

Conversation with a Baptist “Pastor”/“Preacher”

“You cannot do anything to be saved because we are saved by grace, and if salvation is by grace then it is not because of anything you do.”

- **But generally speaking, gifts *can* come with conditions, right?** Ill.: A wealthy father tells his son enrolled in college that he’ll give him a Porsche if he gets good grades.
- **With this in mind, what about I Pe. 2:18-20?**
 - NAS: “Favor” NKJV, NIV: “Commendable”
 - ESV: “Gracious” KJV: “Thankworthy”(19) and “Acceptable”(20)

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- **But generally speaking, gifts can come with conditions, right?** Ill.: A wealthy father tells his son enrolled in college that he’ll give him a Porsche if he gets good grades.
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 - ESV: “Gracious” KJV: “Thankworthy”(19) and “Acceptable”(20)
 - Baptist “Preacher”: “I don’t know if the Greek word from which my KJV ‘thankworthy’ is translated is the same Greek word from which your NAS ‘favor’ is translated; the original word upon which your translation is based might be [grace] but I don’t know if the original word upon which my KJ translation is based is [grace]. **The Greek text tradition your NAS is based on is the Alexandrian, the KJV is based on the Received Text.**”

Four Potential **Catastrophic** Implications/Consequences

I. Causes doubt in your Bible:

→ C

Rv. 1:5

NAS, ESV, NIV: Released/Freed.

N/KJV: Washed

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λούσαντι

→ C

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Four Potential **Catastrophic** Implications/Consequences

I. Causes doubt in your Bible:

→ C

Col. 1:7

NAS/NIV: Our behalf.

ESV, N/KJV: Your behalf

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ἡμῶν

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Four Potential **Catastrophic** Implications/Consequences

I. Causes doubt in your Bible:

- C NETBible translation note on Col. 1:7:
Further, the second person is both embedded in the verb ἐμάθετε (emathete) and is explicit in v. 8 (ὑμῶν). Hence, the motivation to change to the first person pronoun is counterbalanced by such evidence. The second person pronoun may have been introduced unintentionally via homoioarcton with the ὑπέρ (huper) that immediately precedes it. As well, the second person reading is somewhat harder for it seems to address Epaphras' role only in relation to Paul and his colleagues, rather than in relation to the Colossians. Nevertheless, the decision must be based ultimately on external evidence (because the internal evidence can be variously interpreted), and this strongly supports ἡμῶν.
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- **“YOU ARE TRUSTING YOUR SOUL TO A PROBABILITY?????????”**

Four Potential **Catastrophic** Implications/Consequences

I. Causes doubt in your Bible:

→ C



Gal. 5:12

based:

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Four Potential **Catastrophic** Implications/Consequences

I. **Causes doubt in your Bible:**

- ➔ Causes doubt in the manuscript tradition upon which your non-KJV Bible is based:
 - There are four main different manuscript traditions —based on geography, text type, etc.
 - The assumptions behind his statement are that (a) there is something wrong with the ms. tradition upon which non-KJV Bible's are based and (b) there is something right about the ms. tradition upon which KJV is based.

- ➔ Causes doubt in the translators themselves and translation method they employed when translating your non-KJV Bible:
 - Most modern English translations are based on critically examining all available texts (“eclectic”) and, at any given variant, determining by probability which variant is closer to what was originally written if not actually what was originally written.
 - **“YOU ARE TRUSTING YOUR SOUL TO A PROBABILITY?????????”**

Four Potential **Catastrophic** Implications/Consequences

I. **Causes doubt in your Bible:**

➔ Causes doubt in your non-KJV English Bible.

- Modern versions based on the non-Byzantine text-types have between “5,000 and 36,000 changes,” depending on which you are looking at. (Burton.13)
- Modern versions based on the non-Byzantine text-types are in fact denying the verbal inspiration of scripture by omitting parts of God’s word. (Carson.41)
 - Eg.Ac. 8:37
 - Not a sword but a “**Butter knife**”! (Burton.11)
 - “Some books called ‘Bibles’ are **not really Bibles at all.**” (Burton.12)
 - “What should I do with my modern versions of the Bible?”
Ans.: “Throw them away!” (Burton.86)

Four Potential **Catastrophic** Implications/Consequences

1. **Causes doubt in your Bible**

2. **Causes doubt in your position before God**

- ▶ Have I misunderstood God's plan of salvation???
- ▶ People who use non-KJV English Bibles are caught in **“satan's 'Religious Trap'”** (Burton.82) and are **“Brainwashed”**!

