foundational New Testament texts of the Critical Text and the Traditional Received Text "love and respect" them both? As I have said many times earlier in this book, the Critical Text differs from the Traditional Received Text of the King James Bible in over 8,000 places (See *8,000 Differences Between the Critical Text and the Traditional Text* by Dr. Jack Moorman [BFT #3084 @ \$20.00 + \$5.00 S&H]).

It's a matter of different views on how to evaluate the evidence. One may regard another's views as inconsistent and inaccurate without accusing them of hypocrisy. Really! Christian gentlemen can disagree in a courteous manner.

How can anyone have genuine and honest "love and respect" for New Testaments whose foundations differ in over 8,000 Greek words? Remember also that the "Critical Text" has been found to contain over 356 doctrinal passages that are in theological error (See *Early Manu-*

*scripts, Church Fathers, and the Authorized Version*, pages 119-312 by Dr. Jack Moorman [BFT #3230 @ \$20.00 + \$5.00 S&H. D. Let me repeat my question again, how can genuine and honest "love and respect" for New Testaments whose foundations differ in over 356 doctrinal places?

I suppose it will never be possible for some people to accept the fact that there may be acceptable opinions other than their own.

### 129. Liberal Bias Makes Liberal Decisions

STATEMENT #129. (p.216) In Prices's footnote #88, he wrote: "The soundness of the methodology convinced the early conservatives, in spite of the liberal views of some textual scholars. It is naive to suppose that the theological liberal bias of some textual scholars has not affected some of their decisions, but an unbiased use of sound methodology enables one to detect and filter out liberal bias."

COMMENT #129. I commend Price for admitting: "It is naive to suppose that the theological liberal bias of some textual scholars has not affected some of their decisions." However, his next statement is easier said than done. He wrote: "an unbiased use of sound methodology enables one to detect and filter out liberal bias." How can Bible-believing Christians who have accepted the critical Greek text get this "sound methodology"? They don't wish to learn such "sound methodology" offered by Dean John W. Burgon, for example.

The benefit of scientific methodology is that it can be designed to be unbiased. The problem is not with an unbiased methodology, but with how it is used. I have carefully evaluated Burgon's methodology on pages 223-235, and also in Appendix D. It is evident that his methodology is biased.

Conservative writers in books such as *From the Mind of God to the Mind of Man*, *God's Word in Our Hands*, *Bible Preservation and Providence of God*, and *God's Word Preserved* are all totally and woefully ignorant of two major facts:

(1) that there are over 8,000 differences between the critical Greek text and the Traditional Received Text rather than just a few;

(2) that there are over 356 doctrinal passages in the Critical Text which are theologically aberrant rather than just a few or not a single one. The ignorance or non-acceptance of these two facts make it completely impossible for Bible-believing men to have any possible ability "to detect and filter out liberal bias."

These men are not ignorant of this information. They just judge the validity and significance of it differently.

### 130. Opponents-"Naively Uninformed"

STATEMENT #130. (p. 217) Price wrote: "It is the naively uninformed who are susceptible to these unfounded arguments.

COMMENT #130. I am sure that Price thinks that I am a part of "the naively uninformed." The fact of the matter is that both of us are approaching the Bible from different points of view. He believes that I am "uninformed" about the Bible issues, though I am not. I believe he is "uninformed" about many of the Bible issues as evidenced by many of the things he has written in this book. My arguments against the Critical Text are not "unfounded arguments." They are based upon solid facts.

Waite doesn't read carefully. I didn't say he and his fellow TR scholars are naïve. I said their uninformed followers are naïve. I said that their arguments are unfounded.

### 131. Retaining the Critical Text?

STATEMENT #131. (p.217) " ... one can see the importance of retaining the Critical Text and its underlying Reasoned Eclectic Method as a viable option, remembering to evaluate the decisions of the editors with wise discernment."

COMMENT #131. Price is dead wrong in proclaiming "the importance of retaining the Critical Text." It is the most foolish and ridiculous text that anyone could believe and receive. Though I used to accept it out of ignorance, I have found sound theological and logical reasons for rejecting it.

Waite has no need for a sound methodology; he has the English words of the KJV to make textual decisions for him.

### 132. Westcott and Hort Still Honored

STATEMENT #132. (p. 219) Price's Chapter 11 is called: "Some Recognize the Majority Text as the Preserved Text." Price wrote: "The Alexandrian tradition was essentially recognized as the authoritative text by Westcott and Hort. This statement, of course, is an oversimplification of the case. Those who have followed in their tradition have improved their theory and methodology."

COMMENT #132. There is no doubt about it that the "Alexandrian tradition" of the Vatican and Sinai manuscripts was "the authoritative text by Westcott and Hort." This is by no means over simplification," but a solid fact. It is a misleading statement for Price to say that "Those who have followed in their tradition have improved their theory and methodology." This implies major changes in their "theory and methodology" when in fact little change has been made. Worshipers of "Westcott and Hort's" text, theory, and methodology still begin with manuscript "B" (the Vatican) and any manuscripts that are in agreement and rule other manuscripts out as unacceptable.



Bruce Metzger, one of the editors of the Nestle/Aland and the United Bible Societies Greek texts, boldly stated to Dr. Kirk DiVietro that, for both of these Greek editions:

"WE TOOK AS OUR BASE AT THE BEGINNING THE TEXT OF WESTCOTT AND HORT (1881) and introduced changes as seemed necessary on the basis of MSS evidence."

This is from a letter in 1994, re-printed in the Dean Burgon Society 1994 Message Book (BFT #2490-P, p. 272). This certainly sounds like the modern Greek text revisers thoroughly admired the text, theory, and methodology of these theological heretics and adopted almost 100% of their Greek New Testament Text.

I understand Metzger's statement to confirm what I said. "Those who have followed in their tradition have improved their theory and methodology."

### 133. Byzantine Text Is Textus Receptus

STATEMENT #133. (p.219) "Advocates of the *Textus Receptus* sometimes erroneously equate that text with the Byzantine Text. Although the two texts are quite similar they differ in hundreds of details. The *Textus Receptus* view is discussed in Chapter 12."

COMMENT #133. "The Byzantine Text is just another name for the "Textus Receptus." Price is attempting to equate the "Byzantine Text" with the so-called "Majority Text" which is not a majority of anything. The "Byzantine Text" is the text that was popular during the Byzantine Empire for centuries. It is another name for the "Textus Receptus."

The "Byzantine Text" is the text used in the Greek-speaking churches during the Byzantine Empire for centuries and later in the Greek Orthodox churches. That's why the text has survived in such a large number of manuscripts, in contrast to the relatively small number of non-Byzantine manuscripts that have survived from non-Greek speaking churches. It is understandable that the editors of NA-27 have abandoned the term Byzantine Text for the term Majority Text. The introduction to NA-27 states: "℞ (= *Majority text, including the Byzantine Koine text*) indicates readings supported by the majority of all manuscripts." (p. 55\*). "The sign ℞ was introduced to replace the sign ⲕ (= *Koine*), which had been used through the 25<sup>th</sup> edition." (p. 55\*).

It is true that some Byzantine variants do not enjoy majority support, because the Byzantine witnesses have three or more near-equal sub-groups. The introduction of NA-27 also says: "*pm* (= *permulti*) is used in place of the sign ℞ when the witness of the Majority text is divided in fairly equal strength between two (rarely three) variant readings." (p. 56\*).

### 134. Price's Hebrew Majority Text

STATEMENT #134. (p. 220) There is a caption entitled: "The Masoretic Text is the Hebrew Majority Text." Price wrote: "The difference between the Traditional Text (*Textus Receptus*) and the Majority Text for the Hebrew Bible is minute."

COMMENT #134. The Hebrew Old Testament to use is that which underlies the King James Bible. It is the Daniel Bomberg edition of 1524-25 which was the standard for the next 400 years.

Bomberg's edition of 1524-25 was the *Textus Receptus* for the Old Testament. But the KJV translators had several different editions of the Hebrew OT before them, and, just like they did for the NT, they did not always follow Bomberg's text, but they picked and chose from them the readings they preferred. Chapter 13 discusses the differences between the KJV and Bomberg's text, and Appendix I lists many of the differences. It seems that Waite judges before he has read all the evidence.

### 135. Critical Text Is The Vatican MS

STATEMENT #135. (p.222) "Critical Greek New Testaments, on the other hand, contain, in the main body of the text, words drawn from a variety of manuscripts. The Critical Text itself is not found in any one particular Greek Manuscript."

COMMENT #135. Price is wrong when he stated that "the Critical Text itself is not found in any one particular Greek Manuscript." For all intents and purposes and without much variation, it is taken from the Vatican manuscript, "B" and from one of the 43 other manuscripts that agree with "B." The Critical Text has just a minute, dwarf-like group of manuscript authority. It is limited to the Vatican and Sinai manuscripts and 43 others that agree. This is less than 1 % of the surviving evidence. This is contrasted to the more than 5,210 manuscripts on which the Traditional Received Words are based. This is over 99% of the surviving evidence. It is indeed pathetic how so many otherwise Fundamental men have fallen into the liberal and idolatrous worship of this less than 1% of the evidence!

Waite dodges the issue. The critical text is either always found in B or it is not. Waite can't have it both ways. In the Book of Matthew, by actual count, the critical text differs from B\* by 246 out of 1,428 times—that is 17.2% of the time. For the book of Mark it differs from B 183 out of 1,428 times—that is, 12.8% of the time. That is considerably different from Waite's uninformed 1% guess.

There is no extant Greek manuscript that contains anywhere near the critical text. It is indeed eclectic.

### 136. Bomberg Hebrew vs. BHS Hebrew

STATEMENT #136. (p.222) Price's footnote #6 states: "As the executive editor of the New King James Old Testament, Chairman of the executive review committee for that version, I had the opportunity to examine the text of the Bomberg and BHS in every place where a question of translation came up. I recorded only the nine differences listed above. If others exist, I have not noticed them. Advocates of the King James Only view proclaim that there are many differences and have challenged the results of my comparison and have not produced any further differences that would affect translation."

COMMENT #136. As to Price's false assertion that those who differ with him "have not produced any further differences that would affect translation," let me say this. The Daniel Bomberg Hebrew text did not have 15 to 20 footnotes on every page of his text as the "BHS" *Biblia Hebraica* has. This "BHS" Hebrew text suggests from 20,000 to 30,000 changes that could very well be made in the Hebrew Words. If these changes were actually made in the Hebrew Words (as modern versions such as the NIV has done), it "would affect translation" as the NIV has done.

It is quite evident that Waite has never seen a copy of Bomberg's second edition. My copy contains hundreds of notes known as the Masoretic notes, many of which are textual notes. The Trinitarian edition of Christian David Ginsburg's Hebrew OT, which Waite erroneously thinks is Bomberg's text, has numerous textual notes at the bottom of each page.

### 137. Burgon Did Not Like "Majority Text"

STATEMENT #137. (p. 223) Price has a caption that says, "John W. Burgon preferred the Greek Majority Text."

COMMENT #137. That is a false statement. Dean "John W. Burgon" never used the "Majority Text" for his preferred text. Here is what Dean Burgon called his text:

"XIII The one great Fact, which especially troubles him and his joint Editor,—(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. Obtained from a variety of sources, this Text proves to be essentially the same in all." [*The Revision Revised* by Dean John W. Burgon, p. 269]

You will note here there are eight different names plus a general name for this historic text from Apostolic times. Dean Burgon never once called it the "Greek Majority Text." This is an outright lie that tries to put Dean Burgon on Price's side with some form of the present so-called "Majority Text" of either Hodges and Farstad or Robinson-Pierpont. Neither of these conflicting "Majority Texts" followed Dean Burgon's very clear method of bringing the *Textus Receptus* up-to-date in the few places where he thought it might be needed. For a summary of his precise methods, I encourage the reader to get a copy of my book, *Burgon's Warning on Revision* (BFT #804 @ \$7.00 + \$3.00 S&H).

The key words in Burgon's lengthy discourse are "general consensus" which I highlighted in green above. The last time I read my English Dictionary, the word "consensus" meant "an opinion held by all, or most." That sounds like a majority to me.

### 138. Burgon's Last Twelve Verses of Mark

STATEMENT #138. (p.223) In Price's Footnote #7, he cites "John W. Burgon, *The Last Twelve Verses of Mark Vindicated Against Recent Critical Objectors and Established*."

COMMENT #138. Price cited the publisher as "(London: James Parker and Co., 1871)." No one can get this book from London because it has been out of print for many years. If Price really wanted his readers to obtain this excellent book, he could have put in the address (which I am sure he knows) of the Dean Burgon Society at Box 354, Collingswood, New Jersey 08108. It is BFT #1139 @ \$15.00 + \$5.00 S&H. People can obtain this book and the other three of Burgon's books that Price cites, at this same address. Each of these four books will turn readers away from either the Critical Text or the so-called "Majority Text" that Price raves about. Perhaps for this reason, Price has not disclosed where they can be obtained.

My copy is a Xerox copy of the original edition, available to everyone, I suppose, because I was able to acquire it. What does it matter how available the book is? My quotation was authentic. Waite quibbles over trivia.

### 139. Burgon For The Textus Receptus

STATEMENT #139. (p.223) Referring to Dean Burgon, Edward Miller, and Dr. Frederick Scrivener, Price wrote: "These men referred to the text they exposed as the Traditional Text, but they used the term in a different sense than that used by the advocates of the *Textus Receptus*."

COMMENT #139. When Price said that these men "used the term in a different sense than that used by the advocates of the Textus Receptus," this is false. Look again at Dean Burgon's quotation from page 269 of his Traditional Text cited above under STATEMENT #137. It is a text "which is attested by a general consensus of ancient Copies, ancient Fathers, ancient Versions." This can be said of the Textus Receptus as much as of the Traditional Text. Remember Burgon's quote above. Notice how he talks about the "*Textus Receptus*" and remember it well when Price seeks to separate himself and to disparage the term:

"Beyond all question the *Textus Receptus* is the dominant Graeco-Syrian Text of A.D. 350 to A.D. 400. Obtained from a variety of sources, this Text proves to be essentially the same in all" [*The Revision Revised* by Dean John W. Burgon, p. 269]

See my response to his Comment #137 above.

### 140. Price's Quote Of An Error

STATEMENT #140. (p.224) Price gives a quotation from Edward Miller who was a close associate of Dean Burgon, "First, be it understood that we do not advocate perfection in the Textus Receptus. We allow that here and there it requires revision. In the text left behind by Dean Burgon, about 150 corrections have been suggested by him in St. Matthew's gospels alone."

COMMENT #140. That is not a true statement. If you examine Miller's book where he takes this matter up, many of the citations he uses are not those of "Dean Burgon," but of other people.

While Dean Burgon said there were slight changes that might be made in the *Textus Receptus* as it then stood, he also said that you should not make any major corrections or "revision" in it without first looking at:

- + (1) all the uncials (capital letter manuscripts),
- + (2) all the cursives (small letter cursives),
- + (3) all the lectionaries,
- + (4) all the early translations or versions, and
- + (5) all the quotations or allusions of the Church Fathers.

Only when you do it ALL should you make any "revision" to the *Textus Receptus*. Again, I suggest to the reader to get my book, Burgon's *Warning on Revision* (BFT #804 @ \$7.00 + \$3.00 S&H) and see exactly Dean Burgon's warnings against "revision" of the *Textus Receptus* without first meeting ALL his detailed requirements. The Critical Text did not meet them and the so-called "Majority Texts" do not meet them either.

Price correctly quoted Miller. Waite's quibble is not with Price, but with Miller, Burgon's co-worker and successor. I think Miller knew and understood Burgon better than Waite does.

#### 141. Majority Text Vs. Textus Receptus

STATEMENT #141. (p.224) Referring to his so-called "Majority Text," Price wrote: "As pointed out later in Chapter 12, this text differs from the *Textus Receptus* in hundreds of places."

COMMENT #141. Dean Burgon made allowances for some differences, but he did not want to make up his mind definitively until all of the safeguards were followed as I have summed them up in *Burgon's Warning on Revision* (BFT #804 @ \$7.00 + \$3.00 S&H).

Unfortunately for Waite, Burgon never completed or published his corrected version of the Traditional Text. It remains a theoretical fantasy that never acquired tangible reality. If it had been published, Waite would not accept it, because it would differ from the text of Scrivener—the Greek words underlying the English words of the KJV.

## 142. Antiquity OK-If All Things Are Equal

STATEMENT #142. (p.225) Price had a caption, referring to Dean Burgon: "His Test of Antiquity." Price wrote of this: "This note of truth [that is Dean Burgon's notes of truth] is based on the observation that accidental and deliberate variations are propagated through subsequent copies, and that new variations which accumulate randomly in succeeding copies are likewise propagated. Consequently within a text tradition, all things being equal, the manuscript nearest the age of the autographs will have the least number of accumulated variants and variations."

COMMENT #142. Notice carefully what Price is saying under the "Test of Antiquity." He said: "Consequently within a text tradition all things being equal the manuscript nearest the age of the autographs will have the least number of accumulated variants and variations." Notice that he said "all things being equal." But all things were not "equal" because the Gnostic heretics from Alexandria, Egypt, altered their Vatican and Sinai manuscripts in thousands of places to conform to their false doctrines.

I wonder why Price did not quote the following from Dean Burgon on the "Test of Antiquity"?

### THE SEVEN NOTES OF TRUTH.

#### § 1. Antiquity

"The more ancient testimony is probably the better testimony. That it is not by any means always so is a familiar fact. To quote the known dictum of a competent judge: [Dr. Frederick Scrivener] 'It is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus and the African Fathers and the whole Western, with a portion of the Syriac Church, used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephen, thirteen centuries after, when moulding the *Textus Receptus*.' Therefore Antiquity alone affords no security that the manuscript in our hands is not infected with the corruption which sprang up largely in the first and second centuries." [Dean Burgon, *The Traditional Text*, p. 40]

This quotation sets the record straight as to Dean Burgon's true feelings regarding "antiquity" as a "test of truth."

Price didn't imply that Burgon always accepted the test of antiquity, or that all things are always equal. He reported and discussed all seven of Burgon's tests of truth that he used in his textual decisions.

## 143. Oldest MSS Corrupt & Unreliable

STATEMENT #143. (p. 226) "Burgon claimed to honor the witnesses of antiquity, but he did so in a very strange way. He began by asserting the corrupt and unreliable character of the oldest Greek manuscripts, and then by asserting the superiority and reliability of the ancient versions and early patristic citations. He regarded the ancient versions and the patristic citations to be superior to any one of the oldest manuscripts as a witness to the autographic text of the New Testament."



