

The Pearl's Preeminence Over the Perversion

"Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."¹ Several thousand years ago it was said by a Psalmist under the movement of the Holy Spirit and inspiration of God, "Forever, O LORD, thy word is settled in heaven."² Millennia later in the year 1611, a pearl of great price was translated. It was the King James Bible, otherwise known as the Authorized Version, God's Word in English preserved throughout the ages. Over three centuries later wicked hands formulated a version of the Bible which is based on a perverse text, was translated by a perverse philosophy, resulting in an English Bible **perversion**. This version, known as the New International Version, has become the leader of the modern Bibles. It is the firm belief of this author that the Authorized Version of 1611, a pearl of great price given to man direct from God, is the avenue that the Lord used to preserve his very Words through the storms of time; and that it is preeminent over the perversion of the NIV in its underlying text, both Old and New Testaments, its translating philosophy, and its English content.

In the Old Testament, the King James Bible has a superior Hebrew text. This text, the Masoretic, came from the traditional Hebrew text. The Masoretes, the chief stewards of this text, were traditionalist Jews who carefully preserved and jealously guarded the text in its exactness and entirety. They used many strictures and safeguards such as counting the letters, destroying the manuscripts that contained three errors or more, correcting any errors if there were two or less, and many such things to make sure that God's Word was not tampered with in the least. In 1525, this very scrupulously kept text was printed by Daniel Bomberg and faithfully edited by Jacob Ben Chayyim. This manuscript which had been carefully guarded throughout the years became the underlying Old Testament text of our King James Bible.

The Hebrew text underlying the New International Version was much inferior to this one. It is based on the recently found Leningrad Manuscript ("L") that departs from the well kept traditional Masoretic text. "L" is then changed even more from the traditional text by "correcting" it using other sources such as the Septuagint

(LXX), the Syriac Peshitta, the Latin Vulgate, even the NIV translators' own **conjecture**, and several others. These texts used as revision tools for "L" are corrupt. The Septuagint is a Greek translation of the Hebrew. This manuscript went through many revisions, primarily at the hands of heretics who had rejected Christianity. Another revision known as the *Hexapla* was made by Origen, who was a Gnostic. This six column revision included all the "corrections" made by previous editors as well as his own. The Syriac Peshitta was based on the Masoretic text, but it was corrupted by revision as was the Septuagint. Lastly, the Latin Vulgate was a translation made by Jerome from the Hebrew into Latin. However, Jerome, a devoted follower of Origen, used the *Hexapla* to create his Vulgate. This translation which had been sanctioned and aided by Rome from day one was further revised by the Catholics, completing its corruption. From these examples, we can see that the text underlying the NIV Old Testament is thoroughly corrupt and very inferior to the traditional Masoretic text.

The KJB also has superiority over the NIV in its Greek New Testament text. The Greek base of the King James was the Byzantine text, also known as the Textus Receptus. This text is supported by majorities in the papyri, uncials, miniscules, and lectionaries. Support is also given it by quotations from the early church fathers such as Polycarp, Dionysius, Irenaus, and Tertullian. Later, Desiderius Erasmus, Europe's greatest scholar at the time, showed his support of the Byzantine by using Byzantine supportive manuscripts when he translated his Greek New Testament. Eighty-two years later in 1598, Theodore Beza published a fifth edition of his Greek New Testament that was based on the Byzantine text. This was used by the 1611 translators as the basis for the King James Bible.

The NIV uses the Alexandrian text for its Greek New Testament. This text received its name from the place where it was birthed, Alexandria, Egypt. This city was the very seat of Gnosticism, the workshop of men like Origen who tampered with and corrupted God's Holy Word. The two main pillars of this text are the Vaticanus (B) and Sinaiticus (Aleph). These two manuscripts depart drastically from the Textus Receptus. Furthermore, B and Aleph **contradict themselves** in some places! How can one put two disagreeing texts together and say that it is the infallible Word of God? Codex B was under lock and key in the pope's Vatican Library, an ample warning that something is not right with this manuscript. Aleph was in a trash can at St. Catherine's monastery, on its way to the fireplace, the only place that it was fit for! Both of these manuscripts make additions, omissions, and changes on the Textus Receptus in thousands of places, many of which involve key doctrinal passages, not to mention all of the places that they cast doubt on a passage by footnotes. According to these things, it is obvious that the King James Bible has better grounded and more superior underlying texts than that of the New International Version.