3. **Causes division among people and churches**

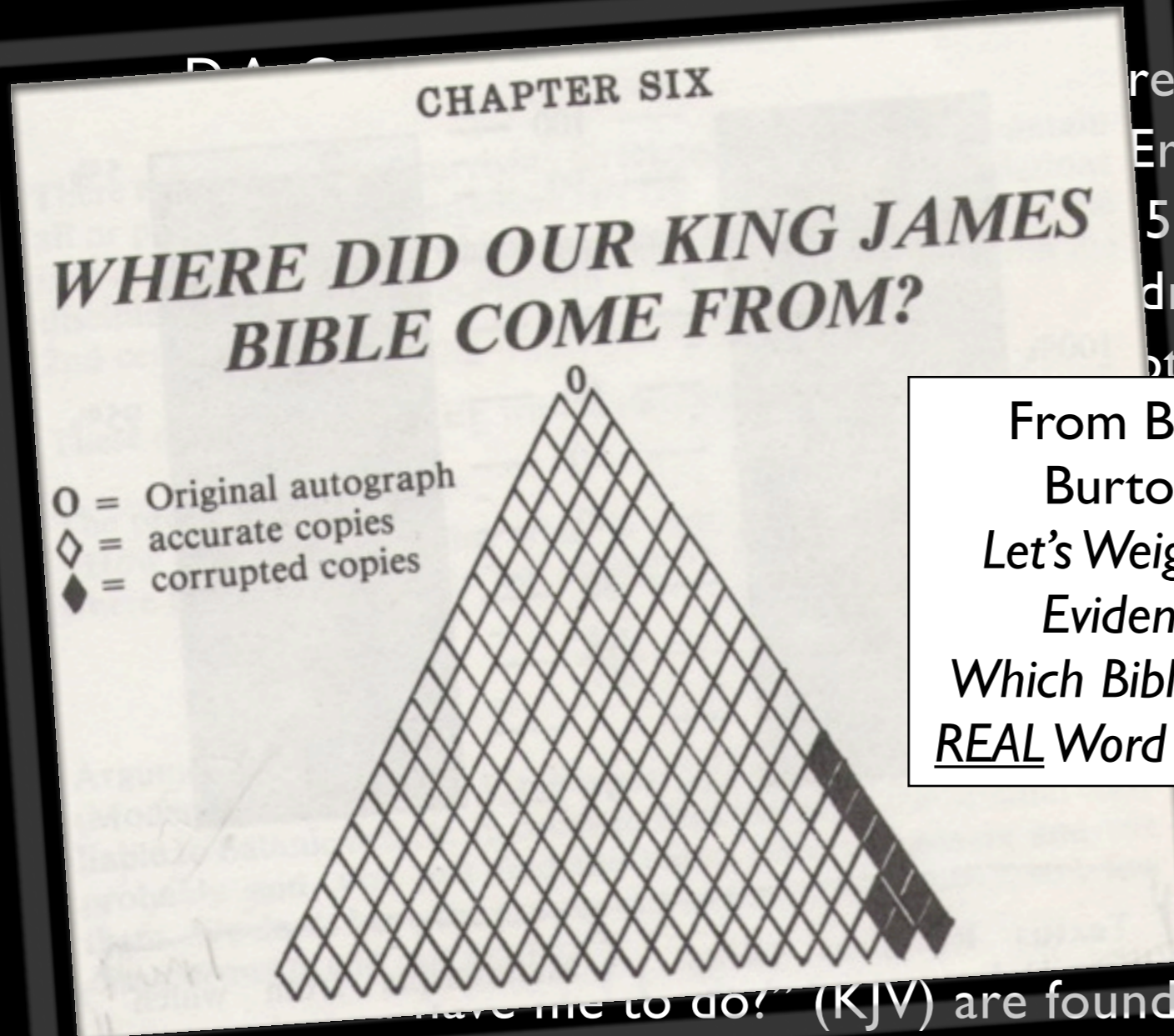
4. **Causes distracton:** You try to talk about the plan of salvation but are **redirected**