COMMENT #143. Read the preceding quotation by Dean Burgon. What's wrong with pointing out "the corrupt and unreliable character of the oldest Greek manuscripts"? It's a good caution against making "antiquity" the most important of the "tests of truth." The reason Burgon appreciated either the early versions or the quotations of the early church leaders is that they were dated, whereas the manuscripts are not dated. This shows which Words were present in the original manuscripts.

Price was reporting Burgon's views, not condemning them. The most ancient witnesses do have many diverse readings.

#### 144. Burgon: Ancient MSS Corrupt

STATEMENT #144. (p. 226) "Burgon and his present-day followers attempt to prove the ancient manuscript are corrupt and unreliable by the following line of reasoning: (1) They assert that 'antiquity does not assure purity' because the ancient manuscript may be a very poor copy of a bad form of the text and a late manuscript may be a faithful copy of an ancient

COMMENT #144. This argument is factually true. The Gnostic heretics "corrupted" the Vatican and Sinai manuscripts, changing them in over 8,000 places. Over 356 false doctrinal passages are involved in these changes. These doctrinal changes have conformed these two manuscripts (and the forty-three others that agree with them) to the heretical views of the Gnostic religion of ancient Alexandria, Egypt.

Price was reporting Burgon's views, not condemning them.

#### 145. Not Hasty And Unwarranted

STATEMENT #145. (p. 227) "This conclusion is hasty and unwarranted, involving a logical fallacy known as circular reasoning, or assuming a conclusion."

STATEMENT #145. The superiority of the Traditional Received Words of the New Testament Greek text is neither "hasty and unwarranted." It is based on a very old, long, and accurate array of facts which cannot be denied by Price's recitation of an old, and inappropriate, logical fallacy.

I concede that the statement is inappropriate for Burgon. He indeed consistently followed his seven theoretical Tests of Truth. The statement applies to his followers who assume the *Textus Receptus* is the text underlying the English words of the KJV.

The circular reasoning goes like this:

(1) The Greek words of the divinely inspired autographic text are those underlying the English words of the KJV.

(2) The English words of the KJV are the correct translation of their underlying Greek words.

(3) Therefore, The KJV is the only accurate translation of the autographic text.

What better proof could anyone ask for?

#### 146. Oldest Not Necessarily The Best

STATEMENT #146. (p.227) "The test of antiquity merely asserts that the oldest manuscripts are more likely to be faithful representatives of a text tradition than are the later ones."

COMMENT #146. It is flawed to make the simple statement that "the oldest manuscripts" are necessarily the closest to the original Words. This completely buries the clear facts of the hundreds of Gnostic heresies found within the Vatican and Sinai manuscripts that have been repeated in the modern versions. They were early, but they were corrupted and hence are not pure but polluted. As Dean Burgon wrote:

"Therefore Antiquity alone affords no security that the manuscript in our hands is not infected with the corruption which sprang up largely in the first and second centuries." [*The Traditional Text*, p. 40]

The earliest witnesses by necessity are temporally closer to the autograph. It is also true that the earliest extant witnesses are quite diverse. But Waite failed to present my whole argument: "The criticism that "antiquity does not assure purity" has its complement: "Youth does not assure purity." The test of antiquity is not invalidated by possible exceptions; it is a general principle that is balanced by other controls in the methodology. It is true that an ancient manuscript may be a very poor copy of a bad form of the text, and a late manuscript may be a faithful copy of an ancient good form of the text; but that would be the exception, not the rule. On the basis of that possible exception, it seems fallacious to conclude that all the oldest manuscripts are corrupt and that all the more recent ones are pure. That conclusion would contradict the very principle Burgon set forth.

#### 147. Critical Text Not Orthodox

STATEMENT #147. (p. 227) Price wrote, on footnote #18, "Burgon used the term 'corrupt' in connection with the condition of the text--that is, the manuscripts have variations from what he regarded as a better form of the text .... The overall teaching of any ancient manuscript, regarding the cardinal doctrines of Christianity is found to be orthodox. Perhaps an individual passage may be a weaker expression of a given doctrine that is found in the Traditional Text, but it rarely, if ever, amounts to a denial of the given doctrine."

COMMENT #147. To say "the overall teaching of an ancient manuscript, regarding the cardinal doctrines of Christianity is found to be orthodox," is totally false. Dr. Jack Moorman will show Price 356 reasons why his "ancient manuscripts" of Vatican and Sinai are anything but "orthodox." [Look at pages 119-312 of Dr. Moorman's *Early Manuscripts, Church Fathers, and the Authorized Version*. It is BFT #3230 @ \$20.00 + \$5.00 S&H.] These manuscripts are heretical and Price should have the honesty to admit it rather than seeking to talk his way around it.

The significant word in my statement is "overall." Waite and Moorman concentrate on individual passages which they regard as heretical because a word was "omitted" or otherwise may be interpreted as heretical. My statement includes everything a given manuscript says

about a doctrine. In chapter 15, I demonstrated that the translations made from the critical text all support the seven cardinal doctrines and do not explicitly deny any of them. Waite and Moorman essentially imply that the heretical Gnostic copyists, who corrupted a given manuscript like Aleph, were so stupid that they failed to corrupt all the places in the manuscript it discusses the doctrine of interest. They were so stupid that they didn't realize that their Gnostic alteration would make the manuscript doctrinally inconsistent.

#### 148. No Genealogical Principles In MSS

STATEMENT #148. (p. 231) "Burgan's test of catholicity is nothing more than a subtle effort to avoid Westcott and Hort's genealogical principle that identifies several ancient text traditions and that isolates the Byzantine Text to a single secondary witness."

COMMENT #148. There is no such thing as a "genealogical principle." This is an error. This is a figment of Hort's imagination in order to make less than 1 % of the evidence become superior over the more than 99% of the evidence. Dean Burgon had it right that every Greek New Testament manuscript is an orphan child, independent and not related to any other. No one can prove otherwise. Dean Burgon described the Greek New Testament manuscripts in this graphic picture:

"The living inhabitants of a village. congregated in the churchyard where the bodies of their forgotten progenitors for 1000 years repose without memorials of any kind, [In other words, there are no gravestones in this cemetery.]--is a faint image of the relation which subsists between extant copies of the Gospels and the sources from which they were derived." [Dean John W. Burgon, *Revision Revised*, p. 256].

As for there being anything that "isolates the Byzantine Text to a single secondary witness," let me say this. This Traditional Received Text (to change the word, "Byzantine") is not by any means "single." There are over 5,200 surviving Greek manuscripts of the Traditional Received Text variety. Last time I was in math class, this is by no means "single." Because of its being over 99% of the evidence, since when is it considered a "secondary witness"? It is, by all means, a "primary witness."

Sigh! The same inappropriate analogy again. This very poor analogy was given and discussed before at his comments #99, #100, and #110.

#### 149. The Critical Text Has No Continuity

STATEMENT #149. (p. 234) Price quotes Dean Burgon once again under the caption of "His Test of Continuity" He wrote: "When therefore, a reading is observed to leave traces of its existence and of its use all down the ages, it comes with an authority of a particularly peculiarly commanding nature. And on the contrary, when a chasm of greater or less breadth of years yawns in the vast mass of evidence which is ready for employment, or when a tradition is found to have died out, upon such a fact alone suspicion or grave doubt or rejection must inevitably ensue."

COMMENT #149. I would have to agree with this accurate quotation Price made of Dean John W. Burgon. Burgon has said it all. The Critical Text has no "continuity" after around 500 A.D. It just stops in history. Not so with the Traditional Received Words. They have been copied and recopied from the Apostolic age to the present. [See *Defending the King James Bible*, pp.44-48 [BFT #1594 @ \$12.00 + \$5.00 S&H] for 37 historical checkpoints. What Dean Burgon is saying is that "continuity" is important. It's paramount.

Here is some of the rest of Dean Burgon's quotation about the "continuity" of the Traditional Received Text:

"When therefore a reading is observed to leave traces of its existence and of its use all down the ages, it comes with an authority of a peculiarly commanding nature. And on the contrary, when a chasm of greater or less breadth of years yawns in the vast mass of evidence which is ready for employment, or when a tradition is found to have died out, upon such a fact alone suspicion or grave doubt, or rejection must inevitably ensue.

Still more, when upon the admission of the Advocates of the opinions which we are opposing the chasm is no longer restricted but engulfs not less than fifteen centuries in its hungry abyss, or else when the transmission ceased after four centuries, it is evident that according to an essential Note of Truth, those opinions cannot fail to be self-destroyed as well as to labour under condemnation during more than three quarters of the accomplished life of Christendom." (Dean John W. Burgon, *The Traditional Text*, p, 59 [BFT #1159 @ \$16.00 + \$5.00 S&H])

The Words from the text of the Apostolic time all the way down to the present time were copied and recopied. That is what the Critical Text lacks. That is why Price must be against this simple continuity principle. Price can't agree with it because his Critical Text has no continuity.

This is one of Dean Burgon's "Eight (?) Points of Truth" - No "continuity" means the early churches didn't believe it was true so they didn't recopy it.

There is no continuity of TR manuscripts prior to about AD 500. The following table lists the Reference and Reading at the 26 places of variation having no support prior to AD 500 for the Book of Matthew.

| Reference | Reading       |
|-----------|---------------|
| 3:10,1.2  | και           |
| 5:28,1.2  | αυτης         |
| 5:36,1.2  | 1 2 3 5 6 4   |
| 5:39,3.2  | 1 3 2         |
| 5:42,1.2  | διδου         |
| 6:34,1.3  | τα εαυ—       |
| 7:28,1.2  | συνετ—        |
| 9:35,1.2  | εν τω λαω     |
| 9:36,2.2  | εκκλητευμενοι |
| 10:8,1.3  | 3 4 1 2 5 6   |

|           |                                     |
|-----------|-------------------------------------|
| 12:14,1.4 | 3 2 4, σεδ πον. 1 π. αυτου          |
| 13:52,2.3 | εις την β—ειαν                      |
| 14:14,2.2 | επ αυτους                           |
| 14:28,2.2 | 3 1 2                               |
| 15:39,1.2 | Μαγδαλα                             |
| 16:17,2.2 | βάρ Ιωνᾶ                            |
| 22:30,1.2 | εγκαμίζονται                        |
| 22:32,3.3 | ο θεος θεος                         |
| 24:20,1.4 | εν σαββατω                          |
| 24:38,3.4 | εγκαμίζοντες                        |
| 25:3,1.3  | εαυ.                                |
| 25:13,1.2 | εν η ο υιος του ανθρωπου<br>ερχεται |
| 26:9,1.2  | το μυρον                            |
| 26:43,1.3 | ευρισκει αυτ. παλ.                  |
| 27:22,2.2 | αυτω                                |
| 27:64,2.3 | νυκτος κλειψωσιν αυτον              |
| Total =   | 26                                  |

The following table lists the number of TR readings having no support prior to AD 500 for each book of the NT.

**The number of TR readings without support prior to AD 500 for each book of the Greek NT.**

|        |     |
|--------|-----|
| Matt.  | 26  |
| Mark   | 15  |
| Luke   | 2   |
| John   | 7   |
| Acts   | 126 |
| Rom.   | 21  |
| 1Cor.  | 35  |
| 2Cor.  | 26  |
| Gal.   | 4   |
| Eph.   | 8   |
| Phil.  | 5   |
| Col.   | 12  |
| 1Thes. | 5   |
| 2Thes. | 5   |
| 1Tim.  | 8   |
| 2Tim.  | 9   |
| Titus  | 11  |
| Philm. | 3   |

|       |     |
|-------|-----|
| Heb.  | 26  |
| James | 24  |
| 1Pet. | 20  |
| 2Pet. | 5   |
| 1John | 17  |
| 2John | 2   |
| 3John | 4   |
| Jude  | 10  |
| Rev.  | 171 |
| Total | 607 |

This factual evidence demonstrates that the text of Waite's TR does not meet Burgon's Test of Antiquity. Neither does it Meet Burgon's Test of Continuity. Readers who would like a complete list of these reading may have a copy, FREE OF CHARGE.

### 150. There Was No "Lucian Recension"

STATEMENT #150. (p. 241) Price's caption is, "The Lucian Recension Has Historical Support."

COMMENT #150. This is patently false. Just because Price restates his position on the alleged "recension" of the New Testament Greek text, such restatement does not make it true. This is pure worship of the lies about this as told by Bishop Westcott and Professor Hort. Dean Burgon has answered this false fairy tale in many places in his book, *The Revision Revised*. Here are a few quotations of this spurious "recension" that allegedly took place in 250 A.D. or 350 A.D. Burgon wrote:

"But then, since not a shadow of proof is forthcoming that any such Recension as Dr. Hort imagines ever took place at all,-what else but a purely gratuitous exercise of the imaginative faculty is it, that Dr. Hort should proceed further to invent the method which might, or could, or would, or should have been pursued, t it had taken place? Having, however, in this way (1) Assumed a 'Syrian Recension,'--(2) Invented the cause of it,--and (3) Dreamed the process by which it was carried into execution,-the Critic hastens, more so, to characterize the historical result in the following terms: ..." [Dean John W. Burgon, *The Revision Revised*, pp. 273-274]

Here's another quotation from Dean Burgon:

"A careful study of his book convinces me that his theory of a Syrian Recension, manufactured between A.D. 250 and A.D. 350, is a dream, pure and simple--a mere phantom of the brain." [The *Revision Revised*, p. 393]

When the Nicene Creed was written, it was done at the Council of Nicea around 325 A.D. There were also several Councils of Constantinople. But, despite what Price has concocted in his own mind, there was no Council of Lucian in either the sacred records or the secular rec-

ords. Price is trying to prove that this happened, but it did not happen. Price's quotations do not prove that any "recension" ever took place.

See my previous response to this question at his Comment #69.

### 151. Evidence Not Examined Fully

STATEMENT #151. (p.246) "Not all of the Byzantine Manuscripts have been examined, collated, and tabulated."

COMMENT #151. That is true, they haven't been "examined, collated, and tabulated" and they never will be. It is too massive an undertaking. It certainly won't be done by Dan Wallace of Dallas Theological Seminary, in spite of the hundreds of thousands of dollars he is attempting to raise for his various trips to view and record the manuscripts. That's why Dean Burgon stated that no revision of the Traditional Text should be made until ALL pertinent data has been inspected and "examined, collated, and tabulated." This has not been done, nor will it ever be done. Therefore, as Dean Burgon believes, just leave it alone as it stands.

No response needed. It's nice to have Waite agree with me once in a while.

### 152. Price's Text-Type Nonsense Again

STATEMENT #152. (p.247) "On the other hand, the Byzantine Text is a hypothetical archetype of the Byzantine group of manuscripts just like the Alexandrian and Western text-types are hypothetical archetypes of the Alexandrian and Western manuscripts."

COMMENT #152. Price's "hypothetical archetype" is only that: "hypothetical." There are no "text-types" of any kind, either Byzantine, Western, Alexandrian, or any other! No amount of repetition of talk about such phantoms will make them come to life. Each manuscript of the Greek New Testament is a lone witness and not a member of any "family" or "text-type." Let me remind the reader again of Dean Burgon's true picture of the "relation" between the manuscripts:

"The living inhabitants of a village, congregated in the churchyard where the bodies of their forgotten progenitors for 1000 years repose without memorials of any kind, [In other words, there are no gravestones in this cemetery.]--is a faint image of the relation which subsists between extant copies of the Gospels and the sources from which they were derived." [Dean John W. Burgon, *Revision Revised*, p. 256].

This is a very poor analogy, given and discussed before at his comments #99, #100, and #110.



**153. Critical Text Contains Much Heresy**

STATEMENT #153. (p. 249) "In the popular representation of the Alexandrian Text, the text is associated with heresy and doctrinal corruption conveying negative implications when used in this context."

COMMENT #153. Though Price doesn't believe it, his statement about the Alexandrian text of the Vatican and Sinai manuscripts is true: "The text is associated with heresy and doctrinal corruption." The reason for this is that there are over 356 doctrinal passages in this text that are false in doctrine and are therefore heretical. For all 356 of these passages, see pages 119-312 of Dr. Jack Moorman's book, *Early MSS, Church Fathers, & the Authorized Version* (BFT #3230 @ \$20.00 + \$5.00 S&H.)] Because of this "doctrinal corruption" and "heresy," I oppose this text fervently.

This is the 12<sup>th</sup> time this claim and commercial has been presented. I think by now the readers understand that Waite and Moorman think the critical text has 356 doctrinal errors.

**154. More on Critical Text Contains Heresy**

STATEMENT #154. (p. 249) "Chapter 15 demonstrates the translations of the Critical Text do not deny or distort any major orthodox doctrine, but are sound enough to determine good theology."

COMMENT #154. That is totally completely false. Let me quote again the following:

"For all 356 of these passages, see pages 119-312 of Dr. Jack Moorman's book, *Early MSS, Church Fathers, & the Authorized Version* (BFT #3230 @ \$20.00 + \$5.00 S&H.)"

This now is the 13<sup>th</sup> time this claim has been repeated, still without one unambiguous example of a heretical Gnostic variant reading. Dear Reader, you are going to have to buy his books to get the needed evidence to prove me wrong.

I would urge Price to consult Chapter V of my book, *Defending the King James Bible* [BFT #1594 @ \$12.00 + \$5.00 S&H]. He can see 158 of these 356 doctrinal passages where the Gnostic Critical Text followed by the NIV, the NASV, the ESV, the RSV, the NRSV, and many others "distort any major orthodox doctrine." Price is simply ignorant of the facts about these 356 doctrinal passage[s] and should not be writing as he does about it, thus promoting falsehood and deceit.

I have already responded to this redundant claim.

**155. The TR Is Called Byzantine By Some**

STATEMENT #155. (pp. 251-252) Price's Chapter 12 is entitled:

"The Traditional Text." He wrote: "The *Textus Receptus* is sometimes equated with the Byzantine Text, but this equation is an error. Although the two texts are quite similar they differ in hundreds of details. The *Textus Receptus* is the subject of this chapter."

COMMENT #155. As I have written above under COMMENT #133, "The Byzantine Text is just another name for the "Textus Receptus." Price is attempting to equate the "Byzantine Text" with the so-called "Majority Text" which is not a majority of anything. The "Byzantine Text" is the text that was popular during the Byzantine Empire for centuries."

The "Textus Receptus" is certainly not exactly the same as the "Majority Text" accepted by Price. There are about 1,800 differences. This is true, but historically the "Byzantine Text" is the historical Greek text has been "Received" by all in the early years. Hence, what is wrong with calling it one form of the "Received" or "Textus Receptus"? Zane Hodges, for example, called this text the "*Textus Receptus*" in his notes for many years until he changed the term to the "Majority Text." It is an argument about definitions of terms rather than an argument of substance.

