

CONTENDING FOR FAITH
 ~ THE RECEIVED TEXT ~
ONCE DELIVERED TO THE SAINTS

“For this cause also thank we God without ceasing, because, when ye **received the word of God which ye heard of us, ye received it** [‘The Received Text’] not as the word of men, but as it is in truth, **the word of God**, which effectually worketh also in you that believe.” ~ I Thessalonians 2:13

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INTRODUCTION

The Translators' Preface to the 1611 King James Version has not been included in King James Bibles for nearly two hundred years, ever since the British and Foreign Bible Society and the American Bible Society assumed responsibility for the translation and worldwide distribution of the Bible. The American Bible Society was founded by Baptists in 1816 and funded by the British and Foreign Bible Society which was directed by prominent members of the Quatuor Coronati Lodge of the United Grand Lodge of England. Although founded for the ostensible purpose of circulating the Word of God, the Baptist founders of the British and Foreign Bible Society and the American Bible Society took it upon themselves to exclude the Translators' Preface and marginal notes from King James Bibles, a policy which became the defining article in the Constitutions of both Bible societies.

Petitions to restore the Translators' Preface to the King James Bible have been rejected by modern publishers. The removal of this historic document has made possible the emergence of a movement that is in every respect at variance with the stated beliefs and principles of the King James Translators, as well as the King James Bible. It is the purpose of this report to present the facts with regard to many false teachings that have arisen as a result of the removal of the Translators' Preface from the King James Version.

The KJV Translators set forth many of their beliefs and principles of Bible translation in their Preface, "The Translators to the Reader." Among these are the following:

1. The Translators believed that all serious translations of the Greek and Hebrew Scriptures may be read as the Word of God, with the understanding that *all* translations contain some errors:

"Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession,... containeth the word of God, nay, is the word of God. As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say,...A man may be counted a virtuous man, though he have made many slips in his life, (else, there were none virtuous, for in many things we offend all) [James 3:2] also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it."

2. The Translators distinguished between the quality of English translations of the Byzantine Received Text and translations of Alexandrian text-type manuscripts, such as the Latin Vulgate.

"For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place."

3. The Translators believed that *only* the original Hebrew and Greek manuscripts were inspired by God and therefore inerrant.

“For whatever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God’s spirit, and privileged with the privilege of infallibility, had not their hand?... So, by the story of Ezra, and the prophecy of Haggai it may be gathered, that the Temple built by Zerubbabel after the return from Babylon, was by no means to be compared to the former built by Solomon (for they that remembered the former, wept when they considered the latter) [Ezra 3:12] notwithstanding, might this latter either have been abhorred and forsaken by the Jews, or profaned by the Greeks? The like we are to think of Translations.”

King James I of England may have “authorised” the translation that bears his name, however, the Greek Received Text is the only “Authorized” Word of God for the New Testament, given by inspiration of the Holy Spirit to the Apostles.

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it [‘The Received Text’] not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” (1 Thess. 2:13)

“And they were astonished at his [Jesus’] doctrine: for he taught them as one that had authority [‘The Authorized Version’], and not as the scribes.” (Mark 1:22)

Treatment of this most important subject has required an honest assessment of King James-Onlyism, which professes to defend the Greek Received Text, but has relegated it to a subordinate position relative to the King James Version. This report *does not* represent the departure of Watch Unto Prayer from the King James Version, but a realistic look at its proper place in God’s plan of Bible transmission with an objectivity and attention to facts that is tragically absent in the King James Only movement.

The English translations of the Textus Receptus in use today – the King James Version, the New King James Version, the Geneva Bible, the Tyndale Bible – are based on an uncorrupted Greek text. They are good translations, but not perfect translations despite the claims of King James Onlyism. However, “notwithstanding that some imperfections and blemishes may be noted in the setting forth of them,” these English translations are light years ahead of the horde of modern versions based on corrupt Alexandrian text-type manuscripts.

This report is focused mainly on the Greek New Testament rather than the Hebrew Old Testament, for it is the Greek Textus Receptus that is under attack and slated for extinction. Our constant prayer is that our reports will be accurate so that we neither bear false witness nor add to the deception which already abounds in the Church. Every attempt has been made to insure accuracy, however human fallibility dictates that perfection is impossible: “For whatever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God’s spirit, and privileged with the privilege of infallibility, had not their hand?” The goal of our endeavor has been to arrive at the truth concerning the English Bible translations; therefore, any corrections, suggestions, new information and insights will be appreciated.

“If we be sons of the Truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men’s too, if either be any way an hindrance to it.” (“The Translators to the Reader”)

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