A Little About Manuscript Tradition

- **About that “right” Received Text (Textus Receptus):**
 - D.A. Carson: “The first edition of the Greek New Testament to be published...was edited by the Dutch scholar Desiderius Erasmus (1469-1536) of Rotterdam, Holland. The work, published in March 1516, was done somewhat precipitately, with the result that there were countless hundreds printing errors. To prepare his text, Erasmus utilized several Greek manuscripts, not one of which contained the entire New Testament. None of his manuscripts was earlier than the twelfth century. For the book of Revelation he had but one manuscript, and it was lacking the final leaf, which contained the last six verses of the book. Therefore, Erasmus translated the Latin Vulgate back into Greek and published that. Hence in the last six verses of Revelation in Erasmus’ Greek New Testament, several words and phrases may be found that are attested in no Greek manuscript whatsoever. Even in a few other places in the New Testament, Erasmus introduced material from the Vulgate. For example, in Acts 9:6 the words, “And he trembling and astonished said, Lord, what wilt thou have me to do?” (KJV) are found in no Greek manuscript at all.” (33-34)
 - D.A. Carson: “In about a dozen places its reading is attested by no known Greek manuscript witness.” (36)

A Little About Manuscript Tradition

- About that “right” Received Text (Textus Receptus):



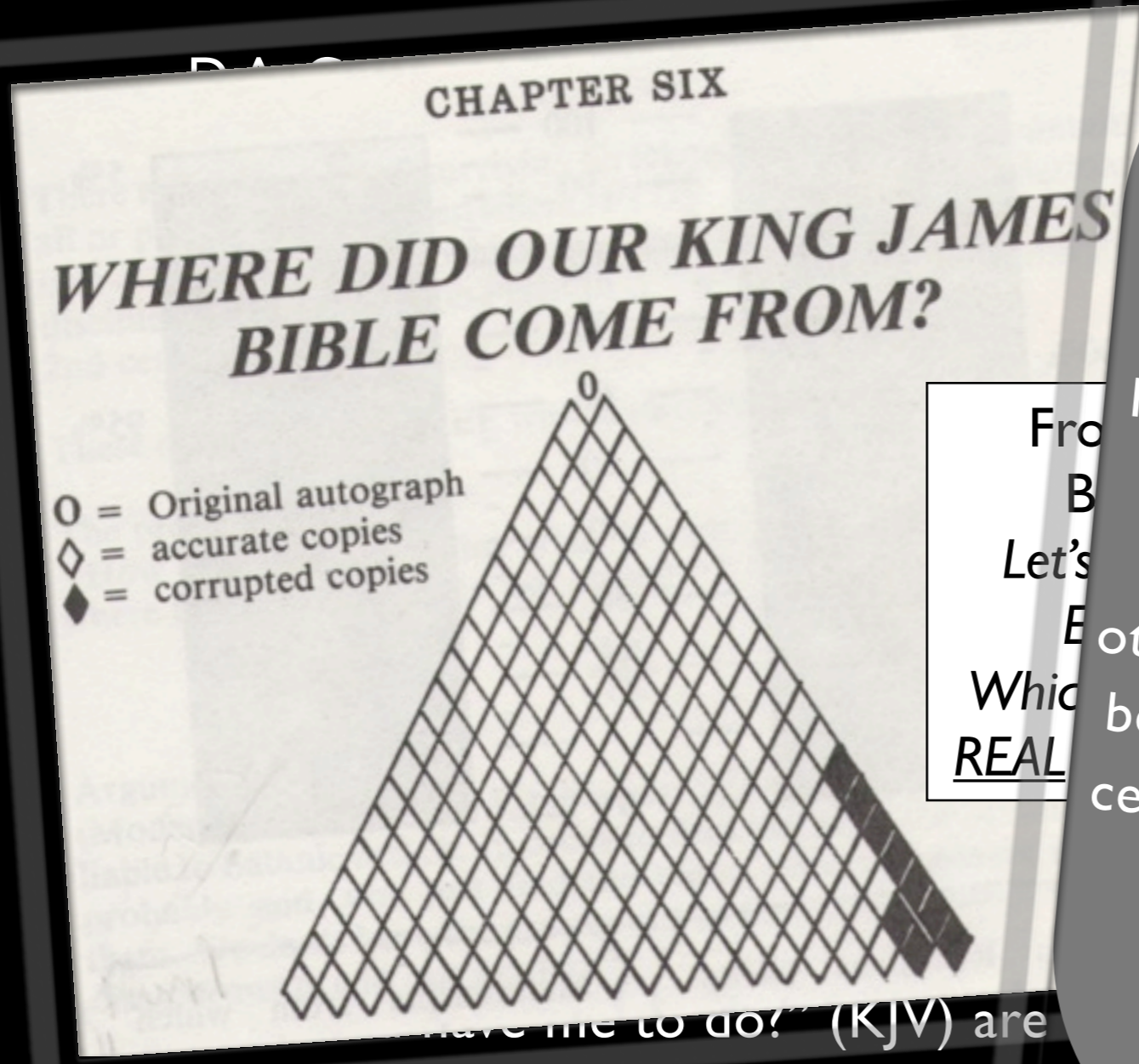
From Barry
Burton's
*Let's Weigh the
Evidence:
Which Bible is the
REAL Word of God?*