Price has never endorsed the Majority Text, and I have never endorsed the Critical Text. Waite doesn't seem to be able to make up his mind; previously he was falsely claiming I endorse the Critical Text; now it's the Majority Text. Hodges changed his mind when he discovered that the two texts actually differ. Under his Comments #106 and #108 the evidence is presented that shows the differences.

### 156. KJB O.T. Was The Bomberg Hebrew

STATEMENT #156. (p.254) "Thus it was the *Textus Receptus* of the Hebrew Old Testament. This edition and the Complutensian Polyglot were the Hebrew Bibles used by the translators of the King James Version 1611."

COMMENT #156. I agree with Price that the "Bomberg Rabbinic Bible" (referred to here as "This edition") was the standard Hebrew text until 1937, as he says on this page. I disagree, however, that the King James translators used the "Complutensian Polyglot" on an equal basis with Bomberg as he seems to imply.

So, what's the point? Whichever edition they followed at any occasion of choice was granted superior value there.

### 157. KJB Used Exact Hebrew Words

STATEMENT #157. (p.254) "To this day, no printed edition of the Hebrew Bible contains the exact Hebrew words behind the English words of the King James Version of 1611."

COMMENT #157. I believe that the Hebrew and Aramaic Old Testament "Words" that underlie the King James Bible are the "exact Hebrew words" that God has Preserved for us unto this day.

Waite is nonresponsive to my statement. He stated what he believes, but he cannot produce a manuscript or printed edition of the Hebrew Bible whose words exactly underlie the English words of the KJV. None exists. Bomberg's 2<sup>nd</sup> edition of 1524/25 is not it. BHK, BHS, BHQ, or Ginsburg's edition is not it.

### 158. Erasmus Used Hundreds of MSS

STATEMENT #158. (pp.255-256) Speaking of Erasmus, Price said: "His opportunity came when publisher Johann Froben proposed the publication of a Greek New Testament. Erasmus went to Basil in 1515 and began the editorial process with six Greek manuscripts."

COMMENT #158. This statement that Erasmus has only "six Greek manuscripts" is false and misleading. As a matter of fact, before he began his Greek New Testament, he not only had at least ten manuscripts in his hand, rather than only "six." He also had access to all of the libraries in Europe. He visited them and examined hundreds of manuscripts. He had full access to readings of the Vatican manuscript and rejected the readings that did not conform to the Traditional Text.

Waite is again nonresponsive to my statement. The statement was about Erasmus' first edition. The source of Erasmus' manuscripts comes from H. F. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament* (London: Cambridge, 1894), p. 183. Scrivener, the editor of Waite's TR, is a very reliable authority. If Waite knows of four more manuscripts Erasmus used on his first edition, he should have identified them for us.

### 159. The KJB N.T. Text Not "Hybrid"

STATEMENT #159. (p.259) "Today the term Received Text or *Textus Receptus* is applied loosely to any text of Erasmus, Stephanus, Beza or Elzevir vintage, or even to the hybrid text that underlies the King James Version."

COMMENT #159. When Price refers to "the hybrid text that underlies the King James Version," I resent his terminology greatly! In over 99% of the cases, the Greek Words that underlie the King James Bible are those of Beza's 5th edition 1598. Dr. Frederick Scrivener's Greek edition indicated only 190 places where the King James translators chose a Greek Word from some other source. This is less than 0.01 % of the some 140,000 Greek Words in the New Testament. How can Price consider this slight difference a "hybrid text"? This is a horrendous falsehood on his part.

The Preface to the Trinitarian edition of Scrivener's *The Greek Text Underlying the English Authorized Version of 1611* says: "The editions of Beza, particularly that of 1598, and the two last editions of Stephens, were the chief source used for the English Authorized Version of 1611." The KJV translators clearly had multiple editions before them. My Appendix G gives greater detail of the textual sources for the KJV. An alternate term for "hybrid" is "eclectic."

### 160. Price's Lie of Few MSS For KJB

STATEMENT #160. (p.259) "Even though this text is based on a relatively few manuscripts, all from only one textual tradition this 'Received Text' has acquired the status of absolute authority in some circles."

COMMENT #160. Price has outdone himself when he falsely stated that the Received Text is "based on a relatively few manuscripts" What a gigantic lie! When did Price go to school? How can he say that over 5,210 "manuscripts" is "few"? As of 1967, Kurt Aland of Munster, Germany, had a total of 5,255 manuscripts in copy format. According to Dr. Jack Moorman's book, *Forever Settled* (BFT #1428 @ \$20.00 + \$5.00 S&H), there are only a "few" Gnostic Critical Text manuscripts that survived (Vatican, Sinai, and only 43 others) whereas the rest of these manuscripts (5,210) were the Traditional Text variety, Price has the whole thing backwards.

See my response to Waite's Comment #99 about the use of inflated numbers. See my response to Waite's #108; there I demonstrated that his TR differs from the Majority Text at 571 places. If the TR text differs from the majority of manuscripts, then the number of its manuscripts is "relatively few."

As for Price's other falsehood, "from only one textual tradition," there are no such things as "textual traditions," or "families," or "text-types." As I have explained various times in this book, each manuscript, as Dean Burgon has stated, is an "orphan" with no relation to any other manuscript. Price has accepted Westcott and Hort's false "genealogy" or "family" of manuscripts unproven and impossible theory, sad to say. As for Price's statement that the Traditional Received Text is an "absolute authority," I am one who accepts it as such. The Hebrew, Aramaic, and Greek Words underlying the King James Bible I accept as the verbal, plenary, Preserved originals. Price is untrue when he talks about "one textual tradition." Dean Burgon has it right when he wrote:

"The living inhabitants of a Village, congregated in the churchyard where the bodies of their forgotten progenitors for 1000 years repose without memorials of any kind, [In other words, there are no gravestones in this cemetery.]--is a faint image of the relation which subsists between extant copies of the Gospels and the sources from which they were derived." [Dean John W. Burgon, *Revision Revised*, p. 256].

Here's the inappropriate poor analogy again. See my response to Waite's Comment #106, about text types.

### 161. Price's Wrong KJB N.T. Greek Text

STATEMENT #161. (p.261) Under the caption of "The Text of the A. V. 1611," Price wrote: "The Greek New Testaments used by the translators of the King James Version of 1611 were Erasmus' texts of 1527 and 1535. Stephanus' text of 1550 and 1551, Beza's text of 1598, and the Complutensian Polyglot of 1522."

COMMENT #161. Price gives a very false impression here, as though the King James Bible translators used all four of these Greek editions on an equal basis. This is erroneous. As Dr. Scrivener has stated in the preface of *Scrivener's Annotated Greek New Testament* (BFT #1670 @ \$35.00 + \$5.00 S&H), this is simply not the case. In all but 190 places Beza's 5th edition of 1598 was used. The inclusion of all four of these Greek editions is misleading.

Price did not use the term "equal basis." The significant detail is not the percentage of occasions a source was used, but the fact that multiple sources were used at all! That makes the text eclectic and inaccessible.

### 162. Scrivener's Greek N.T. Text

STATEMENT#162. (pp. 261-262) Price wrote: "Scrivener's edition is now distributed by the Trinitarian Bible Society of London."

COMMENT #162. "Scrivener's edition" is not only distributed by the Trinitarian Bible Society of London, but also by the Dean Burgon Society and the Bible For Today in Collingswood, New Jersey under the title: *Scrivener's Annotated Greek New Testament* (BFT #1670 @ \$35.00 + \$5.00 S&H). I wonder why Price did not tell his readers about this photographic reproduction of Scrivener's original New Testament. I'm sure he knows about this enlarged edition showing over 5,600 places where the Critical Text and the English Revised Version has departed from this text.

That Cambridge edition of his Greek NT is documented in footnote no. 26 on page 261, and in the Bibliography.

### 163. Price's False KJB Greek Text

STATEMENT #163. (p.262) Price has a chart entitled "Textual Basis for the King James Version of 1611."

COMMENT #163. In this chart, Price does two false and erroneous things:

(1) He falsely lists five bases for the King James Bible as though they are all equal and important enough to list. He lists "Erasmus, Stephanus, Beza, Complutensian Polyglott, and the Latin Vulgate." The truth of the matter is that Beza's 5th edition of 1598 bore 99.99% of the basis for the King James Bible. In no way were the other four sources listed major bases.

See my response to Waite's Comment #161.

(2) The second false and erroneous things in this chart is that the King James Version 1611 W.L.s the basis for "Scrivener's Textus Receptus (1894)." No bigger lie and falsehood could be imagined. He is stating that Scrivener's Greek text came from the King James Bible. The truth of the matter is that the King James Bible's basis in 99.99% of the time was Beza's 5th edition of 1598. Scrivener's Greek New Testament gave the Greek Words on which the King James was

based. He did not "back translate" from the King James Bible to Greek as Price and others have falsely claimed without any basis in fact and proof.

The proof lies in the title of the editions. The title of the Trinitarian edition is: "*The Greek Text **Underlying** the English Authorized Version of 1611.*" The title to his 1894 edition is: *The New Testament in the Original Greek **According to** the Text Followed by the Authorized Version.*" Both titles indicate that the Greek text depends on the KJV. See my response to Waite's Comment #19. I wonder how Waite would have assembled a Greek text that **underlies** the English Authorized Version, or that is **according to** the text followed by the Authorized Version, without back-translating. One has to back-translate in order to know which of the available alternative Greek readings was the one followed by the AV translators.

#### 164. Price's False Byzantine Terminology

STATEMENT #164. (p.262) Price has a false caption as "The Textus Receptus Differs from the Byzantine Text" He then states: "The advocates of the *Textus Receptus* generally argue that it is essentially identical to the Byzantine Text."

COMMENT #164. The Textus Receptus and the Byzantine or Majority Text are "essentially identical." If you compare the 140,521 Greek Words in the New Testament with the approximate 1,500 variations in the so-called "Majority Text" of either Hodges and Farstad or Robinson and Pierpont, we find a 93% agreement. This grade would be either an "A" or an "A-" in a classroom, depending on the school. I would consider these two texts "essentially identical." You could never say that with any two of the critical manuscripts of the Vatican, Sinai, or any of their 43 relatives. In the Gospels alone, the Vatican and Sinai differ in over 3,000 places according to Herman Hoskier's scholarly work, *Codex B and Its Allies* (BFT #1643, 924 pages @ \$64.00 + \$8.00 S&H).

The texts are either identical or they are not. There is no room for "essentially identical." Textual scholarship is not a grade-school exercise where A- passes as 100%. In my response to Waite's Comment #108 I listed 571 places where the texts differ. Yes the texts are essentially the same, but they are different texts. They are different because they have a different historical origin. The Byzantine Text has a natural origin; it is a consensus text; its words have common agreement among many witnesses. Waite's *Textus Receptus* has a human origin; its words were selected by Scrivener on the basis that they underlie an English Translation.

#### 165. Hills' Text-type Terms

STATEMENT #165. Page 263, Price is referring to Edward Hills and said: "Here he refers to the two texts as identical ... "

COMMENT #165. Price used the term "essentially identical" on page 262, rather than merely "identical." There is a world of difference between these two terms. Price despises the work of Dr. Hills. Perhaps this is why he used this false overstatement here.

That's right; there is a world of difference. That's what I explained above. Waite can't have it both ways. Waite judges my character and emotional feelings. I neither hate Hills or his argument; I just disagree with him and his argument, and explained why.

### 166. Hills' Text-Type Difference

STATEMENT #166. (p.263) "It is true that the two texts are quite similar, but they differ in 1500 or more places, some of which differences are more than trivial."

COMMENT #166. Price is referring to Hills' stated differences between the "Traditional Text" (what Price refers to as either the "Majority Text" or the "Byzantine Text") and the "Textus Receptus." It is amusing to have Price here refer to these two texts as "quite similar," when he earlier disputed the words "essentially identical." It is also interesting also to note that Price agrees that "some" of these "differences" are "more than trivial."

Waite doesn't read very carefully. I was referring to the difference between the *Textus Receptus* and the Byzantine Text.

### 167. TR a Departure from Byzantine

STATEMENT #167. (p.263) "Therefore, the *Textus Receptus* must be regarded as a departure from the Byzantine Text, a separate tradition of its own."

COMMENT #167. This is absolutely false. The *Textus Receptus* is in about 93% agreement with the Traditional (or Greek, or Byzantine) Text. "1500" places out of "140,521" Greek N.T. Words (about only 7%) does not mean "a departure from the Byzantine Text," but, on the contrary, are "essentially identical" or, as Price himself agrees, occupy a "quite similar" relationship.

Sorry, but 93% (A-) doesn't pass among scholars. The texts may be cousins but not identical sisters.

### 168. TR Identical with Byzantine

STATEMENT #168. (p. 264) "This view presupposes that the *Textus Receptus* underlying the King James Version was providentially preserved over against all other text traditions."

COMMENT #168. I am one who believes that the "Textus Receptus underlying the King James Version" was "providentially preserved" by the Lord. To put it clearly, I believe that the original Hebrew, Aramaic, and Greek Words have been "preserved" by God in the Words underlying the King James Bible. What's wrong with this position? Those Preserved Words are the exact, inspired, inerrant, infallible Words of the originals themselves.

Waite admits that his view of the Biblical text is based on a theological presupposition not on factual evidence: He believes it; that settles it! But all the surviving witnesses to the Greek NT have been providentially preserved, otherwise they would not exist. Waite believes



that only the Greek words underlying an English translation are providentially preserved. Yet no single manuscript containing all and only all the words underlying the English words of the KJV have been providentially preserved.

### 169. Price's "Back-Translation" Heresy

STATEMENT #169. (pp.264-265) "This particular text form did not exist in any manuscript or in any printed edition until the mid-nineteenth century when it was produced through a form of back-translation to match the English words of the King James Version ."

COMMENT #169. This statement by Price is pathetically false for a number of reasons.

+ (1) First, as I have stated many times, the Traditional Received Text is not by any means a "text form." Such "forms" are a figment of heretic Hort's mind in order to sell by devious lies his form of the Gnostic Critical Text of 1881.

Waite quibbles over words. Evidently Waite doesn't know the meaning of the term. The word "form" in this context means "type" or "kind," that is, not exactly back-translating, but similar. The phrases *Text Form* and *Text Tradition* have nothing to do with the discussion.

+ (2) The second great falsehood is Price's lie that the Traditional Received Text "did not exist in any manuscript" until "the mid-nineteenth century." As I mentioned before, this Traditional Received Text is to be found in over 5,210 manuscripts, all of which pre-dated "the mid-nineteenth century" by many hundreds of years. Why does Price lie and try to deceive his readers in this way?

Then it should be possible for Waite to list a large number of those 5,210 manuscripts the consensus text of which is the text of Waite's TR. But Waite's TR differs from the consensus text (Byzantine text) in at least 571 places.

+ (3) The greatest monstrous falsehood in Price's statement is his untrue charge that the Traditional Received Text in Scrivener's edition was "back-translation to match the English words of the King James Version. What Price is doing here in this scandalous attack on Dr. Frederick Scrivener is to call him a liar and a deceiver because Scrivener stated very clearly that his edition was not a "back-translation" but an edition based upon Beza's 5th edition of 1598 with only 190 places where other sources were chosen by the King James translators. Our readers can get a photographic reproduction of Scrivener's edition by ordering from the Dean Burgon Society or from the Bible For Today Scrivener's *Annotated Greek New Testament* [BFT #1670 @ \$35.00 + \$5.00 S&H). You can read Scrivener's Preface for yourself as to how this edition was produced--certainly not by "back-translation" from English to Greek. This false charge is a lie from the "father" of lies (John 8:44).

This topic has been discussed and answered.

## 170. The TR Was From the Beginning

STATEMENT #170. (p. 265) "If one insists that this Textus Receptus is the flawless edition of the Greek New Testament, the very Word of God, then the church did not have a flawless copy of the Word of God for almost 2,000 years, and then only in English! Consequently, it is clear that the text of the *Textus Receptus* was not 'kept pure in all ages.'"

COMMENT #170. In making this statement, Price is attempting to say that the Traditional Text did not appear for "almost 2,000 years" in Dr. Scrivener's Greek edition. This implication is totally false. This Traditional Received Text was the original Greek Words of the New Testament writers.

That's what the providentially preserved evidence indicates. The early printed editions all were different, and there was no consensus on which one, if any, was the authentic text. The KJV translators picked and chose among the available editions to decide which words to translate. The "tradition" of the Traditional Text was not fully defined. If the words of Waite's Textus Receptus were providentially preserved, they did not materialize into a tangible edition until the edition of Scrivener.

My thirty-seven historic links (referred to above in COMMENT #108 [(cf. my book, *Defending the King James Bible*, pp. 44-48 [BFT #1594 @ \$12.00 + \$5.00 S&HD show that this text was from the beginning of the Apostolic age. This is in contrast to the Gnostic Critical Text of the Vatican and the Sinai manuscripts which were not even in existence until the Gnostics of Alexandria, Egypt, altered the original text in about 250 A.D. to conform to their over 356 doctrinal heresies.

There is no evidence that any one, let alone all, was a word perfect link to Waite's TR. They all fall in the A- category. The first time I heard of such alleged historical links was from Peter Ruckman.

## 171. Early Leaders Accepted Critical Text

STATEMENT #171. (p.266) Price is speaking of most of the early leaders and theologians in Evangelicalism and Fundamentalism who accepted the principles of textual criticism. "They accepted the textual principles, not because they lacked the discernment to see any underlying error, but because they recognized **my** principles to be reasonably sound and consistent with their understanding of inspiration and providential preservation. It is inappropriate to accuse those spiritual giants of being gullible."

COMMENT #171. Why is it "inappropriate to accuse those spiritual giants of being gullible"? Price is trying to justify early Fundamentalists and Evangelicals for their acceptance of "textual criticism" and the Gnostic Critical Text. He wrote: "It is inappropriate to accuse those spiritual giants of being gullible." They indeed were "gullible." They did not bother to examine the facts that were made crystal clear by such Bible-believing men as Dean John William Burgon in his five major books on this subject. All five of these books are available at the Dean Burgon Society, P.O. Box 347, Collingswood, New Jersey 08108, or at the Bible For Today, 900 Park Ave-

nue, Collingswood, New Jersey 08108. These books can also be ordered on line at either [www.DeanBurgonSociety.org](http://www.DeanBurgonSociety.org) or also by going to [www.BibleForToday.org](http://www.BibleForToday.org).

I do not in any way condone these so-called "spiritual giants" (including Price) who accepted the results of heretics Bishop Westcott and Professor Hort, Here is a list of Dean Burgon's five books that were available to all of those Fundamentalists and Evangelicals of the past and those of today, as well, since they are all in print in hardback books.