Not only does the King James have preeminence over the NIV in underlying text, but it is also superior in its translating philosophy. The translators of the KJB were scholars from the universities of Oxford, Cambridge, and Westminster. More importantly, however, they had an excellent view of the Scriptures. In their own words, "...God's sacred Word...is that inestimable treasure which excelleth all the riches

of the earth..."³ They believed that it is **God's** Word, and also that it is **holy** and **sacred**. Also of their own testimony, they were, "**Maintaining** the truth of Christ... out of the Original sacred Tongues, there should be one more **exact** translation into the English tongue."⁴ This reveals that the philosophy of the translators was verbal equivalence. This simply means that they translated the Bible as written. This is the correct way to deal with God's words. They are to be treated as sacred, holy, and from God, as these men did. The Lord had his words written the **exact** way he wanted them, and we should remain faithful to that. We have no right to translate His words any other way than literally.

The translators of the NIV were of various backgrounds and came from many different colleges and universities. However, the more important part, their view of God's Word, is severely lacking. According to their preface, they only had, "...fidelity to the **thought** of the biblical writers... they have striven for **more than a word-for-word translation...** faithful communication of the **meaning of the writers of the Bible demands frequent modifications...**"⁵ They were not faithful to the Word as it was written, but only to what they think the writers had in mind. In other words, if they saw what was written and disagreed with it, they could change it to their liking as long as they said it was what the Bible's writers were thinking! This translating philosophy is known as dynamic equivalency, and it is dangerous as well as wrong. It has been used by the translators of the New International Version to severely edit and disfigure God's holy Words. It is evident that the King James' translators and their philosophy of translation are far superior to that of the NIV.

So far the topics discussed have dealt with the underlying texts of the two versions and their translators, and in both cases the King James Bible is the preeminent Bible. It is important to remember that, because of the Hebrew and Greek texts of the NIV and the philosophy that was readily practiced by its translators, many omissions and changes were made on God's Words. Keeping this in mind, it is now expedient to look at how these factors affect the English Scriptures. A few examples from both Old and New Testaments will suffice to give the reader a clear indication of which is the correct Bible, the Holy Scriptures preserved for us today.

In Psalm 23:6, the Authorized Version says, "Surely goodness and **mercy** shall follow me all the days of my life: and I will dwell in the house of the LORD forever." The NIV states, "Surely goodness and **love** will follow me all the days of my life, and I will dwell in the house of the LORD forever." The NIV falsely perverts the Scriptures here! God intended for the Bible to say mercy, not love. These two words have totally different meanings, and this fact invalidates the argument that the passage still says the same thing. Another passage that is changed is Jeremiah 17:9. The King James declares, "The heart is deceitful above all things, and **desperately wicked**: who can know it." However, the New International Version says, "The heart is deceitful above all things and **beyond cure**. Who can understand it?" This is extremely perverted. Our hearts are desperately wicked, but "though your sins be as scarlet, they shall be as white as snow."⁶ It is wrong to say that our hearts are beyond cure! No one could be saved if this were the case.

The NIV attacks many of the foundational doctrines of Christianity such as the virgin birth, the deity of Christ, the Trinity, and more. On the deity of Christ, the KJB says in Mark 1:1, "The beginning of the gospel of **Jesus Christ, the Son of God**." The NIV reads, "The beginning of the gospel about **Jesus Christ, the Son of God**."^a There is one seemingly innocent thing wrong with this verse besides the change of the word *of*. It is the footnote! Here is what it says, "Some manuscripts do not have *the Son of God*." The translators of the New International Version are casting doubt on the deity of Christ! This is the direct hand of Satan in this perversion of God's Word. Again, in 1 John 5:7-8, the King James affirms, "For there are three that **bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one**. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." The NIV says, "For there are three that **testify: the**^k Spirit, the water and the blood; and the three are in agreement." Where is the Trinity? In the New International Version, it is relegated to footnote "k." It reads as follows, "Late manuscripts of the Vulgate *testify in heaven: the Father, the Word, and the Holy Spirit, and these three are one. And there are three that testify on earth: the* (not found in any Greek manuscript before the sixteenth century)" The NIV defaces and defiles the Bible by removing the clearest Scripture reference to our Triune Godhead and putting this reference in the footnote. Furthermore, they wickedly imply that this verse is the result of late corruption, of which it is not! This would then cast a doubt on the whole Bible! It is very noticeable from just these few Old and New Testament verses that the King James Bible of 1611 is a better English translation than the New International Version.

This small glimpse of the error of the NIV's corrupt underlying texts, translating philosophy, and English content exposes that this is a wicked perversion of the devil. On the other hand, however, it shows us that the Authorized Bible of 1611 is a pearl of great price to be loved, treasured, and defended. "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."⁷

Endnotes

¹Matthew 13:45-46

²Psalms 119:89

³Translators of the King James Bible in their *Dedication* of that Bible

⁴Ibid.

⁵Translators of the New International Version in their *Preface* of that Bible

⁶Isaiah 1:18

⁷Psalms 12:6-7

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