...first Greek New Testament to be published...was Erasmus (1469-1536) of Rotterdam, 1516, was done somewhat precipitately, with hundreds printing errors. To prepare his text, he consulted many manuscripts, not one of which contained the entire text earlier than the twelfth century. For example, the text of the Vulgate, and it was lacking the final leaf, therefore, Erasmus translated the text from the Vulgate. Hence in the last six verses of the Gospel of John, several words and phrases may be found in the Received Text which do not appear in any manuscript whatsoever. Even in a few other places, the Received Text produced material from the Vulgate. For example, the text of the Received Text assembling and astonished said, Lord, what have we done to thee? (KJV) are found in no Greek manuscript at all." (33-34)

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A Little About Manuscript Tradition

- About that “right” Received Text (Textus Receptus):



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Barry Burton:
“These manuscripts represent the
manuscripts from which the “Textus
Receptus” or Received Text was taken.
They are the majority of the Greek
manuscripts which agree with each
other and have been accepted by Bible-
believing Christians down through the
centuries. It is from these manuscripts
that the King James Bible was
translated in 1611.”
P. 57

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A Little About Manuscript Tradition

- **About that “right” Received Text (Textus Receptus):**

- D.A. Carson: “The first edition of the Greek New Testament to be published...was edited by the Dutch scholar Desiderius Erasmus of Rotterdam in Leiden, Holland. The work, published in March 1516, was the result of his work with the result that there were countless hundreds of copies. Erasmus utilized several Greek manuscripts of the New Testament. None of his manuscripts of the book of Revelation he had but one manuscript which contained the last six verses of the book. He translated the Latin Vulgate back into Greek and published the book of Revelation in Erasmus’ Greek New Testament. There are several places found that are attested in no Greek manuscript. In several places in the New Testament, Erasmus introduced changes. For example, in Acts 9:6 the words, “And he said, ‘Wilt thou have me to do?’” (KJV) are found in the Latin Vulgate but not in any Greek manuscript.”

Barry Burton:

“In 1516 Erasmus compiled, edited, and printed the Greek ‘Textus Receptus’ (received text). This is the text that the Protestants of the reformation **knew** to be the Word of God (inerrant and infallible).”

Pp. 59-50

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A Little About Manuscript Tradition

- **About that “right” Received Text (Textus Receptus):**

- D.A. Carson: “The first edition of the Greek New Testament to be published...was edited by the Dutch scholar Desiderius Erasmus in 1516.”

If the 1st ed. (1516), what about 1 Jn. 5:7-8?

“Comma Johanneum” was not included in the TR until the 3rd ed., 1522!!!!

**If not the 1st ed.,
which one of the 10 editions????**

...that are attested in no Greek manuscripts in any of the places in the New Testament, Erasmus included. For example, in Acts 9:6 the words, “And he said, ‘Wilt thou have me to do?’” (KJV) are found in

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Pp. 59-50

A Little About Manuscript Tradition

- **About the “wrong” Eclectic approach:**
 - We have over 5,140 mss. —including parts and whole NT.
 - Which approach is more reasonable, translating from 1 ms. or from 5000+ mss.?
 - (Dt. 17:6)
 - About the TR:
 - It is based on mss. removed by **1000 years** from the autograph... while some of eclectic date to within **100 years**.
 - “The Byzantine text-type is found in several thousand witnesses, while **the TR did not refer to one hundredth of that evidence.**” (Carson.37)