1. The Revision Revised (BFT #611 @ \$25.00 + \$5.00 S&H)
2. The Last Twelve Verses of Mark (BFT #1139 @ \$15.00 + \$5.00 S&H)
3. The Traditional Text (BFT #1159 @ \$16.00 + \$5.00 S&H)
4. Causes of Corruption (BFT #1160 @ \$15.00+\$5.00S&H)
5. Inspiration and Interpretation (BFT #1220 @ \$15.00 + \$5.00 S&H)

I urge all of my readers to order at least one of these books (if not all) by Dean John W. Burgon who has completely dismantled the views of men like Westcott and Hort in times past and like Price and his current Fundamental and Evangelical friends in our present day.

Waite misquoted me. The text read "**the** principles" not "**my** principles." Waite should exercise Christian courtesy. He has no way of knowing what books those men did or did not read, or how thoroughly they studied the issue. In any case, it is disrespectful to speak of these men in such derogatory terms. He could disagree without being so discourteous.

## 172. Price Questions A Preserved Text

STATEMENT #172. (p. 268) Price is arguing against God's preservation of His original Words of the Bible. He wrote: "This presumption implies God's providence was active in preserving the text in the era of the ancient versions--the Septuagint, the Latin Vulgate, the Syriac, the Armenian, the Ethiopic, the Coptic, and others."

COMMENT #172. God did preserve His Words "preserving the text in the era of the ancient versions," but was not compelled to preserve those "ancient versions" themselves, only His Hebrew, Aramaic, and Greek Words. It has nothing to do with preservation of translations.

I didn't say God preserved translations. I spoke of the implication of a presumption.

## 173. The Phony "Majority Text"

STATEMENT #173. (p.268) "But the plot thickens, because the manuscripts Erasmus had available to him differed often from the Traditional Text (the consensus of the majority of manuscripts) in more than 1500 places."

COMMENT #173. Price is dead wrong in thinking that his favorite "Majority Text" is the "Traditional Text." His "Majority Text" is not "the consensus of the majority of manuscripts" at all. Dr. Jack Moorman carefully points out in his book, *Hodges/Farstad 's Majority Text Refuted* [BFT #1617 @ \$16.00 + \$7.00 S&P], that Price's so-called "Majority Text" is not a majority of

anything. Rather, it is a reiteration of the consensus of only the 414 manuscripts that Von Soden had in his possession. 414 manuscripts (13%) is nowhere a "majority" (51%) of over 5,255 manuscripts as of 1967. Price's "1500 places" (thirteen percent) is not a "majority" of anything, even if all 414 manuscripts were in agreement. It is a contrived "1500 places," not a real one at all.

Waite doesn't read carefully, and continues to use inflated numbers. I have never endorsed any kind of Majority Text. In chapter 11 and Appendix F, I gave ample reasons for rejecting it. While Von Soden's groups were not overly large, the Byzantine text I refer to is that supported by the majority of all manuscripts according to NA-27, p. 55\*.

#### **174. We Don't Depend on Erasmus**

STATEMENT #174. (p.269) "Hills presumed that God guided Erasmus, the editors, and the printers ... "

COMMENT #174. I do not know whether "God guided" "Erasmus" in his edition of the Greek New Testament, or not. There is no proof that He did not, nor proof that He did. I believe Erasmus used the proper Greek manuscripts that conformed to the Traditional Text rather than the Gnostic Critical Text.

But remember, the King James Bible was not based upon Erasmus' text of 1516, but on Beza's 5th edition of 1598, 82 years later.

No response. Waite is commenting on Hills not Price.

#### **175. Price's 414 "Few" Manuscripts**

STATEMENT #175. (page 271) "Concerning such uncertainty, Hills acknowledged that Erasmus selected some readings that were supported by few or no Greek manuscripts, over against alternative readings that are supported by a consensus by the Greek witnesses."

COMMENT #175. Price should not speak too loudly about "few" Greek manuscripts. His Gnostic critical Greek text is founded upon less than 1 % of the manuscript evidence that has been preserved for us (45 out of 5,255). When using the phrase "consensus by the Greek witnesses," Price is referring to his favorite "Majority Text" which, as I have said before, is not a "majority" of anything. It was based upon a tentative text based on Von Soden's notes. He had only 414 manuscripts (13% of the whole) in his possession, not all 5,255. How can that be a "majority"?

Price does not endorse any form of the Majority Text, whether it is that of Von Soden, Zane Hodges, or NA-27's Byzantine Text. Waite continues to use inflated numbers.

### 176. The TR Is Not A "Single Witness"

STATEMENT #176. (p. 271) "Even in those places where the *Textus Receptus* reading has support from the majority of Greek manuscripts, often the alternate reading has greater certainty because it is supported by the consensus of multiple ancient independent witnesses, whereas the *Textus Receptus* reading can be traced back to a single ancient witness--one late text tradition. "

COMMENT #176. This is such a blatant falsehood and distortion of truth that it is incomprehensible how he can get away with saying so many lies in one sentence! I cannot let him get away with such deceptions which he has foisted upon his readers.

(1) Price's mention of "multiple ancient independent witnesses" is simply false. Dr. Jack Moorman has analyzed the 5,255 manuscripts available in 1967 to Kurt Aland (cf. *Forever Settled* [BFT #1428 @ \$20.00 + \$5.00 S&H]). He found that Price's "multiple" Gnostic "ancient independent witnesses" were merely the Vatican, the Sinai, and 43 other manuscripts. This is less than 1 % of the 5,255 manuscripts available to Kurt Aland as of 1967. If Price thinks 45 manuscripts (less than 1 % of the evidence) is "multiple," I suggest that he go back to grade school and take a course in mathematics.

Waite continues to uses inflated numbers. I wonder if he doesn't understand the numbers, or if he uses them to overwhelm his readers. Under Waaite's Comment #119, I catalogued that the NA-27 text for Matthew was established on the examination of 269 witnesses, not 43.

(2) As for "the *Textus Receptus* reading [being] traced back to a single ancient witness," again, I suggest that Price return to grade school and learn the meaning of "a single ancient witness." The Traditional Received Text is based on the remaining 5,210 manuscripts (over 99% of the evidence that has been preserved. How can Price call this "single"? He is trying to say that the over 5,000 manuscripts of the *Textus Receptus* are to only be counted as one witness. No, these manuscripts are all independent witnesses. These are not just one, but separate witnesses for the truth.

Sarcasm never answers a question. I suspect Waite has no understanding of the significance of genealogical descent. All Greek NT manuscripts trace their genealogical ancestry back to one single ancient ancestral witness—the autographic text. So, if Waite's *Textus Receptus* is an exact replica of the autographic text, as he affirms, then it has a single ancient ancestral witness (the witness that accounts for the origin of all its readings). But if its text is homogeneous and somewhat different from the autographic text, then its text can be traced back to a single ancient ancestral witness—a recension made by some unknown good-intentioned but careless scribe (the witness that accounts for the origin of all its readings). Even a grade school kid can understand that. And if his text was used in a Greek-speaking ecclesiastical community of long-lasting duration, there will have been very many surviving manuscripts, whether it descended directly from the autograph, or from some ancient recension.

(3) As for Price's calling the Traditional Received Text a "late text tradition," let me remind you of some things concerning whether or not this "text tradition" is "late." I have mentioned earlier Early MSS, Church Fathers, & the Authorized Version by Dr. Jack Moorman (BFT

#3230 @ \$20.00 + \$5.00 S&H). In this book, Dr. Moorman repeated a similar study that had been made previously by Dean John Burgon and his associates. This has been documented in his book, *The Traditional Text* (BFT #1159 @ \$16.00 + \$5.00 S&H, pp. 99ff.) Dean Burgon proved that the Traditional Received Text was not "late" as Price falsely stated. He found, when looking at the quotations of 76 early Church Fathers who died 400 A.D. or before, that they had quoted Words that were exclusively in the Traditional Received Text in a ratio of 3 to 2 (60% to 40%) compared with the "neologian text" or critical Greek text. Dr. Moorman made a similar study (cited above) and found an even higher ratio of the Traditional Received Text in these early Church Fathers to be 70% to 30%. How can Price claim that church leaders who lived in 150, 200, and 350 A.D. are somehow "late"? As a matter of fact, the Traditional Received Text is the text of the original Greek New Testament.

I have previously demonstrated that Waite's *Textus Receptus* has no ancient support of any kind earlier than AD 500 for a good number of its readings. The origin of Waite's *Textus Receptus* is Scrivener's recension of 1894.

### 177. Price's Error On "God-Guided"

STATEMENT #177. (p.272) "But these admissions are serious blemishes in his own presumption. If God did guide Erasmus and the subsequent editors and printers then the *Textus Receptus* should be flawless; there should be only the one standard edition recognized by all. God is not the author of error or confusion. But since, by his own admission, the *Textus Receptus* still contains flaws and blemishes that remain uncorrected, and still exist in several contradictory editions, then Hills' presumption of God-guided editing and printing is subject to serious doubt and not maximum certainty."

COMMENT #177. Price makes the term, "God-guided," an equivalent of being "inspired by God." This is foolish. Hills never equated being "led" by God to being "inspired by God." As for his opinion that "flaws and blemishes" are in the "*Textus Receptus*," his favorite so-called "Majority Text" in adopting some of the Gnostic Critical Text readings has been flawed.

Price never said "God-guided" is equivalent to "inspired by God." Waite twisted my words. I understand Hills "God-guided" to mean "providential guidance."

### 178. Price Trashes The *Textus Receptus*

STATEMENT #178. (p. 276) Price's caption is: "The *Textus Receptus* Is Not To Be Preferred." Then he wrote: "After examining the textual background of the *Textus Receptus* and the arguments supporting it, one should conclude that it is not to be preferred over the Majority Text or the text derived by the Reasoned Eclectic method."

COMMENT #178. I disagree strongly with Price's conclusions in smashing the *Textus Receptus*. I disagree strongly with Price's exaltation of the so-called "Majority Text" of Hodges and Farstad that differs from the *Textus Receptus* in around 1500 places. I also disagree strongly with Price's good word for the Gnostic Critical Text is so-called "Reasoned Eclectic" method (whatever that might be) which differs from the *Textus Receptus* in over 8,000 places.



I'm sure by now the readers understand Waite's disagreement. It's surely been repeated enough.

### 179. The "Textual Emendations" Charge

STATEMENT #179. (pp. 277-279) Price's Chapter 13 is entitled: "Textual Emendations Were Made in the King James Version." He wrote; "These emendations cannot be justified on the basis of superior scholarly judgment of the 1611 translators because equally competent scholars are alive and well today, the knowledge of the Biblical languages is far more advanced, and textual-critical knowledge is more advanced than in the 17<sup>th</sup> Century."

COMMENT #179. In the first place, I deny that there were "Textual Emendations" in the King James Bible. Secondly, this is the man who says he uses the King James Bible, preaches from the King James Bible and loves it.

He wrote on page xii:

"In my early days, it never entered my mind that the King James Version needed revision in modern English because I cut my teeth on that edition of the Bible, memorizing it from early childhood. ... It was not until I began teaching in seminary that I discovered I was investing a worthwhile percentage of my time teaching Elizabethan English in my classes instead of Bible." (p. 3)

After Price gives his background with the King James Bible in his "early childhood," he begins to rip it apart. When he compares the "superior scholarly judgment of the 1611 translators" to the "equally competent scholars" of today, it is quite a laugh.

There is not one current "scholar," including Price, who can hold a candle to the scholars who gave us the King James Bible! For the details of some of the King James translators, I refer you to my book, *Defending the King James Bible*, Chapter III [BFT #1594 @ \$12.00 + \$5.00 S&H] on the "Superior Translators of the King James Bible."

As far as the "knowledge of the Biblical languages is far more advanced," and the other things he said, this again is folly. The King James translators had far more "knowledge of the Biblical languages" than any of the puffed-up self-appointed "scholars" today. They knew completely the Greek language, and the cognate languages of the Hebrew, the Aramaic, such as the Coptic, and the Arabic. They were also masters of the English language. That is why we have such a beautiful King James Bible.

I was talking about knowledge, not linguistic and mental skill. Skill is limited by how much knowledge is available. The knowledge of one generation is built on that which is passed down from earlier generations. Knowledge doesn't diminish but rather increases as new information and understanding increases. The Dead Sea scrolls had not been discovered; archaeology was in its infancy; linguistics was in its infancy.



One of the translators, for instance, was John Bois. At the age of five years he had read the Bible IN HEBREW. Think what kind of people in our day have anything even approaching the background of this man, John Bois. At age six John Bois could write Hebrew legibly and in fair and elegant character.

Human genius didn't die with the KJV translators; every generation has had its own share.

### 180. Price Downs KJB Translators Skill

STATEMENT #180. (p. 278) On footnote 4. Price wrote:

"Christian scholars had recently begun to study Hebrew, and the systematic study of Hebrew grammar and lexicography was in its infancy in the 17th and 18th Century."

COMMENT #180. I do not agree with this at all. The "scholars" who gave us the King James Bible knew their Hebrew, Aramaic, Greek, and all of the cognate or sister languages far better than Price and his other boastful "scholars." Again, I urge the reader to read my Chapter III of Defending the King James Bible [BFT #1594 @ \$12.00 +\$5.00 S&H] and see for yourself their scholastic ability, their knowledge of all of the languages of the Bible, and their many writings. Please don't let Price fool you on this matter.

Waite doesn't read carefully. I was talking about knowledge, not linguistic and mental skill.

### 181. The Ruckman Smear Again

STATEMENT #181. (p.279) In footnote #4, Price wrote: "This topic is discussed in Chapter 13 in regard to Edward F. Hills' view of God-guided providence. Others who follow Hills' defense of the *Textus Receptus* accept this idea of providence. Peter Ruckman asserts that the King James Version translators were divinely inspired when they translated the A V"

COMMENT #181. In the first place, Price is again wrongly equating "God- guided providence" with "divine inspiration." As I have mentioned before, this is nonsense. In the second place, Price is deceptively and wrongly trying to yoke up Dr. Hills, and others who are close to his position, with Peter Ruckman. This is a sneaky trick indeed! I have nothing to do with the Ruckman approach and view of the King James Bible and his view that the King James Bible is "divinely inspired." Price is also dead wrong when he alleges that Peter Ruckman believes that "the King James Version translators were divinely inspired."

Though Price believes in this heresy of the original writers being "inspired," it is false. Price's position on this is found in STATEMENT #44 above, Price spoke of the words that were written by the inspired prophets and apostles." He believes the "prophets and apostles" were "inspired." This is heresy! It was the Words that they wrote down that were God-breathed and "inspired by God," not the writers themselves.

See my response to his Comment #44.

This is not Ruckman's position. Ruckman speaks of the "words" of the "translators" as being "inspired," not the "translators" themselves. So Price has misspoken Ruckman's position here as he twists, to his shame, the positions of the anti-Ruckmanites, like myself, who have a sound position defending the King James Bible and its underlying Hebrew, Aramaic, and Greek Words.

The phrase "Chapter 13" is a typo; it should read "Chapter 12." Waite failed to quote the entire footnote where subsequently I distinguished his view and that of Hills from that of Ruckman.

## 182. Price's 228 So-Called Emendations

STATEMENT #182. (p.282) Price's caption is: "Emendations Were Made in the Old Testament." He wrote: "Although emendations of the New Testament were few and trivial, the same cannot be said for the emendations of the Old Testament. There are at least 228 emendations to the Old Testament; some are justifiable, but many are not."

COMMENT #182. What does Price mean by an "emendation"? In their wisdom, the King James Bible translators chose the Hebrew Word they felt was correct in all of Price's alleged "228 emendations." In what sense is this an "emendation"? Who is Price to say that any changes they may have made in the Hebrew they were usually following were "emendations"? If they wanted to pick another Hebrew Word that was found in another text instead of the Ben Chayyim Edition of the Hebrew, they were within their rights for doing it. With an entire Bible of almost 800,000 Words, and with an Old Testament of over 610,000 Words, what is a tiny alleged "228 emendations" (even if they were truly what Price says they are)?

What is an emendation? Webster says an emendation is the "correction or change in a text, as in an attempt to restore the original reading." What text did I say they were emending? It was "the Traditional Received Daniel Bomberg Edition, Ben Chayyim edition, and the Hebrew and Aramaic Words underlying the King James Bible." (Waite's Comment #115). Waite correctly regards the Traditional Text, the Bomberg Edition, and the Ben Chayyim to be one and the same. It is Waite's *Textus Receptus* of the Hebrew OT. The KJV translators changed (emended) the words of Waite's *Textus Receptus*, replacing them with words from ancient versions like the Roman Catholic Latin Vulgate, the Greek Septuagint (LXX), the Aramaic Targums, and the Syriac, or even from Jewish tradition. In so doing they created a new emended version of Waite's *Textus Receptus*. This emended text is the text that underlies the English words of the KJV, which until this day has no tangible existence. Waite cannot hold in his hand an exact copy of the Hebrew and Aramaic words that underlie the KJV.

## 183. The KJB's Hebrew O.T. Text

STATEMENT #183. (p.294) Price's caption is: "Conclusion: The King James Version does not Follow the Traditional Hebrew Text."

COMMENT #183. Price's words are totally misleading to his readers. I repeat. 228 places out of 610,000 is so minute, it is inconceivable for Price to say the King James Bible translators did not follow the Traditional Hebrew Text." They certainly did follow what they considered to be the "Traditional Hebrew Text" as they believed it faithfully to be.

There is a well-known saying: "things that differ are not the same." In grade school A- is a passing grade. For those who believe in "verbal inspiration" it is an **F**.

#### **184. No "Inspired" Prophets & Apostles**

STATEMENT #184. (p. 312) Price's Chapter 14 is entitled: "Modern English Versions are Examined."

He wrote: "After all, the Hebrew and Greek words originally written by the divinely inspired prophets and apostles constitute the divinely inspired, inerrant, authoritative Word of God."

COMMENT #184. Here again is Price's enunciation of heresy regarding Biblical inspiration. Where did he go to school to learn this heresy? Who taught him this? Or did he teach himself! He is a well-trained scholar who is able to interpret the only verse in the New Testament that speaks of "inspiration." The Greek Words that pertain to They are: "PASA GRAPHE THEO-PNEUSTOS ... " Our King James Bible accurately renders them, "All Scripture is given by inspiration of God." It says literally, "All Scripture (referring to the Words) is God-breathed." Price should know that God breathed-out Words, not people such as "prophets and apostles."

See my response to his Comment #44.

#### **185. What Is The Final Authority?**

STATEMENT #185. (p. 313) "Many who defend the King James Version as the final authority are concerned that the original Hebrew and Greek words of the prophets and apostles have not been preserved throughout history and are not available today."