A Little About Manuscript Tradition

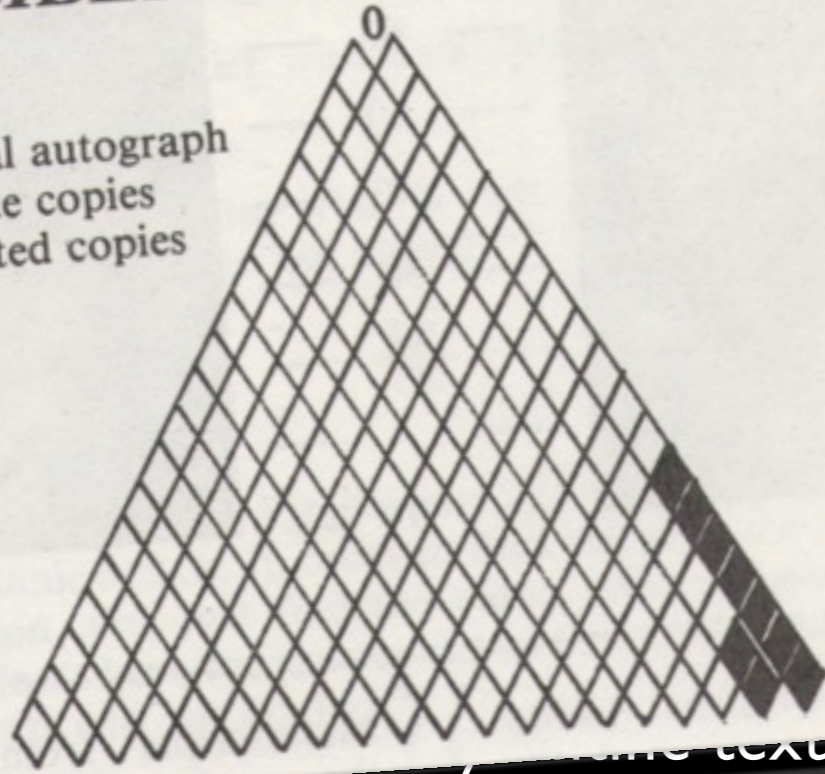
- About the “wrong” Eclectic approach

ts and whole NT.

slating from 1 ms. or from 5000+ mss.?

CHAPTER SIX WHERE DID OUR KING JAMES BIBLE COME FROM?

- = Original autograph
- ◇ = accurate copies
- ◆ = corrupted copies



by **1000 years** from the autograph...
within **100 years**.

the text-type is found in several thousand witnesses, while
**the TR did not refer to one hundredth of that
evidence.**” (Carson.37)

- Lk. 1:1-4

A Little About The Translation Method

- Eph. 1:4-5
 - **Using probability in translating does not necessarily destroy quality of a translation, otherwise throw out the KJV also!**
 - Erasmus himself —thus the TR unless the Vulgate was inspired— employed probability (cf. Rv. 22:16-21). **Throw out the KJV?**
 - When translating, for almost any given word in an original language, the target language does not have a word that corresponds 100% (all subtle nuances), so some “This English word will probably convey the meaning better than that English word” is employed in every word: **the 1611 version itself had marginal notes of alternate translations.**

A Little About The Translation Method

- Eph. 1:4-5

1611 KJV Introduction

“Some peradventure would have no varietie of sences to be set in the margine, lest the authoritie of the Scriptures for deciding of controversies by that shew of uncertaintie, should somewhat be shaken. ... There be many words in the Scriptures, which be never found there but once, (having neither brother nor neighbour, as the Hebrewes speake) so that we cannot be holpen by conference of places. ... Now in such a case, doth not a margine do well to admonish the Reader to seeke further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulitie, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no lesse then presumption. Therefore as S. Augustine saith, that varietie of Translations is profitable for the finding out of the sense of the Scriptures: so diversitie of signification and sense in the margine, where the text is not so cleare, must needes doe good, yea is necessary, as we are perswaded. ... They that are wise, had rather have their judgements at libertie in differences of readings, then to be captivated to one, when it may be the other.”

A Little About The Translation Method

- **About claims that the English itself of the KJV translation is inspired.**
 - Cf. 1611 Introduction!
 - **Note well general propensity to inability to reason:**
 - Turning to Ac. 2 (and Rm. 6) to prove saved at the point of faith?!
 - 2 Tm. 3:16-17 (Ps. 12:6-7, etc.) to prove KJV English is inspired?!
 - LMT: “You believe that refers to KJV English?”
 - “BP”: “It’s written in English.”
 - LMT: “It is written in English in my NASB also. So by your own reasoning my NAS is *also* inspired.”
 - Re. The King James Version of the New Testament was based upon a Greek text that was marred by mistakes: Burton, “I’m sorry, there are no Bible verses to support this view.” (76)

A Little About The Translation Method

- About claims that the English itself of the KJV translation is inspired.

CHAP. XIII.

1 All giftes, 2. 3 how excellent soeuer, are nothing worth without charitie. 4 The praises therof, and 13 prelation before hope & faith.

1 Though I speake with the tongues of men & of Angels, and haue not charity, I am become as sounding brasse or a tinkling cymbal.

2 And though I haue the gift of prophesie and vnderstand all mysteries and all knowledge: and though I haue all faith that I could remooue mountaines, and haue no charitie, I am nothing.

3 And though I bestowe all my goods to feede the poore, and though I giue my body to be burned, and haue not charitie, it profiteth me nothing.

4 Charitie suffereth long, and is kinde.

The screenshot shows a software interface for Bible translation. At the top, there are tabs for different versions: NASB95, ESV, NKJV, and KJV1900. Below the tabs, the text '1 Corinthians 13' is displayed. The main content area shows the text of 1 Corinthians 13, starting with '13 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brasse, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity h'.

A Little About The Translation Method

- **About claims that the English itself of the KJV translation is inspired.**
 - Revisions.
 - Ruth 3:15: “He” or “She”
 - Seven editions in all from 1611-1873.
 - Apocrypha.
 - The 1769 ed. differed from the 1611 ed. in around 24,000 places. (wiki)

We've Seen A Lot Of Differences

Either the Byz. text. trad. is right or the TR is right or the KJV is right!

- If the Byz. is right, then the TR is not and the KJV is not.
- If the TR is right, then the Byz. is not and the KJV is not (cf. “God Forbid”).
 - And which Received Text edition is the right one anyway?
- If the KJV is right, then the TR is not and neither is the Byz. trad.
 - And which KJV edition is the right one anyway?

Conclusion

- About the name “Received Text” (1633): It originally meant that which was generally accepted among the people, not that it was delivered by God Himself and against all other mss.
- About the name “Authorized Version”: It originally meant that which was authorized by the churches to be read in the churches, not that it —specifically it— was authorized directly by God Himself and against all other mss.
- In all the “probabilities” etc., no doctrine is changed. Eg.:
 - Rv. 1:5: whether “Released” or “washed,” doctrinally nothing changes (both are taught elsewhere).
 - Col. 1:7: whether “Our behalf” or “Your behalf,” doctrinally nothing changes (both are true of Epaphras no matter what the pronoun is).
- This is not to say that all translations are created equal but that the KJV is not above all others.

About that word "Grace" in 1 Pe. 2:18-20

18 ^aServants, be submissive to your masters with all respect, not only to those who are good and ^bgentle, but also to those who are ¹unreasonable.

Οἱ οἰκέται₂ → ὑποτασσόμενοι₃ → → τοῖς₇ δεσπόταις₈ ἐν₄ παντί₅ φόβῳ₆ οὐ₉ μόνον₁₀ → τοῖς₁₁ ← • ἀγαθοῖς₁₂ καὶ₁₃ ἐπιεικέσιν₁₄ ἀλλὰ₁₅ καὶ₁₆ → τοῖς₁₇
Hoi oiketai hypotassomenoi tois despotais en panti phobō ou monon tois agathois kai epieikesin alla kai tois
3588 3610 5293 3588 1203 1722 3956 5401 3756 3440 3588 18 2532 1933 235 2532 3588

← • σκολιοῖς₁₈
skoliois

19 For this finds ¹favor, if for the sake of ^aconscience toward God a person bears up under sorrows when suffering unjustly.