COMMENT #185. Price is speaking of the position of Peter Ruckman and his followers who do "defend the King James Version as the final authority." Though I am a strong defender of the King James Bible in our present time, I do not believe that any translation on earth, in whatever language, should ever be termed as "final authority" I believe that the "final authority" must ever be placed in the preserved original Hebrew, Aramaic, and Greek Words underlying the King James Bible. The King James Bible, because of its accurate translation of those Words, can honestly and truly be called God's Words kept intact in English.

I said from the beginning that the book was addressed to the problems of both Textus Receptus advocates and Ruckmanites, and I distinguished between the groups. See my previous response to Waite's Comment #19.

### 186. Price's Weak View of Preservation

STATEMENT #186. (p.313) "But it is not as if God were unable to preserve the original Hebrew and Greek words—the words are preserved by a consensus of the surviving manuscripts and other witnesses. It is not a matter of preservation, but of being able to discern which of the preserved words are the original ones."

COMMENT #186. When he says that "the words are preserved by a consensus of the surviving manuscripts and other witnesses," Price really doesn't know where the "preserved" Words of God are. I (and the Bible For Today and the Dean Burgon Society) believe that the "Preserved" original Words are in a specific document. It is the Hebrew, Aramaic and Greek Words that underlie our King James Bible. We are not at sea as far as where the Words are. We have them nailed down. This is a matter of faith, I realize, but it is also a matter of fact. There are many manuscripts (over 5,210 or over 99% of the surviving evidence) that give solid evidence in favor of the *Textus Receptus* against the very few manuscripts (45 or less than 1 %) in favor of the Critical Texts of either the Westcott and Hort, the United Bible Societies, or the Nestle/Aland. We don't have to go all over the world to find the Words of God. God promised to "preserve" His Words for us, and I believe He has done this in the Hebrew, Aramaic and Greek Words underlying our King James Bible.

Waite uses exaggerated numbers, and has no understanding of the concept of genealogical consensus; he thinks only in terms of numerical ratios. He can't understand that if the ancient scribe who first copied the parent exemplar of the Byzantine text accidentally made one copyist mistake, that mistake would have been copied over and over by succeeding generations of 5,210 scribes, leaving a numerical ratio of 99% to 1% in favor of an error. The factual truth is that God providentially preserved actual manuscripts, translations, and quotations, together with the words in them. Those manuscripts were the Bible's real people of antiquity held in their hands and regarded as the verbally inspired Word of God. They are what we can read and study today to learn about the text of their Bible, and the autographic text from which they all descended.

Waite evidently cannot understand this kind of reasoning, so he and his colleagues have formulated a new theological dogma, pontificating a text which people must accept entirely by faith. Waite's specific document had no tangible existence until 1894. He is so dogmatic about this new theological supposition, that anyone who disagrees is branded a lying heretic.

### 187. Modern Versions Support Orthodox Doctrine

STATEMENT #187. (p. 315) Price's Chapter 15 is entitled: "Modern Versions Support Orthodox Doctrine." He quoted me in disdain:

"All three of these: [NKJV, NASV, and NIV], to a lesser or greater extent have all used perversion, paraphrase, and dynamic equivalency. And we believe there are three ways this has been done. They have added to the words of God; subtracted from the words of God; and they have changed the words of God; and we believe they are theologically in error, as well."

COMMENT #187. Price thinks that only "orthodox doctrine" is included in these versions. The "NKJV" refers to the footnotes that are found in the study edition.

Price reported facts without prejudice or disdain. All such alleged disdain is in Waite's defensive mind. Textual and explanatory footnotes in a translation are not part of the text, and have no theological implication. The NKJV notes listed alternate readings without implication of merit. Whatever doctrine the NKJV articulated was in the words of its text. The KJV itself has textual notes. Bomberg's second edition had hundreds of textual notes. Scrivener's unedited Greek NT has hundreds of textual notes. If all the unorthodox objections Waite finds in modern versions are in footnotes, he has been looking in the wrong place.

I stand by the statement that "we believe they are theologically in error, as well." Price is drastically wrong in his denial of doctrinal errors in the modern versions. I refer once again to pages 119-312 in Dr. Jack Moorman's book, *Early Manuscripts, Church Fathers, and the Authorized Version* [BFT #3230 @ \$20.00 + \$5.00 S&H] for a listing of over 356 doctrinal passages in the Gnostic Critical Text which are not doctrinally "orthodox." There are some "orthodox" doctrines in the Gnostic Critical Text because the Gnostics from Alexandria, Egypt, who altered the Vatican and Sinai manuscripts could not get their hands on all the many Greek New Testament manuscripts. They couldn't take away all of the orthodox doctrines, but they did pervert over 356 doctrinal passages.

I'm sure the readers are delighted to read this same commercial (without evidence) again for the fourteenth time! And there are four more yet to come.

### 188. Price Weak On 1 Timothy 3:16

STATEMENT #188. (p. 322) Under the caption of "1 Timothy 3:16," Price quoted the King James Bible as "God was manifest in the flesh." Then he wrote: "However, some ancient Greek manuscripts have a pronoun where the Textus Receptus has the word God."

COMMENT #188. Yes, "the *Textus Receptus* has the word God" in this verse. The Gnostic heretics who changed the Critical Texts of the Vatican and Sinai manuscripts did not believe in the deity of the Lord Jesus Christ nor did they believe He was "manifest in the flesh." For this reason, they removed "God" from their text. The modern versions like the NASV, NIV, ESV, RSV, NRSV and others (with the exception of the New King James Version) also omit "God." This removal is a serious doctrinal heresy that Price's fancy word-play cannot refute.

Price reported factual truth without prejudice or disdain. He neither endorsed one variant or the other. Waite chooses to accuse the modern versions of omitting the word "God," without acknowledging that the pronoun "He" stands in its place, and without acknowledging that the antecedent of that pronoun "He" can only be God. So Waite's complaint is over a word, not a doctrine. In either case the text says that God was manifest in the flesh.

### 189. Price Praises New Version's Doctrines

STATEMENT #189. (p.382) Part Eight is called: "Criticism of the Versions is Faulty." Price wrote: "Those who criticize the modern versions choose an isolated verse that fails to support a doctrine as explicitly as the King James Version, accusing the versions of denying the doctrine. In a Bible version having many passages that strongly support a doctrine, lack of support in one passage does not constitute denial."

COMMENT #189. When Price wrote: "lack of support in one passage does not constitute denial." what kind of answer is that? It is certainly a "denial" of that doctrine in that passage. As I have said before, the Gnostic heretics who perverted the Vatican and Sinai manuscripts did not have all the manuscripts. I am thankful for that. Thus they could not pervert all the New Testament. But when they deny doctrine in over 356 passages, they are not to be trusted at all. In 1 Timothy 3:16, for instance, can you tell me where else in God's Word you can find any statement that is as specific as "God was manifest in the flesh"? Philippians Chapter 2 has a reference, but it is not as specific as God being manifest in the flesh.

I don't know what English dictionary Waite uses, but Webster says the word "denial" means "a statement in opposition to another; contradiction." In other words, the denial of a doctrine is a statement that says a certain doctrine is not true. In the case of the seven important doctrines I studied, none of the translations in the study explicitly or implicitly denied the doctrines. The pertinent question is not: "can you find any statement as specific as "God was manifest in the flesh"? Answer: John 1:1-14. The pertinent question regarding denial should be: "where can you find a statement saying "God was NOT manifest in the flesh." That is a denial.

Here is another example where doctrines have been removed from Price's text. When the Lord Jesus Christ is made a liar in John Chapter 7, "I go not up YET to the feast," the modern versions take out the word "YET" as does the Critical Greek text that underlies this verse. That makes Jesus a liar. This is never justified in any other verse in the new versions. These are not found in any other place as Price has said. The wording in the Gnostic Critical Text in Luke 2:22 implies (by changing "her" to "their") that the Lord Jesus Christ was a sinner Who needed to be "cleansed." This is serious heresy that, apparently, Price is content with.

Price has not endorsed the NA-27 text as autographic. The critical text of John 7:8 need not be interpreted as a lie. Surely the ancient churches using the critical text would not have understood it in the sense that Jesus lied. So we should not consider it so. The verse, in either form, can be understood to mean that Jesus wouldn't go with his brothers because He wasn't quite ready. He had something else to take care of before He was ready to go.

Waite doesn't understand the context of Luke 2:22. The purification according to the Law of Moses is found in Leviticus 12:1-8, outlining the ceremonial purification of a mother after childbirth. Her flow of blood rendered her ceremonially unclean for 40 days with the same uncleanness of a woman during her menstrual period (12:2). During that 40 day time period she was excluded from access to the Sanctuary (12:4). She had to go through the purification ceremony to gain access to the sanctuary. So the purification was not from sin but from physical uncleanness. According to Leviticus 15:19-33, concerning women who were thus unclean, any-



one who touched her body, her bed, or anything else she touched would similarly be unclean and in need of the same kind of ceremonial purification. So baby Jesus would have been ceremonially unclean and in need of purification, not of sin, but of ceremonial uncleanness.

### **190. Price Praises the NIV Doctrinally**

STATEMENT #190. (p. 383) Price wrote: "In either case the wording of the NIV constitutes a meaningful and doctrinally correct statement."

COMMENT #190. The NIV wording in 1 Timothy 3:16 is "HE appeared in a body." But where is the solid doctrinal clause, "God was manifest in the flesh"? How can Price say that "the wording of the NIV constitutes a meaningful and doctrinally correct statement"? Where is his theological compass? All of us have "appeared in a body." That is a million times different from "GOD was manifest in the flesh."

Dean John W. Burgon has defended "God" (THEOS) in his book, *The Revision Revised* (BFT #611 @ \$25.00 + \$5.00 S&H). The strong evidence is found on the 77 pages of 424-501. Of the manuscripts and Church Fathers having or referring to 1 Timothy 3: 16, here is the score: 312 had THEOS; 8 had HO (which); 7 had HOS (who). THEOS is overwhelmingly the Word God has preserved.

In either case, the subject of the sentence is God; the antecedent of the pronouns is God. I was not defending the NIV other than to state that it doesn't deny the deity of Christ and it doesn't deny His humanity.

### **191. NIV's Heresies In Micah 5:2**

STATEMENT #191. (p. 384) Price justifies the blasphemous reading of the NIV's wording of Micah 5:2 which reads: ""But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

COMMENT #191. The King James Bible accurately renders Micah 5:2 as follows: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

This is a prophecy of the first coming of the Lord Jesus Christ. There are two doctrinal errors that Price does not want to call major heresies: (1) The Lord Jesus Christ did not have "origins." He was from everlasting in eternity past. (2) He was not merely "from ancient times," but "from everlasting." If Price is a Fundamentalist Christian and cannot discern the NIV's heretical translation here, something is drastically deficient in his Biblical theology.

I was not defending the NIV other than to state that it doesn't deny the eternity of Christ.



### Michah 5:2 [verse 1 in the Hebrew text]

The word translated “whose goings forth” in the KJV is מוֹצְאָתָיו, the plural form of the feminine word מוֹצְאָה with a masculine singular pronoun suffix. The word means “*places of going out*” (BDB, p. 426), or “*origin*” (KB, p. 559). It occurs only twice, here and 2 Kings 2:27, where it is used as a euphemism for a “*privy or latrine*” (BDB, p. 426). Its companion masculine noun is מוֹצֵא, meaning “*place or act of going forth, issue, export, source, spring*” (BDB, p. 425), or “*place of departure; exit, way out; coming forth, appearance*” (KB, 559). These nouns were derived from the verb יָצָא meaning “*to go or come out*” (BDB, p. 422; KB, p. 425f).

The problem translators have with this word in Micah 5:2 is that in subsequent extra-Biblical Hebrew literature it only refers to a “toilet, privy, or sewer” (Alcalay, p. 1239), which is totally out of place with the context of Micah 5:2. So translators (including those of the KJV) have chosen to treat the word as though it were the same as the masculine form (i.e., emend the text), and regard it to mean “*acts of coming/going forth*” (KJV, ASV, ESV, NKJV) or “*place[s] of coming/going forth = origin[s]*” (NIV, NRSV, CSB).

A second problem for translators is how to translate the temporal words at the end of the verse. The first word, קִדְמָה, occurs 87 times and is variously translated in the KJV as *east* (32 times), *old* (17 times), *eastward* (11 times), *ancient* (6 times), *east side* (5 times), *before* (3 times), *east part* (2 times), *ancient time* (2 times), *aforetime* (once), *eternal* (once), and otherwise (7 times). So the word sometimes refers to spatial direction and sometimes to temporal duration; and temporally it sometimes refers to the time of antiquity and sometimes to eternal time.

The second temporal word, עוֹלָם, occurs 439 times and is variously translated in the KJV as *ever* (272 times), *everlasting* (63 times), *old* (22 times), *perpetual* (22 times), *evermore* (15 times), *ancient* (5 times), *world* (4 times), *always* (3 times), *alway* (2 times), plus otherwise a number of times. So this word also sometimes refers to the time of antiquity and sometimes to eternal time.

In all three cases, the translation decision depends on whether the context specifies “acts of going forth,” or “places of going forth.” if it refers to acts, the time duration may be infinite, if the Ruler is an eternal Person; if the word refers to places (like Bethlehem), the time duration must be finite. The second option has a lot going for it because the beginning of the verse says the coming Ruler will go forth (יָצָא) from Bethlehem to the Lord, which everyone understands as designating the place of His birth—that is, the place from which He came, His place of physical origin. But the plural form of מוֹצְאָה militates against limiting the word to the Ruler’s place of physical origin; He was born only once. It must therefore refer to His multiple acts of going forth for the Lord—both His pre-incarnate and post-incarnate missions for the Lord. Such missions have been from of old, from eternity.

Therefore, it seems clear that the translators who rendered the word מוֹצְאָה as “origin[s]” understood the word to refer to the places from which the Ruler’s missions originate, not to the time at which His existence originated. Nevertheless, I think the word was a poor choice because of how it could be misunderstood, and because of the plural context. How-

ever, if the word refers to "acts of going forth," then this verse refers to the infinite length of time during which the Ruler carried out His multiple missions for the Lord—thus inferring but not explicitly stating the eternity of His existence.

## 192. Modern Versions Doctrinal Errors

STATEMENT #192. (p. 386) Price wrote: "The modern versions are also rejected because of alleged errors in them, for example, in Mark 1:2 the King James Version reads 'As it is written in the prophets.' whereas most modern versions read, 'As it is written in Isaiah the prophet.' The expression introduces a mixed quotation derived from both Malachi and Isaiah. Consequently, the modern versions are believed to contain an error because the quotation is not just from Isaiah while the King James Version is viewed as correct because it refers to 'prophets.'"

COMMENT #192. (p.386) It is more than mere "alleged errors" contained in "modern version." The "errors" are real and genuine. Here is the portion of the Old Testament which is quoted in Mark 1:2: It is found in Malachi 3:1: "Behold, I will send my messenger, and he shall prepare the way before me:" With all of Price's trying to cop out of this being an "error," he has not quoted the verse in the book of "Isaiah" from which this erroneous and faulty Gnostic Critical Text is taken. If Price were to look in any concordance for the words, "I will send my messenger" or "He shall prepare the way," he cannot find either of these phrases (which are the heart of Mark 1:2) in any verse of Isaiah or in any verse in any other reference than Malachi 3: 1. The King James Bible's Traditional Received Text's wording "in the prophets" is correct and "in the prophet Isaiah" is incorrect.

As for the phrase "in the prophets," this is the phrase used to indicate one of the three sections of the Hebrew Old Testament as is mentioned in Luke 24:44: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Waite conveniently overlooked the KJV "error" I used as an example of the cultural principle that explains Mark 1:2. Let him quote the passage in Jeremiah where the KJV words are found: "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me." (Matt. 27:9-10).

The easiest way to cop out is to blindly ignore the problem.

## 193. The Versions' Error in Luke 2:22

STATEMENT #193. (p.387) "In Luke 2:22 the modern versions read the days of their purification. The King James Version reads the days of her purification. The modern versions are accused of factual error because the purification rite was limited to the mother (Leviticus 12:1-8)."

COMMENT #193. That is correct, the "purification" is limited to the mother, not the father and not the baby. The Gnostic Critical Text reading of "their purification" is in both factual and doctrinal error.

(1) Not only is "their purification" not "according to the Law of Moses," as Luke 2:22 clearly declares;

(2) but also, it makes the Lord Jesus Christ out to be a sinner Who had to be "cleansed." This is serious doctrinal heresy! He was not a sinner, He was holy and sinless.

See my previous response to his Comment #189. Waite ignored the explanation given on page 387, which explains that a newborn son is ceremonial unclean as a consequence of his mother's ceremonial uncleanness.

#### **194. Price's View of Bible Preservation**

STATEMENT #194. (p. 389) Price's section title is: "Modern Versions Allegedly Correct the Word of God." Price wrote: "Those sacred words have not been lost, but have been providentially preserved in the hundreds of surviving manuscripts (ancient Bibles), in the ancient translations, and in the quotations the Church Fathers made of biblical passages."

COMMENT #194. Price does not know where the sacred Words are. He believes they are all over in different locations. Price, who favors the Gnostic Critical Text, lies when he talks about God's "sacred words" are "preserved in the hundreds of surviving manuscripts."

Price has never endorsed the Critical Text. Waite doesn't read carefully. Waite doesn't tell the truth about my textual preference. All manuscripts, no matter their text type contain the words of the autograph at least about 80% of the time—even Waite's alleged Gnostic ones. In all the places in any manuscript where it has the words of the autograph, it has God's sacred word for that place. The sacred words are indeed preserved in all the manuscript, but not perfectly in any. All manuscripts have genealogical affinity with the original autograph and with each other. The readings of the autograph have mutual affinity and are recognized by their genealogical consensus.

These Gnostic critical "manuscripts" have only "survived" in only about 45 "manuscripts"-Vatican, Sinai, and 43 others. Here Price's math is wrong again; 45 does not add up to "hundreds." The number of manuscripts "surviving" for the Traditional Received text are over 5,210. Many of the "ancient translations" also testify for the Traditional Received Text. So do the quotations the Church Fathers made of biblical passages" testify in 60% to 70% of the places to the Traditional Received Text.

So then the Church Fathers witness against Waite's TR in 30% to 40% of the places. What kind of math is that? Waite doesn't read carefully. He knows nothing about Price's math. Waite doesn't tell the truth about my textual preference and he uses inflated numbers.

### 195. Truth Doesn't Need "Balance"

STATEMENT #195. (p. 390) Price's heading is: "A Balanced View is Necessary." He wrote: "When a Bible student occasionally finds an apparent contradiction between two versions, he should not jump to the conclusion that one or the other is necessarily 'incorrect.' It is wrong to interpret a passage in isolation. Moreover, a reasonable explanation usually exists for such problems. No translation of the Bible is flawless in every detail because it is the product of finite and fallible men."

COMMENT #195. I disagree with Price here. If the King James Bible says one thing and one of the false Gnostic Critical Text-based modern versions says another, go with the King James Bible. I take the reliable and trustworthy Traditional Received Greek text that underlies the King James Bible. I agree with Price when he said: "a reasonable explanation usually exists for such problems." The "explanation" is that the modern versions are based on the wrong Greek text and the King James Bible is based on the right Greek text and should be followed. I don't try to "balance" truth with error. I take the truth and reject error.

That kind of explanation is no explanation at all. It advises a reader not to think, but blindly follow my theory (theological supposition), I'm always right. It doesn't tell the reader which edition of the KJV to follow when one reads "and" and another reads "or" (Joshua 19:2); when one reads "sin" and another reads "sins" (2 Chr. 33:19); when one reads "utter" and another reads "outer" (Ezek. 40:31); when one reads "whom he" and another reads "whom ye" (Jer. 34:16).

### 196. Don't Trust "Modern Versions"

STATEMENT #196. (p. 390) Price's heading is: "Modern Versions Help a Person Understand the King James Version." He wrote: "Many conservative Christians have chosen to continue using the KJV of 1769 rather than one of the modern versions. A thoughtful choice should not be criticized; yet, vocal antagonists of modern versions should not hinder a student of the Bible from using the help of these versions."

COMMENT #196. Price talks favorably about the "modern versions" and "using the help of these versions." If you are seeking the truth of what God said in His Preserved Words of Hebrew, Aramaic, and Greek, modern versions are far more likely to hinder, confuse, and lead you astray rather than "help" you. The "modern versions" are based on inferior Hebrew, Aramaic, and Greek texts, have inferior translators, use inferior translation techniques, and have inferior theology in many places. All four of these inferior areas hinder sincere Bible students. They do not "help" them.

My chapter 6 lists hundreds of places where modern versions can help understand archaic words and phrases.

### 197. Is Poetical Form Worth Errors?

STATEMENT #197. (p.393) Price's heading is: "Recognizing Poetry." He wrote: "While the KJV does not distinguish poetry from prose in the format of its text, modern versions clearly distinguish the two. Poetry is set forth in poetic structure, displaying the individual poetic lines and marking the strophic divisions."

COMMENT #197. Rather than seeking poetry with inferior translation, you should be seeking accuracy in translation such as we have in the King James Bible versus the woeful inaccuracy of the "modern versions." Getting poetry in a particular format is no excuse for using an inaccurate paraphrase in many places.

Poetic structure is not worth error, but it is worth truth. Poetic structure is helpful in exegesis. It can be observed in modern versions with discernment. One can profit from the benefit of poetic structure without accepting any potential error.

### 198. The KJB Is Easier To Read

STATEMENT #198. (p. 394) "Moreover, many pastors and teachers of the Word in fundamental circles, refusing to be influenced by vocal peer pressure, have begun to recognize the importance of a version that congregations can easily read, without stumbling over archaic words and obscure word order. "

COMMENT #198. There is "a version that congregations can easily read." It is called *The Defined King James Bible*, published by the Bible For Today, 900 Park Avenue, Collingswood, New Jersey 08108. Or, it can be ordered online at [www.BibleForToday.org](http://www.BibleForToday.org) as well. Uncommon words are defined accurately in the footnotes. Why can't "congregations" read the King James Bible? As far as being "easily read," the King James Bible is easier to read in most areas when compared to six other modern versions. To see the proof of this, get *The Readability of the Authorized Version* (BFT #2671 @ \$6.00 + \$3.00 S&H) by D. A. Waite, Jr. It is an accurate and balanced, detailed computer proof of this.

People just LOVE to have to read footnotes in order understand a text. Actually, by producing his *Defined King James Bible*, Waite has publicly admitted that the KJV is not easily understood but needs a lot of explanatory help.

Here are a couple of examples of easily understood passages from the KJV:

And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. And *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst. (Ezek. 41:6-7)

And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.<sup>32</sup> And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:<sup>33</sup> Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.<sup>34</sup> And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.<sup>35</sup> And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.<sup>36</sup> Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold. (Exod. 25:31-36)

Anyone, even Waite, will find these passages much easier to understand in any modern version than in the KJV, and just as accurate.

### 199. No Modern Conservative Versions

STATEMENT #199. (p.394) "The goal of modern conservative versions is clarity with understanding, not subversive watering down of the fundamental doctrines of Scripture. The clarity of modern versions yields understanding that will aid lay people and pastors alike as they 'grow in the grace and knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18)."

COMMENT #199. Where are these "modern conservative versions" that Price is mentioning here? With the exception of most of the Greek Words underlying the New King James Version, every other "modern" version is anything but "conservative" as to its textual base. On the contrary, they follow the Gnostic critical Greek text which is anything but "conservative." This applies to the New American Standard Version (NASV), the New International Version (NIV), and the more recent English Standard Version (ESV).

The New King James translators followed Scrivener's edition of the *Textus Receptus*, the Greek text underlying the Authorized Version, and Bomberg's Second Edition, the *Textus Receptus* of the OT. Waite, like Peter Ruckman, rejects the NKJV not because of the underlying Greek and Hebrew texts, but because it revised its Old Elizabethan English to Modern English, and corrected the translation where it was deficient. Waite is not really concerned about the Greek and Hebrew texts, even though he shouts that from the rooftop, if anything deviates from the English words of the KJV it's rejected as heretical—period!

Readers who are interested in seeing my response to Waite's attacks on the NKJV may find it FREE OF CHARGE on my website: [JamesDPrice.com](http://JamesDPrice.com).

Using this Gnostic critical Greek text is indeed a "subversive watering down of the fundamental doctrines of Scripture." Every one of the 356 doctrinal passages found in the Gnostic critical Greek text is found in one or more of the Gnostic heretics from Alexandria, Egypt, who perverted the Traditional Received Text. The above, so-called by Price as "conservative versions," use this Gnostic critical Greek text despite repeated warnings by me and many others that seri-



ous "fundamental doctrines of Scripture" have been compromised. These more than 356 doctrinal passages are to be found on pages I 19-312 of Dr. Jack Moorman's excellent book, *Early MSS, Church Fathers, & the Authorized Version* (BFT #3230 for a gift of \$20.00 + \$5.00 S&H.) Price talks about the "clarity of modern versions." Even if, for the sake of argument, these "modern versions" might have a little "clarity," What good is "clarity" if you have to sacrifice accuracy?

The Modern Conservative versions were translated by theologically conservative scholars; the versions clearly support the doctrines articulated in the *Fundamentals*, never denying any. Moorman's 356 "Gnostic heretical errors" in the modern versions cannot stand up under careful analysis; they are the product of the over-active mind of a conspiracy theorist.

Over 8,000 differences exist between the Gnostic critical Greek text and the Traditional Received Text underlying the King James Bible. Though some of these differences are minor, they represent over 8,000 inaccuracies in the "modern versions," regardless of any alleged "clarity" they might contain. Reading these "modern versions" will lead you astray from getting true "knowledge of our Lord and Saviour Jesus Christ" in both His Person and His Work. This is unforgivable.

Waite uses inflated numbers and exaggerates the significance of them. He is readily willing to close his eyes and blindly ignore the fact that the 1769 edition of the KJV differs from the 1611 edition in almost "24,000"<sup>2</sup> places. The English words of which edition of the KJV are the ones which his Hebrew, Aramaic, and Greek words underlie? The 1611 edition or the 1769 revision that differs in almost "24,000" places? Which English words did the KJV translators write down by providential guidance? The words of the 1611 edition or those of the 1769 revision having almost "24,000" differences?

## 200. Stay Away From Modern Versions

STATEMENT #200. (p.394) "Even though one may not choose to adopt a modern version as an official text, comparative use of conservative modern versions should be an integral part of every Christian's personal Bible study."

COMMENT #200. This is a ridiculous suggestion. Why would anyone in their right mind want to use one of what Price calls "conservative modern versions" such as the NASV, the NIV, or the ESV.

All of these so-called "conservative modern versions" use the Gnostic Critical Text in their New Testaments. All of them have inaccuracy in text, translators, translation technique, and theology. Why would anyone want to use these for "comparative use" (or any other use), when they can use the King James Bible with which accuracy in text, translators, translation technique, and theology?

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<sup>2</sup> I use quotation marks to acknowledge that the number includes many trivial differences.'



We should never seek information from error when we have truth. You should get a *Defined King James Bible* to better understand uncommon words rather than turning to the dangerous, inaccurate and heresy-laden "modern versions" as a part of your "personal Bible study."

They should compare because no translation is perfect, because thinking people want to look at all the available evidence, and because it is unwise to blindly follow the advice of obviously fallible men like Waite. "Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety" (Prov. 11:14 KJV). "Without counsel purposes are disappointed: but in the multitude of counsellors they are established" (Prov. 15:22 KJV).

## 201. Price Has "Uncertainty"

STATEMENT #201. (p.395) Price's Chapter 16 is called: "Textual Uncertainty is Insignificant." He wrote: "Uncertainty plagues everyone to some degree."

COMMENT #201. "Uncertainty" does not "plague" me. I have arrived at "certainty" regarding my belief in the verbal, plenary Preservation of the original inspired, inerrant, infallible Hebrew, Aramaic, and Greek Words that underlie the King James Bible. I also have a "certainty" about the true and faithful accuracy of the King James Bible itself.

That "certainty" cannot be communicated to others who don't wish to share it. From 1970 to the present, I have examined many books and documents on this subject and in this way I have arrived at my own "certainty" on these matters.

I have no uncertainty about Waite's certainty. He knows all the answers already. He has accepted by faith that the English words of the 1769 revision of the 1611 KJV determine for him the Hebrew, Aramaic, and Greek words of the original, divinely inspired, providentially preserved Word of God. "The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise" (Pro. 12:15 KJV).

## 202. TR Manuscripts Very Close

STATEMENT #202. (p.395) "It is also true that there are those who are disturbed by the uncertainty associated with the Bible, especially when they learn that biblical manuscripts do not have exactly the same words, or that various translations seem to convey different messages."

COMMENT #202. It is true that "biblical manuscripts" do not have "exactly the same words." The Gnostic Vatican, Sinai, and the 43 other "biblical manuscripts" that agree with them have, in over 8,000 instances, different words from the Traditional Received Words underlying the King James Bible. In fact, these Gnostic manuscripts vary greatly from one another, as Dean Burgon has pointed out."<sup>[?]</sup>

"Singular to relate, the first, second, fourth, and fifth of these codices (B Aleph C D), but especially B and Aleph, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered, on careful scrutiny. to differ essentially, not only from

ninety-nine out of a hundred of the whole body of extant MSS, besides, but even from one another." [Dean John W. Burgon, *Revision Revised*, pp. 11-12]

Herman Hoskier's research called, *Codex B and Its Allies* [BFT #1643 @ \$46.00 + \$8.00 S&H]) has demonstrated that B & Aleph, in the Gospels alone, differ in over 3,000 critical places. The Traditional Received Text is made up of manuscripts that differ slightly (to show that they are not carbon copies), but they are almost virtually identical as far as their words are concerned. We don't have to have "textual uncertainty" as Price has and many of his followers have.

Waite agrees, so what's the point of all the redundant chatter?

### 203. Uncertainty Does No Deny Preservation

STATEMENT #203. (p. 396) "The fact that uncertainty exists about which preserved variant readings are autographic does not deny the preservation or the authority of the autographic text."

COMMENT #203. I believe it does "deny the preservation or the authority of the autographic text.". If "uncertainty exists" about the present New Testament Greek copies, I believe this "denies the preservation or the authority of the autographic text."

If a person believes the copies are defective, how do they know the originals were perfect and authoritative? Price dismisses the drastic results of "uncertainty." I have no "uncertainty" because I am certain about both the verbal plenary inspiration of the autographs, and the verbal plenary Preservation of those autographs which, I believe, underlie the King James Bible.

The original autographic text of the Bible was the divinely inspired, infallible, inerrant, authoritative Word of God before I was born. It was authoritative before I ever heard about it. It was authoritative when I had just a copy of the Gospel of John. It was authoritative before I knew the Bible was originally written in Hebrew, Aramaic, and Greek. It was authoritative when I first learned about textual variations. It will be authoritative when Waite and I are cold in the grave. My certainty or uncertainty of the exact content of the autographic text has absolutely nothing to do with its preservation or authority.

### 204. Dispute Over "Final Authority"

STATEMENT #204. (p. 396) Price's caption is: "The Large Number of Variants Is Insignificant in the Big Picture" He wrote: "The number of variant readings in the manuscripts of the Greek New Testament has caused some people to believe that an English version of the Bible has to be the final authority for faith and practice rather than the Hebrew or Greek texts."

COMMENT #204. The Preserved original Hebrew, Aramaic, and Greek Words that underlie the King James Bible must be the "final authority" for "faith and practice" rather than any translation of those original Preserved Words.

Waite is incapable of understanding that the English words of the KJV were used by Scrivener to guide his selection of the Greek words he put in his new Greek *Textus Receptus*. He fails to see that the English word that determined Scrivener's decision had authority over the content of Scrivener's text.

## 205. Price's Heresy of Pushing Thoughts

STATEMENT #205. (p. 402) "One of the readings is original, but even if the word were not in the autographic text, the thought is implied in the context--the normal expectation is that evil reports would be false."

COMMENT #205. In saying "the thought is implied," Price is dealing with a very dangerous heresy. No one should have either a Greek word or a translation word that is merely "implied." This is never to be done. It is guesswork, hypothesis, and, as Dean Burgon would say, it is

"an excursion into cloud-land: a dream and nothing more." [*Revision Revised*, p. 397, see also, pp. xxvii and 251].

That's right. I only posed a possibility, not an actuality. The word is in both texts. The discussion is about whether the word "falsely" in Matt. 5:11 should be regarded as autographic or not. Scrivener's TR has the word, and the UBS text has it with a rating of "D" [= not very sure]. Waite hasn't given his readers enough context to understand the discussion.

The Bible is made up of Words. It is these Words that should be translated, not any "implied" word or "thought."

That's why the KJV never has italicized words! "And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised" (Rom. 4:12 KJV). The italicized words are implied from the context but have no corresponding underlying Greek equivalent.

## 206. Sound Doctrine Is Compromised

STATEMENT #206. (p.403) "Doctrinally, the certainty is even stronger. A few years ago, Dennis Wisdom, then professor of Greek at Tennessee Temple University, reported that he had just finished examining every place of variation of the Nestle/Aland Greek New Testament. He stated that no reading had any significant effect on sound doctrine unless perhaps the variant in John 5:4 might slightly affect the doctrine of angels."

COMMENT #206. What a preposterous and lying false statement of "Dennis Wisdom" as quoted by Price! Price is referring to a "professor of Greek" who, unfortunately, has done slipshod and shoddy research. One of two things is true:

- (1) either he does not know what "sound doctrine" is, or
- (2) he did not examine "every place of variation."

For the edification of both Wisdom and Price, let me urge them to provide themselves with two books and to study carefully the specific doctrinal passages where "sound doctrine" is absent: (1) *Early Manuscripts, Church Fathers, and the Authorized Version*, pages 119-312 [BFT #3230 @ \$20.00 + \$5.00 S&H] by Dr. Jack Moorman. He cites over 356 doctrinal passages together with the manuscript evidence where "sound doctrine" is sacrificed. (2) *Defending the King James Bible*, Chapter V, where I detail 158 of these 356 doctrinal passages and explain the doctrinal error.

**Dear reader:** I can assure you that Professor Wisdom knows sound doctrine thoroughly well, and he examined every place of variation in the Nestle/Aland Greek NT. It took him a year to complete the investigation conducted it for that specific purpose.

### **207. Doctrinal Irregularity Is Present**

STATEMENT #207. (p. 403) In footnote #10, Price wrote: "The enemies of the Critical Text (and of modern translations based on it) delight in pointing out departures from King James wording in which they infer some alleged doctrinal irregularity. Under careful scrutiny these instances turn out to be matters of private interpretation rather than sound exposition."

COMMENT #207. I am pleased to be one of Price's "enemies of the Critical Text (and of modern translations based on it)." It is not "departures from King James wording" that bother me as much as the Gnostic heretical Critical Text that is followed by these "modern translations" which leads them into over 356 doctrinal errors.

The "departures from King James wording" are often a red flag of warning that doctrinal error underlies it. The renderings in the Gnostic Critical Text versions such as the NASV, the NIV, or the ESV, for example, in verses such as John 6:47, Philippians 4:13, and 1 Timothy 3:16 illustrate such red flags.

**Dear Reader:** Under careful scrutiny these instances turn out to be matters of private interpretation rather than sound exposition. For example, see my response to Waite's Comments #188 and #189 regarding 1 Timothy 3:16.

### **208. TR Data Are Available**

STATEMENT #208. (p.403) In footnote #11, Price wrote: "I use the Traditional Text rather than the *Textus Receptus* because the data for the *Textus Receptus* are not available. The *Textus Receptus* is not identical with the Traditional Text, but the overall difference to the readers will be minimal."

COMMENT #208. Contrary to Price's statement, I believe that "the data for the *Textus Receptus*" are available.

The Greek New Testament Words that have been "received by all" are found in a number of Greek editions, the most accurate of which has been reproduced by Dr. Frederick Scrivener taken from Beza's 5<sup>th</sup> edition of 1598.

This text is available from The Bible For Today, 900 Park Avenue, Collingswood, New Jersey 08108 either in the smaller text only edition of the Trinitarian Bible Society (BFT #471 @ \$13.00 + \$5.00 S&H) or by the larger text with all of Scrivener's added features and appendix published by the Dean Burgon Society, Box 354, Collingswood, New Jersey 08108 (BFT #1670 @ \$35.00 + \$5.00 S&H). As for the name of this historic text, remember what Dean John Burgon wrote about it:

"XIII The one great Fact, which especially troubles him and his joint Editor,--(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." (Dean John W. Burgon, *The Revision Revised*, D. 269),

I call it both the Traditional and the Received Text, as Dean Burgon did in this quotation. It is the text that Price abhors and seeks to destroy.

Waite reads carelessly. The subject under discussion was the comparison of two texts electronically. The Byzantine Text as defined by the textual apparatus in NA-27 does not exist in a printed edition, let alone an electronic edition. Dear Reader: I do not abhor the *Textus Receptus*, and have no means to destroy it, even If I wanted to, which I don't. Waite doesn't know and thus doesn't tell the truth about my views of the Biblical texts.

## 209. No Uncertainty In Bible Exegesis

STATEMENT #209. (p.405) "Uncertainty exists in the Exegesis of the English Bible"

COMMENT #209. Price can't get enough "Uncertainty" it seems. He sees it everywhere. It seems like it is like his middle name. I certainly would not want to be one of his students and go out into this world with "uncertainty" painted on my forehead and in my voice as I tried to preach faithfully the Words of God. I have certainty in my verse by verse "Exegesis" of the Words of God each Sunday.