γὰρ₂ τοῦτο₁ • χάρις₃ εἰ₄ διὰ₅ ← ← ← συνείδησιν₆ → θεοῦ₇ τις₉ ← ὑποφέρει₈ ← ← λύπας₁₀ → πάσχων₁₁ ἀδίκως₁₂
gar touto charis ei dia syneidesin theou tis hypopherei lypas paschon adikōs
1063 5124 5485 1487 1223 4893 2316 5100 5297 3077 3958 95

20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if ^awhen you

γὰρ₂ ποῖον₁ κλέος₃ • • εἰ₄ → → ἀμαρτάνοντες₅ καὶ₆ → κολαφιζόμενοι₇ ← → ὑπομενεῖτε₈ • ◀₈ ← ἀλλ'₉ εἰ₁₀ → →
gar poion kleos ei hamartanontes kai kolaphizomenoi hypomeneite all' ei
1063 4169 2811 1487 264 2532 2852 5278 235 1487

do what is right and suffer for it you patiently endure it, this finds ¹favor with God.

ἀγαθοποιούντες₁₁ ← ← ← καὶ₁₂ πάσχοντες₁₃ • • → ὑπομενεῖτε₁₄ ← • τοῦτο₁₅ • χάρις₁₆ παρὰ₁₇ θεῷ₁₈
agathopoiountes kai paschontes hypomeneite touto charis para theō
15 2532 3958 5278 5124 5485 3844 2316

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Hoi oiketai hypotassomenoi tois despotaish en panti phobō ou monon tois agathois kai epieikesin alla kai tois
3588 3610 5293 3588 1203 1722 3956 5401 3756 3440 3588 18 2532 1933 235 2532 3588

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gar touto charis ei dia syneidesin theou tis hypopherei lypas paschon adikōs
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gar poion kleos ei hamartanontes kai kolaphizomenoi hypomeneite all' ei
1063 4169 2811 1487 264 2532 2852 5278 235 1487

King James Version

King James Version

1 Peter 2:18-19

I. Peter Chapter 2

Article

^o Fear God . ^{op}Honour the king . ¹⁸ ^qServants, ^rbe subject to your masters with all fear; not only to the good and ^sgentle, but also to the ^tfroward. ¹⁹ For this is ^{||}thankworthy, ^u if a man ^vfor conscience toward God endure grief, suffering

φοβεῖσθε₈ τὸν₆ Θεόν₇ τιμᾶτε₁₁ τὸν₉ βασιλέα₁₀ Οἱ οἰκέται₂ • ὑποτασσόμενοι₃ ▶7 • τοῖς₇ δεσπότηαις₈ ἐν₄ παντί₅ φόβῳ₆ οὐ₉ μόνον₁₀ ▶12 τοῖς₁₁ ἀγαθοῖς₁₂ καὶ₁₃
phobeisthe ton Theon timate ton basilea Hoi oiketai hypotassomenoi tois despotaish en panti phobō ou monon tois agathois kai
5399 3588 2316 5091 3588 935 3588 3610 5293 3588 1203 1722 3956 5401 3756 3440 3588 18 2532

wrongfully. ²⁰ For ^wwhat glory is it, if, when ye be ^xbuffeted for your faults, ye shall take it patiently? but if, ^wwhen ye do well, and suffer for it, ye take it patiently, this is ^{||}acceptable with God. ²¹ For even ^yhereunto ^zwere ye called:

ἀδίκως₁₂ γὰρ₂ ποῖον₁ κλέος₃ • • εἰ₄ καὶ₆ → → κολαφιζόμενοι₇ → → ἀμαρτάνοντες₅ → → ὑπομενεῖτε₈ ← ← ἀλλ'₉ εἰ₁₀ → →
adikōs gar poion kleos ei kai kolaphizomenoi hamartanontes hypomeneite all' ei
95 1063 4169 2811 1487 2532 2852 264 5278 235 1487

ἀγαθοποιούντες₁₁ ← καὶ₁₂ πάσχοντες₁₃ • • → ὑπομενεῖτε₁₄ ← ← τοῦτο₁₅ • χάρις₁₆ παρὰ₁₇ Θεῷ₁₈ γὰρ₃ • εἰς₁ τοῦτο₂ → → ἐκλήθητε₄
agathopoiountes kai paschontes hypomeneite touto charis para Theō gar eis touto eklethēte
15 2532 3958 5278 5124 5485 3844 2316 1063 1519 5124 2564