I was taught the "uncertainty" by use of the Westcott and Hort Gnostic critical Greek text at Dallas Theological Seminary from 1948 through 1953. I was not told there was any other New Testament Greek text in existence. Then about twenty years later, I was pointed to some research and sound books that convinced me I was on the wrong path. I changed to the Traditional Received Text and have had that "certainty" ever since.

I certainly don't want to go around giving the impression that I know it all and there's no room for improvement. I certainly want to be able to carefully examine all the evidence with open eyes without peer pressure from someone with blind commitment to a new theological presupposition. Waite doesn't read carefully. He doesn't know that the discussion is about uncertainty of exegesis of the English Bible; he's still blithely boasting of his unquestionable certainty of his Greek text.

## 210. Modern Versions=False Doctrines

STATEMENT #210. (p. 415) Price's heading is: "Uncertainty Exists in Interpretation" He wrote: "Doctrinal differences do not hinge on variant readings, because doctrine is based on passages with no textual uncertainty. Doctrinal differences are not caused by the use of modern versions because nearly all doctrinal differences among denominations were established long before modern versions came on the scene."

COMMENT #210. It is totally off-the-wall-ridiculous for Price to say that "doctrinal differences do not hinge on variant readings." Throughout my book I have shown that doctrinal differences that do hinge on variant readings. Let me repeat the previous sources where the reader can see 356 "doctrinal differences" and 158 of the more prominent ones:

(1) *Early Manuscripts, Church Fathers, and the Authorized Version*, pages 119-312 [BFT #3230 @ \$20.00 + \$5.00 S&H] by Dr. Jack Moorman. He cites over 356 doctrinal passages together with the manuscript evidence where "sound doctrine" is sacrificed.

(2) *Defending the King James Bible*, Chapter V, where I detail 158 of these 356 doctrinal passages and explain the doctrinal error.[From COMMENT #206 above]

It is clearly false to say that these "doctrinal differences" are "not caused by the use of modern versions." These false "versions" have all the false doctrines that the underlying false Gnostic Greek texts have.

Waite doesn't read carefully. All significant Protestant doctrinal statements were in existence long before modern times, when all denominational groups used the KJV or a translation based on the Traditional Text current in the time and place. At that time variant readings were insignificant. Let Waite tell us what doctrinal statements of any conservative denomination have been established or altered by Modern Versions, let alone particular variant readings in their texts.

## 211. Price's Uncertainty Again

STATEMENT #211. (p. 415) Price's heading is: "Uncertainty is the Occasion for Faith not Doubt." He wrote: "The Bible, like all other things in life has a measure of uncertainty associated with the identity, the exposition, the interpretation and the meaning of its text. Sound reason is [has] shown that this uncertainty provides no practical basis for doubting the authenticity or authority of Scripture; ... "

COMMENT #211. Price is wrong when he proclaims: "uncertainty provides no practical basis for doubting." This is the very thing Thomas the doubter had—"uncertainty" as to the bodily resurrection of the Lord Jesus Christ. "Uncertainty" is not what we have in the Bible. Price is preaching doubt.



Price is a modern day doubting Thomas always talking about "uncertainty." Who would want to follow him as a teacher? What sort of nonsense is this? When I proclaim the Scriptures to the people of the Bible For Today Baptist Church I have certainty. Unlike Price, I have no doubt when I preach the Words of God.

That is what Paul told Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Timothy 4:2). Paul didn't say one thing about preaching with "uncertainty" because you don't know what you are preaching is true. I'd hate to be under the preaching and teaching of Price with "uncertainty" coming out of his mind, his mouth, and his heart. I don't have "uncertainty" when it comes to the Words of God.

Price is a conservative Fundamentalist in the traditional definition of the term. I have no doctrinal doubts. I believe all the historical orthodox doctrines. I preach exegetical messages and never preach doubt of any doctrine. I never preach on textual differences and never belittle Bible versions, because I regard those issues as insignificant, and do not want to be the occasion for doubt.

In contrast to that, whenever I visit a KJV Only church, I don't hear exegetical sermons based on Scripture, but topical sermons based on stories and clever rhetoric, accompanied by a full helping of KJV Only propaganda and harsh condemnation of modern versions. I leave unedified.

But Waite still reads carelessly. I was not expressing doubt, but encouraging faith in spite of some degree of uncertainty. Uncertainty is the occasion for faith. Faith is not necessary where there is undeniable certainty. Faith is accepting something as true without absolute proof. Faith is accepting something as true because there is sufficient evidence.

## 212. Price For KJB + Modern Versions

STATEMENT #212. (p.416) "I also plan to continue to use my King James Versions and other modern versions, to employ what seems to be the best method of textual criticism, and to retain my confidence in the Hebrew and Greek texts of the Bible as the divinely inspired, infallible, inerrant authoritative Word of God, in spite of occasional uncertainty."

COMMENT #212. "Uncertainty, uncertainty, uncertainty and more uncertainty" is his theme. Price said he was going "to continue to use my King James Versions." Why would he want to use something he has been condemning throughout his book? He has said the Old Testament Hebrew text is wrong, the New Testament Greek text is wrong, and the King James Bible itself is wrong. To me, it is the height of hypocrisy to affirm that he will continue to use the "King James Versions" (I guess he has a number of different ones) as well as "other modern versions." Of course, hypocrisy or not, Price is perfectly free to do what he wishes and to use whatever please him, especially in his sad state of "uncertainty" The lamentable part about it is that he has passed on to his many students he has taught through the years the disease of "uncertainty."

Waite reads carelessly. I didn't say the OT Hebrew *Textus Receptus* is wrong, I said the KJV occasionally changed the text or followed some other authority like the LXX, the Latin



Vulgate, the Syriac Version, or Rabbinic tradition. I didn't say the NT Greek text is wrong, I said that the KJV translators didn't follow any of the traditional TRs of its day, inventing instead their own eclectic text. Uncertainty is not my theme; the purpose of Chapter 16 was not to create uncertainty, but to calm the uncertainty of others by showing how insignificant it is. The difference between versions is insignificant for all practical purposes; in my opinion the KJV is a reliable, accurate, out-of-date translation. I can and do use it with appropriate non-critical explanations. Without hypocrisy, Waite regularly kisses his wife in spite of her idiosyncrasies which he never mentions in public.

### 213. Price Lies Again About TR's Origin

STATEMENT #213. (p.417) Price's Chapter 17 is: "Conclusion:

Use Versions with Discernment." He wrote: "In addition, the Greek text that underlies the English words of the King James Version, now known as the *Textus Receptus*, is a hybrid, eclectic text derived from a variety of differing earlier printed editions. The *Textus Receptus* has [had] no tangible existence until the mid-1800's when it was created to provide the Greek basis for the English words for the King James Version. The exact sequence of words in the *Textus Receptus* is not found in any known manuscript or prior printed edition."

COMMENT #213. Price is very deceitful in his description of the "*Textus Receptus*." As a Traditional Received Text, it goes back to the apostolic times and to its original writers. Certainly, there are small variations in its wording through the years, but it has a history and a continuity from that time to the present. As I have said before, there are 37 verifiable historical links in the history of the Traditional Received Text. [See my *Defending the King James Bib/e*, pp.44-48 (BFT #1594 @ \$12.00 + \$5.00 S&H),

I have responded to this accusation earlier under his Comments #19, #53, and #117.

By his own admission, Price himself has stated above:

"The Greek New Testaments used by the translators of the King James Version of 1611 were Erasmus' texts of 1527 and 1535. Stephanus' text of 1550 and 1551, Beza's text of 1598, and the Comp/utensian Polyglot of 1522." [po 261, above under STATEMENT #161]

That's true. They didn't use any one Greek edition, but by selectively choosing from among them all, they made textual critical decisions, creating an eclectic text without documentation.

These were the forerunners of the present Traditional Received Text or *Textus Receptus*. Where does Price get the "mid-1800's"? Where does he get the "no tangible existence" falsehood? Every one of the dates above are in the 1500's, not the "mid-1800's" at all. The Elzevir edition of 1613 could also be added to the "Received Text" pedigree. Let me repeat what I have quoted earlier as to the history of the Traditional Received Text from Dean John W. Burgon:

Forerunners show up on the scene before the real thing and are not the real thing. I erred about the mid-1800s date. The date was later, in 1894, when Scrivener assembled for the first time the Greek words that underlie the English words of the KJV, producing a new edition. Waite's word "pedigree" is a genealogical term, a concept which he totally rejects.

I omitted the redundant repetition of Burgon's irrelevant quotation.

Price is seeking to rob his readers from the truth of the continuity of the Traditional Received Text.

Price told the truth. In my response to Waite's Comment #108, I factually demonstrated by the providentially preserved evidence that the Byzantine consensus text has no witnesses earlier than AD 500, and that Scrivener's TR differs from that text in 571 places. That is not continuity.

Perhaps the most serious of Price's many falsehoods in this quotation is his phrase, "when it was created." He is implying that the Words on which the New Testament of the King James Bible is based were "created" rather than formed from previous New Testament Greek editions. In three previous STATEMENTS (##19, 116, and 169) above, Price has used the term "back-translated" or "back-translation" to refer to the edition of Dr. Frederick Scrivener. He is implying the same thing here. In truth, as Scrivener himself testifies in his Preface, his Greek text was that of Beza's 5th edition of 1598 for over 99% of it with the use of 10 other sources in about 190 places out of the over 140,000 Greek Words in the New Testament. This was truly an "edition," not a "creation." Price implies that Scrivener made up his Greek text himself and even translated the whole Greek text from the English King James Bible. Such nonsense, which is perpetrated by Price, not only manifests deceit and idiocy, but is also void of any documentation. It is beneath Price's genuine scholarship, dignity and erudition.

Waite reads carelessly. I said no such thing, and certainly didn't imply anything other than what I said. Scrivener did produce a new edition of the Greek NT. Its words were selected from the other editions existing at the time. He chose the words that underlie the English words of the KJV. Price did not lie and he did provide documentation in Appendix H.

#### **214. TR Was From The Beginning**

STATEMENT #214. (p. 417) "Although the *Textus Receptus* is a derivative of the Byzantine text, the text used by the Greek-speaking Orthodox Church, it differs from that text in over 1,500 places,"

COMMENT #214. The *Textus Receptus* is not a "derivative of the Byzantine text," or any other text. It is an independent Traditional Received Text that has descended from the originals that were written in apostolic times.

Webster's definition of "derivative" is: "using or taken from other sources; not original." Scrivener used several differing editions of the Greek NT that were used by the KJV translators, from which he took (selected) the readings that underlie the English words of the KJV,

that is, Scrivener's text was derived from those earlier editions of the Greek NT. That methodology is also known as a recension. The Greek manuscripts from which those earlier editions were derived were all of the Byzantine Text tradition. Scrivener's edition is a late (1894) derivative of the Byzantine text.

Waite believes by faith alone that the words of Scrivener's late recension descended from the autographs, without providentially preserved evidence.

Price is trying to make the *Textus Receptus* a minor off-shoot of his favorite "Majority Text" which is not a majority of anything but about 414 Greek New Testament manuscripts. I refer you again to Dean Burgon's quotation from his *Revision Revised* (page 269) referred to above in STATEMENT #213.

The Majority Text Price refers to is that referred to in the textual apparatus of NA-27. The Majority Text Waite refers to is that of Hodges and Farstad. They are different; I have never endorsed either.

Notice that Dean Burgon did not use either of Price's favorite terms, "Majority Text," or "Byzantine Text." These are terms used by those who, like Price, despise the Traditional Received Text and seek to peddle either the Gnostic Critical Text or the so-called "Byzantine or Majority Text."

I agree with Burgon about quibbling over names. Waite, not knowing or understanding Price's view of the Biblical text, does not tell the truth about him.

I prefer the terms used by Dean Burgon to describe the fact: "that a Text has come down to us which is attested by a general consensus of ancient Copies, ancient Fathers, ancient Versions." (Dean John W. Burgon, *The Revision Revised*, p. 269).

The text Burgon describes as the "general consensus of ancient Copies" is the text described in the textual apparatus of NA-27 as the Byzantine Text. It is the text tradition from which Scrivener's text is derived.

## 215. Eclectic Theory Is Not Eclectic

STATEMENT #215. (p.418) "Of the three major theories of textual recovery--the reasoned eclectic theory, the majority text (Byzantine) theory, and the *Textus Receptus* theory--the first seems to be the most reliable, contributing the least degree of uncertainty. This is true because the reasoned eclectic method takes all the evidence into account."

COMMENT #215. This is another one of Price's monstrous misstatements when he wrote: "the reasoned eclectic method takes all the evidence into account." How can this well-educated man spew out such falsehood! The truth of the matter is that this method does not take "all the evidence into account." The only "evidence" taken "into account"--from Westcott and Hort to Nestle/Aland and the United Bible Societies--is the less than 1% of the surviving manuscript evidence (Vatican, Sinai, and about 43 other manuscripts). Most of the rest of the more than 99% of the evidence (over 5,210 manuscripts) the users of this so-called "eclectic" method do not

even bother to look into. These men consider these manuscripts to be just one witness rather than 5,210 independent witnesses from all over the then-known world. If you don't believe their method is not truly "eclectic," just examine what they have done with Mark 16:9-20, the last twelve verses of Mark's gospel.

Waite uses inflated numbers; there are only about 2,328 extant copies of Mark, not all of which have been collated. The textual apparatus of NA-27 lists 185 different extant witnesses to the text of Mark (not 45):

|                            |    |
|----------------------------|----|
| (1) Papyrus manuscripts    | 3  |
| (2) Uncial manuscripts     | 72 |
| (3) Minuscule manuscripts  | 45 |
| (4) Lectionary manuscripts | 4  |
| (5) Printed editions       | 4  |
| (6) Latin Versions         | 24 |
| (7) Egyptian Versions      | 7  |
| (8) Syriac Versions        | 4  |
| (9) Armenian Version       | 1  |
| (10) Georgian Version      | 1  |
| (11) Ethiopic Version      | 1  |
| (12) Greek Church Fathers  | 12 |
| (13) Latin Church Fathers  | 7  |

So it is quite clear that the editors of the NA-27 text used all the early available witnesses of the ancient manuscripts, versions, and church fathers. Among these witnesses is the Latin Vulgate (vg) representing the consensus witness of over 8,000 extant manuscripts, and the Byzantine Text (Byz) representing the consensus witness of about 2,328 extant witnesses. In addition, a greater portion of the 117 Uncial and Minuscule manuscripts belong to the Byzantine text tradition. So it not true that the Byzantine text has only one representative. Waite is concerned that the hundreds of late Byzantine witnesses were represented by only one consensus Byzantine representative. Waite should be happy that the critical apparatus uses a consensus representation for the Latin Vulgate text, because otherwise the Latin witnesses would out vote its competitors every time they differ.

Burgon was not entirely opposed to the use of one consensus representative for a group of witnesses with a homogeneous text. He stated:

"If one Codex (z) is demonstrably the mere transcript of another Codex (f), these may no longer be reckoned as two Codexes, but one Codex." [*The Traditional Text*, p. 54] Again he wrote: "If two, three, or four Codexes are discovered by reason of the peculiarities of text which they exhibit to have been derived,—nay, confessedly are derived—from one and the same archetype—those two, three, three, or four Codexes may no longer be spoken of as if they were so many." [p. 55] He stated this, of course, as a polemic against the separate witness of Aleph and B. But Aleph and B differ from each other far more than do the witnesses to the Byzantine text.

It is quite evident that Waite has little understanding of the eclectic method. Webster says the word "eclectic" means "composed of material gathered from various sources." The eclectic

method of textual criticism assembles a text consisting of readings gathered from various manuscripts, just like what Scrivener did when he created his new *Textus Receptus*.

Here is the manuscript evidence in Dean Burgon's day for and against these twelve verses. The page references are from Dean Burgon's book, *The Last Twelve Verses of Mark* (BFT #1139 @ \$15.00 + \$5.00 S&H)

a. AGAINST Mark 16:9-20:

- (1) Codex "B" (Vatican) [p, 70]
- (2) Codex "Aleph" (Sinai) [p. 70]

b. FOR Mark 16:9-20:

- (1) 18 Uncials [p.71]
- (2) c. 600 Cursive Copies [p. 71]
- (3) Every known Uncial or Cursive in existence! (except Vatican & Sinai) [p.71]
- (4) Every known Lectionary of the East! [p. 210]

So much for Price's lie that "the reasoned eclectic method takes all the evidence into account." No matter how Price may spin the facts, he and his false "eclectic method" accepted two false Gnostic manuscripts and threw out 18 Uncials, about 600 cursive copies, every known uncial or cursive (except Vatican and Sinai), and every known lectionary in the East.

Waite knows nothing about Price's view of Biblical texts. I did not say the last verses of Mark were not original. In fact, I am quite convinced they are. Waite does not tell the truth about Price's views.

In addition to this, Dean Burgon cites the early versions or translations that had Mark 16:9-20:

- 1. 100-199 A.D. Peshito Syriac
- 2. 100-199 A.D. Vetus Itala (Old Latin)
- 3. 200-299 A.D. Curetonian Syriac
- 4. 200-299 A.D. Thebaic (Sahidic) Egyptian
- 5. 300-399 A.D. Memphitic (Coptic) Egyptian
- 6. 350 A.D. Gothic of Ulphilas
- 7. 382 A.D. Latin Vulgate
- 8. 400-499 A.D. Philoxenian Syriac
- 9. 300-699 A.D.(?) Ethiopic
- 10. 500-599 A.D.(?) Georgian

Does it seem to you "the reasoned eclectic method takes all the evidence into account"? It doesn't appear so to me. Remember, the first 6 of these early versions or translations were translated before the Gnostic Vatican and Sinai (c. 360 A.D.) were even in existence. Where did these early versions get Mark 16:9-10 unless they were there in the originals?

Here's one more example of proving that "the reasoned eclectic method takes all the evidence into account." is a lie. Below are listed 19 early Church Fathers who have cited Mark 16:9-10 in one of its unique places. Notice that the first 10 of these Church Fathers lived before the Vatican and Sinai manuscripts were ever in existence. So much for the lie that "the reasoned eclectic method takes all the evidence into account."

1. 100 A.D. Papias (Mark 16:18)
2. 151 A.D. Justin Martyr (Mark 16:20)
3. 180 A.D. Irenaeus (Mark 16:19)
4. 200 A.D. Hippolytus (Mark 16:17-18)
5. 256 A.D. Vincenti us (Mark 16:17-18)
6. 250 A.D. Acta Pilati (Mark 16:15-18)
7. 200's-300's A.D. Apostolical Constitutions (Mark 16:16)
8. 325 A.D. Eusebius (Mark 16:9-20)
9. 325 A.D. Marinus (Mark 16:9-20)
10. 337 A.D. Aphraates The Persian (Mark 16:9-20)
11. 374-397 A.D. Ambrose (Mark 16:15-18,20)
12. 400 A.D. Chrysostom (Mark 16:9, 19-20)
13. 331-420 A.D. Jerome (Mark 16:9, 14)
14. 395-430 A.D. Augustine (Mark 16:12,15-16)
15. 430 A.D. Nestorius (Mark 16:20)
16. 430 A.D. Cyril of Alexandria (Mark 16:20)
17. 425 A.D. Victor of Antioch (Mark 16:9-20)
18. 500 A.D. Hesychius (Mark 16:19)
19. 500's A.D. Synopsis Scripturae Sacrae (Mark 16:9-20)

Waite and his colleagues fail to tell the truth about the critical text and the modern versions. They say they omit the last verses of Mark. The truth is that they all have these verses, but have marked them stating that some ancient witnesses lack them. That's different than not having them at all.

In addition, the NA-27 textual apparatus lists 20 places of variation in the last 12 verses of mark, some of which record as many as four different alternate readings. That's not quite omitting the evidence.

## **216. KJB Preserves The Originals In English**

STATEMENT #216. (p.419) "Interestingly, declaring the King James Version to be the perfectly preserved pure Word of God does not resolve the problem of uncertainty. Current editions of the King James Versions differ in hundreds of places ... "

COMMENT #216. I have no problem of "uncertainty" with the King James Bible. The Cambridge 1769 edition is a good standard to be used, as we do in our *Defined King James Bible*, rather than the various perversions of it printed by various U.S.A. publishers.

That doesn't solve the problem. The Cambridge 1769 edition is a revision of the Cambridge 1611 edition (the English words written the KJV translators). This 1769 edition differs from the 1611 edition almost "24,000" times.

As for "declaring the King James Version to be the perfectly preserved pure Word of God," I do not believe this at all. It is a position held by Peter Ruckman and his followers. Price should have identified Ruckman with this statement, but he did not. In this way, he is implying that all of us who stand for the King James Bible and the Hebrew, Aramaic, and Greek Words underlying it believe this Ruckmanite position.

I believe that the "perfectly preserved pure Words of God" are the Preserved original Hebrew, Aramaic, and Greek Words which underlie the King James Bible, not the King James Bible itself which is only an accurate translation in English of those Words.

I have discussed this issue before under Waite's Comments #19 and #53.

## **217. Price's False View of the KJB**

STATEMENT #217. (p.419) "So why do some fundamentalists continue to proclaim that the King James Version is the perfectly preserved, pure Word of God for this generation?"

COMMENT #217. I stand strong for the King James Bible and say this about it. I believe it is the only accurate, faithful, and true translation of the verbal, plenary, Preserved original Hebrew, Aramaic, and Greek Words.

I don't use the words "pure" in referring to the King James Bible, but in referring to the verbal, plenary, Preserved original Hebrew, Aramaic, and Greek Words. Those Words are "pure" because they are God's Words. Only God is totally "pure." Anything that man does, regardless of its merits, cannot be termed perfectly "pure."

The same is true of Price's words "perfectly preserved" when referring to the King James Bible. I don't use this of any translation, including the excellent and accurate King James Bible.

I reserve this phrase exclusively for the verbal, plenary, Preserved original Hebrew, Aramaic, and Greek Words.

Peter Ruckman and his followers are the ones Price has in mind. If he were fair in his writing, he should have singled out Ruckman and his crowd instead of leveling this charge at people like myself who take a stand for the King James Bible, but take decided exception to his charges about the use of these two terms.

Waite doesn't read carefully. I explicitly said "some"; "some" doesn't mean "all." If the shoe doesn't fit, why put it on? But Waite says the KJV is not perfectly pure. How did Scrivener manage to get a perfectly pure Greek text that underlies the English words of a not perfectly pure translation?



## 218. Preservation Not In Translations

STATEMENT #218. (p.420) Price wrote: "He preserved His Word in hundreds of ancient Bibles, witnesses to the text of Scripture."

COMMENT #218. Price has a false view of Bible "Preservation."

If all Price has in his false view of "Bible Preservation," is "hundreds of ancient Bibles," it is most defective indeed. That is not "Bible Preservation" at all, but only an extremely weak and partial "preservation." Real and genuine "Bible Preservation" is not believed by Price.

It is the verbal, plenary Preservation of the original Hebrew, Aramaic, and Greek Words of the Bible. He does not believe this has been done. I believe God has kept His promise of Preservation in the Hebrew, Aramaic, and Greek Words underlying the King James Bible.

The term "ancient Bibles" doesn't mean "translations"; it refers to the ancient Greek manuscripts. [See my response to his Comment #22] The ancient Greek manuscripts were the Bibles used in ancient churches or the homes of ancient Christians. I find it hard to believe that Waite can't understand that. The autographic text of the Bible is preserved in the consensus of the providentially preserved ancient Greek Bibles.

## 219. Why Not Be Dogmatic For Truth?

STATEMENT #219. (p. 420) "It is time to stop dogmatism and go back to the historical doctrine of the Biblical text--appealing to the Hebrew and Greek texts as final authority and cross examining the witnesses in places of uncertainty."

COMMENT #219. Why does Price believe "It is time to stop dogmatism"? I am going to continue my dogmatism on the Bible's truth and the Bible's Words. I'm going to continue to believe God has kept his promises to Preserve His Hebrew; Aramaic, and Greek Words despite the avalanche of many Fundamentalist leaders who say God never promised to Preserve those Words. I am going to continue my "dogmatism" in believing those Hebrew, Aramaic, and Greek Words that God has Preserved, are those underlying the King James Bible.

Price believes it is time to stop the blind dogmatic defense of a new 20<sup>th</sup> century theological doctrine that identifies the autographic text of Scripture as the words of a 19<sup>th</sup> century recession of the consensus Byzantine text tradition, the words of which recession are based on the condition that they underlie the English words of a less than pure translation.

## 220. Price's Ruckman Smear Again

STATEMENT #220. (p. 420) Price was speaking about the "King James Only view." He wrote: "I witnessed its birth. It was conceived through the work of Seventh Day Adventist, Benjamin G. Wilkinson (1930), and through the works of Jasper James Ray (1955) and Edward F Hills (1956). But these seeds remained relatively dormant until cultivated by the works of Peter S. Ruckman (1970) and David Otis Fuller (1970)."

COMMENT #220. Price is trying wrongly to tie in the names mentioned with the false views and false doctrines of "Peter S. Ruckman." This is what some refer to as "dirty pool." It is reprehensible journalism.

It is factually untrue for Price to imply that the views and beliefs of Peter S. Ruckman are the same as those of Wilkinson, Ray, Hills, and Fuller.

In this paragraph I was tracing the historical development of the movement, not necessarily equating the views of the individuals. But obviously these men had a lot in common with Ruckman. I have previously discussed this complaint under Waite's Comments #2 and #41.

If he wants to prove it, let him try to find any quotation from any of these four men that show that they believe in the "double inspiration" of the King James Bible. That is, I defy him to find any quotation where these four men have said, as Ruckman has said, that the King James Bible as a new revelation that corrects the original Hebrew, Aramaic, and Greek Words of the Bible. If Price cannot produce such (and he cannot), let him keep quiet and apologize profusely for this grave and serious untruth.

See my discussion of Hills' Providential Guidance on pages 269-72.

## 221. The Defects Of Modern Versions

STATEMENT #221. (p. 421) "Of course, it is perfectly appropriate for a person or church to choose to use the King James Version, or any other version as a matter of preference. What is not acceptable is making the use of a translation an article of fundamental doctrine and a test of Fundamentalism and fellowship. It is time for the war against modern conservative translations to cease; they are not enemies of the Kingdom of God or tools of Satan."

COMMENT #221. I totally disagree when Price pontificates: "It is time for the war against modern conservative translations to cease." In the first place, there is not a genuine "modern conservative translation" in the bunch! In one way or another, either by false techniques of translation (like the NKJV with over 2,000 examples of addition, subtraction, or changes in other ways [See BFT #1442 @ \$10.00 + \$5.00 S&H]) or by the inclusion of the heresies of the Gnostic heathenism. In the second place, I, for one, do not intend to cease my "war" against such so-called bible versions (with a small "b.")

See my response to Waite's vicious unwarranted attack on the NKJV, available FREE OF CHARGE on my website JamesDPrice.com. How can an archaic version be revised without some changes like those made by Benjamin Blayney<sup>3</sup> in 1769; he made almost "24,000" which Waite accepts without a complaint.

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<sup>3</sup> I acknowledge that Blayney himself didn't make all these changes, but as revising editor he approvingly retained them.

Though Price does not want to make translations of God's Bible "a test of Fundamentalism and fellowship," I certainly do. God says in His Word some very clear commands and principles as to what saved people are to do "touch not the unclean thing (2 Corinthians 6: 17b). Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty (Leviticus 5 :2). Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD (Isaiah 52: 11).

I challenge Price and all of his anti- Textus Receptus and anti-King James Bible friends to buy these two books, read the pages mentioned that catalog either 158 or 356 Gnostic heresies contained in the Critical Text modern versions and then ask the Lord to (1) give them understanding of the serious doctrinal errors listed in these books, and (2) give them the wisdom, determination, and courage to lay them aside in favor of the Traditional Received Greek text and the King James Bible that accurately translates it.

The two books, as I have mentioned before are:

1. *Defending the King James Bible* (BFT #1594 @ \$12.00 + \$5.00 S&H), Chapter V

This commercial has appeared 12 times before.

2. *Early Manuscripts, Church Fathers, and the Authorized Version* (BFT #3230 @ \$20.00 + \$5.00 S&H) on pages 119-312.

This commercial has appeared 18 times before. We already know about them. These resources do not prove what they allege.

## **222. Modern Versions Have False Doctrine**

STATEMENT #222. (p. 421) Price is talking about the so-called "modern conservative translations." He wrote: "They declare neither false doctrine nor heresy."

COMMENT #222. Let's look at a few, of what I believe are, "false doctrines or heresies" as found in three of the "modern conservative translations." I believe that Price would agree that, for him, these three "modern translations" are "conservative." He falsely believes that there are no "false doctrines or heresies," in the NIV, the NASV, or the ESV. Here are just a few of what I consider to be.

+1. In 1 Timothy 3:16, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting that the Lord Jesus Christ was "God manifest in the flesh."

See my Response to Waite's Comments #188 and #189.

+2. In Matthew 1:25, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting that the Lord Jesus Christ was Mary's "firstborn" Son.

In Matt. 1:23, just two verses earlier, all modern versions read that Mary was a virgin when she gave birth to Jesus. How could He be anything other than her firstborn?

+3. In Matthew 18: 11, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "The son of man is come to save that which was lost."

All modern versions have those words in Luke 19:10; they obviously teach that doctrinal point, and thus do not deny it.

+4. In Luke 9:56, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "For the Son of man is not come to destroy men's lives, but to save them."

All modern versions have essentially the same statement in John 12:47.

+5. In Luke 2:22, the NIV, NASV, and ESV have "false doctrine and heresy" by changing "her" purification to "their" purification thus thinking the Lord Jesus Christ needed "purification" and was therefore a sinner and needed to be purified.

See my response to Waite's Comment #189, concerning this passage.

+6. In Ephesians 3:9, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "by Jesus Christ," thus denying that the Lord Jesus Christ shared in the creation of the world with God the Father and God the Holy Spirit.

All modern versions have John 1:3 which clearly articulates Christ Jesus' participation in creation. So they certainly are not denying that here.

+7. In John 8:59, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "going through the midst of them, and so passed by" thus denying the omnipotence of the Lord Jesus Christ.

There is no logical connection between "going through the midst of a crowd" and omnipotence. The presence of this phrase doesn't affirm omnipotence, so its absence doesn't deny it.

+8. In 2 Corinthians 4:14, the NIV, NASV, and ESV have "false doctrine and heresy" by changing "by" Jesus to "with" Jesus, thus denying that the Lord Jesus Christ has the power to raise the dead.

The modern versions do not say, in this verse or any other passage, that Jesus has no power to raise the dead—that's a denial—they just don't affirm that doctrine here. But they all clearly affirm that doctrine in Matt. 10:8; 11:5; Luke 7:22; John 5:21, 25; 12:1, 9, 17.

+9. In 1 Corinthians 5:7, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "for us" thus denying the purpose of the sacrifice of the Lord Jesus Christ as substitutionary and vicarious.

In this verse, all modern versions have the phrase "Christ **our** Passover," where the possessive pronoun "our" clearly indicates that the sacrifice was substitutionary and vicarious. The redundant phrase "for us" adds nothing new to the purpose of the sacrifice.

+10. Hebrews 1:3, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "by Himself," thus denying that the Lord Jesus Christ and He alone "purged our sins," not by any church, any priest, any saint, any ordinance, by Mary, or by any other person or thing.

The lack of these words denies nothing, neither does it imply that someone or something other than Jesus Himself was engaged in the purging of our sins.

+11. In John 3:15, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "should not perish" thus denying the fact of the everlasting hell, which is the lake of literal fire, that awaits those who have not been saved by the Lord Jesus Christ,

This is a ridiculous accusation. In the very next verse, all modern versions say that whoever believes in Him will not perish but have everlasting life.

+12. In 2 Peter 2:17, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "for ever" thus denying the everlasting and eternal duration of hell, which is the lake of literal fire,

The lack of the word "forever" here doesn't deny "the everlasting and eternal duration of hell"; it just doesn't affirm it. All modern versions clearly affirm the everlasting and eternal duration of hell in Matt. 18:8; 25:41; Mark 9:43, 48; Heb. 6:2; Jude 1:7

+13. In John 6:47, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "on me" thus denying that the only Object of faith is the Lord Jesus Christ rather than making salvation dependent only on "believing."

In John 6:37, just a few verses earlier in the same context, all modern versions have the expression "whoever believes in Me," establishing who the object of faith was in that context. There is no reason to suppose that the object of faith had changed in this passage. This passage doesn't deny that Jesus is the object of faith; it merely doesn't affirm it here because the fact had been previously affirmed in the same context. In all modern versions, Jesus is identified as the object of faith in the following passages: John. 6:35; 7:38; 11:25; 11:26; 12:44; 12:46; 14:12; 16:9; 17:20.

+14. In Romans 1:16, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "of Christ," thus failing to identify the specific and only thing that is "the power of God unto salvation to every one that believeth."

Does anyone else but Waite not believe that the gospel is always the gospel of Christ?

+15. In Philippians 4:13, the NIV, NASV, and ESV have "false doctrine and heresy" by omitting "Christ" Who is the only One Who can "strengthen" those who are saved and can enable them to do "all things."

Instead of "Christ," all modern versions have the pronoun "Him," the antecedent of which can only be Christ. Who but Christ would Paul say was the source of his power? It is ridiculous for anyone to suggest that the text infers otherwise.

Though Price might not consider these samples (and there are literally hundreds more) as having "false doctrine and heresy," I certainly do. I think many (if not all) of my readers will agree with me as well. Shame on Price for praising these "modern conservative translations" as having nothinz to be concerned about doctrinally.

I presume that the fifteen examples above are the best Waite has to offer of his 356 places of "denials and false doctrine and heresy."

Dear Reader: I hope you have seen by now that Waite incorrectly uses the term "denial." None of his examples denied anything. He also incorrectly uses the terms "false doctrine" and "heresy." None of the verses he cited in the modern versions express anything false or heretical; the alleged "denials," "false doctrine," and "heresy" are the result of incorrect personal interpretation in a vain attempt to defend the English words of the KJV.

### **Defined King James Bible Needed**

STATEMENT #223 (p. 421) "Why should a preacher have to waste time explaining archaic words, phrases, and idioms, when he could better use the time declaring sound doctrine."

COMMENT #223. As far as "explaining archaic words," this is why our Bible For Today ministry has produced the *Defined King James Bible*. In this Bible, "archaic words, phrases, and idioms" are defined accurately in the footnotes. This enables people to continue to use the accurately translated King James Bible is superior to these other modern versions that are laden with false doctrines and Gnostic errors.

See my response to Waite's comments #3, #36, and #198.

The King James Bible which is superior in four areas: superior texts, superior translators, superior in translation technique, and superior theology.

The modern versions, though praised by Price, are defective and inferior in their texts, their translators, their technique of translation, and their theology. We should stay with the accurate and faithfully translated King James Bible.

If Price has so much against the King James Bible why does he use it? To my mind, this is hypocrisy at the highest level.

See my response to Waite's Comment #211.

### **224. Prophets & Apostles Not "Inspired"**

STATEMENT #224. Page 421, "The words the Holy Spirit inspired the ancient prophets and apostles to write constitute the divinely inspired, infallible, inerrant Word of God."

COMMENT #224. Price once again demonstrates clearly that he doesn't have the faintest idea of what "Biblical inspiration" is. Proof of this is when he wrote: "the Holy Spirit inspired the ancient prophets and apostles to write. This is a heresy."

The Holy Spirit did not "inspire prophets," He "moved" them (2 Peter 1:21). The Holy Spirit did not "inspire apostles," He "moved" them. On the contrary, God breathed-out or "inspired Words," not people (2 Timothy 3:16).

Price knows what this verse means: "All scripture is given by inspiration of God ... " "Scripture" refers to the GRAPHE which are the " Words."

See my response under Waite's Comment #44.

## 225. The KJB Not Based On Stephanus

xxx STATEMENT #225. (p.539) Price entitled his Appendix G, "The Greek Text of the Authorized Version." He wrote: "According to Bruce Metzger, a well-known authority on the text of the New Testament, 'Stephanus' third edition [1550] became for many persons, especially in England, the received or standard text of the Greek New Testament.' This was the 'standard' text used by the translators of the Authorized Version. In addition, the translators had at their disposal the editions of Erasmus (1516, 1519, etc.), Beza (1589) and the Complutensian Polyglott (1514-1522)."

COMMENT #225. It is totally false to say that "'Stephanus' third edition [1550] was the 'standard' text used by the translators of the Authorized Version." Though on occasion this was used, the "standard text" underlying the King James Bible was Beza's 5th edition, 1598 (not 1589). This is verified by the Preface of Dr. Frederick Scrivener's Annotated Greek New Testament (BFT #1670 @ \$35.00 + \$5.00 S&H].

The Preface of the Trinitarian edition obviously was not written by Scrivener. The information contained in Appendix G came from Scrivener himself. It is safe to assume he knew what he was talking about. H. F. A. Scrivener, *The Cambridge Paragraph Bible of the Authorized English Version* (London: Cambridge University Press, 1873), Introduction: Appendix E, pp. c-ciii.

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