

King James Textus Receptus Greek New Testament

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Introduction

There are several different groups who claim that only one particular version of the King James Bible or the underlying Textus Receptus Greek text represents the true preserved inspired word of God. The Center for New Testament Restoration (CNTR) would like to accommodate these groups by including an appropriate Greek Textus Receptus text for comparison in its collation of early New Testament manuscripts.¹ The New Testament was originally written in Greek, so if the word of God was ever truly preserved in a letter-perfect form, then the lineage of this preserved Greek text should be readily easy to obtain. But as discussed below, this has proven to be a rather difficult task as there are several competing claims as to which text represents the only true preserved inspired word of God. There has been a lot of misinformation surrounding this topic and thus a factual approach has been undertaken to examine the details of this controversy.

The Doctrine of Preservation

Those who believe that there is only one particular text that preserves the true inspired word of God will be referred to here as “Onlyists”. The foundation of the Onlyists’ claims is based on their particular “Doctrine of Preservation”. Scripture clearly teaches the preservation of God’s word in several verses such as:

- “The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. You will keep them, oh Lord, you will preserve them from this generation forever.” (Psa. 12:6-7)
- “The grass withers and the flowers fall, but the word of our God stands forever.” (Isa. 40:8)
- “For truly I say to you, until heaven and earth pass away, not one letter or stroke will pass away from the law until everything is accomplished.” (Matt. 5:18)
- “Heaven and earth will pass away, but my words will never pass away.” (Matt. 24:35)

Most evangelicals interpret these verses to mean that God’s word is firmly established in *Heaven* (Psa. 119:89) and will not return void (Isa. 55:11) regardless of what men do with it. These verses do not guarantee that all people from every generation will possess the letter-perfect word of God, or if they do possess it, that they will know what it is. For example, the Bible itself records that the Book of the Law had been lost for several years before the reign of Josiah (2Kings 22:8-13, 23:1-3). Most Onlyists, however, interpret these verses to mean that the true word of God will always be preserved by *men on earth* in a *letter-perfect*

written form, presumably being passed down from generation to generation. Accordingly, they demand an answer to the question, “Which version of the Bible is the pure word of God?” since obviously it must therefore still be preserved for them in letter-perfect form today (with the expected answer, of course, being whatever version of the Bible they have chosen).

Unfortunately, there are several problems with this interpretation – the first being the assumption that there is a valid answer to that question! Even if you were to accept their premises, it could be that the pure word of God is preserved somewhere on earth, but as in Josiah’s case, men currently do not know what it is. Or that those who think they know what it is are wrong, as evidenced by the many sects of Onlyists who cannot agree on what it is! A similar misapplication of Scripture would be to note that God commands us to “Praise him with the sound of the trumpet” (Psalm 150:3), so consequently you must answer, “What is *the* true Trumpet of God?” and if you are not playing that specific trumpet you are disobeying God. (And what if you don’t even know how to play the trumpet? ☺)

The bigger problem, however, is that the New Testament was written in Greek and there is no letter-perfect Greek manuscript that has been passed down from generation to generation. None of the Onlyists can identify a letter-perfect lineage of textual transmission for their definitive text. Indeed, what the Onlyists have later declared to be the true letter-perfect word of God was not *rediscovered* intact as in Josiah’s case, but was *reconstructed* from derivative works that were not letter-perfect copies of any previous work! This means that *everyone* for centuries had been without the true preserved inspired word of God – they just did not know it at the time. In order to get around this glaring problem, some Onlyists claim that the process of reconstructing their text was itself divinely inspired. Regardless of whatever had been lost or misconstrued, they claim that God supernaturally guided the modern editors to divinely reconstruct each reading to match the original text written by the apostles. This, of course, would have been a surprise to the modern editors themselves, for none of them ever claimed that their texts were without error or divinely inspired by God! And by this reasoning, anyone could claim the same thing for any version of the Bible that they want.

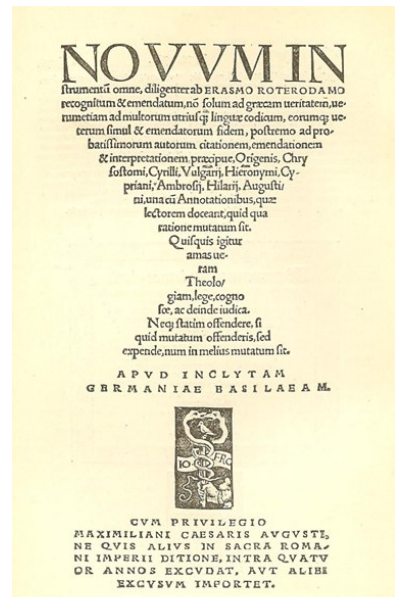
Perhaps the reason for the rise of the Onlyist movements comes from their justifiable reaction to several modern translations which promote liberal theologies and undercut the notion that the word of God is a definitive source of authority which must be obeyed. While many of the Onlyist’s claims may be overreaching, most evangelical Christians defend the Scripture with a statement of faith similar to this: “The Bible in its original autographs is divinely inspired, infallible, inerrant and authoritative in all matters of faith and conduct.” Although the original autographs have long been lost, the New Testament has still been thoroughly preserved through the thousands of copies of Greek manuscripts still in existence. These manuscripts agree with each other in the vast majority of cases and where there are variant readings, the text can be established by examining the preponderance of manuscript evidence. But this

form of preservation is not good enough for the Onlyists who demand that only one particular *version* of the Bible be declared definitive or all is lost. The question then is how can you know *for sure* which one it is, since the various groups of Onlyists cannot even agree on which one it is? If someone became a Christian apart from the dictates of one of these groups, how could they independently determine which Bible is the true word of God? What *Biblical criteria* could another Christian use to know which version is correct? Is there any evidence beyond the group's insistence, "Believe that our version of the Bible is the true preserved inspired word of God because we said so." Let us examine the leading texts espoused by the different groups of Onlyists in pursuit of obtaining the original Greek text of the true preserved inspired word of God.

Textus Receptus

Some Onlyists teach that the "Textus Receptus" or the "Received Text" represents the true preserved inspired Greek text received directly from God. If their particular Doctrine of Preservation were correct, then the letter-perfect Greek New Testament must have been preserved, for that is the language the New Testament was written in. After all, Jesus said, "I am the Alpha and Omega" (Rev. 1:8), not "I am the A and Z". The Textus Receptus, however, does not represent a single Greek text as some have taught, but is actually a textual tradition. There are over 30 different Textus Receptus editions which follow a similar textual lineage, none of which have letter-perfect agreement, and any of them "may be referred to as the Textus Receptus".² These texts and their derivatives include:

- Desiderius Erasmus – 1516, 1519, 1522, 1527, 1535
- Complutensian Polyglot – 1522, 1564, 1573, 1574, 1584, 1590, 1609, 1619, 1620, 1628, 1632
- Simon Colinaeus – 1534
- Robert Stephanus – 1546, 1549, 1550, 1551
- Theodore Beza – 1565, 1567, 1580, 1582, 1589, 1590, 1598, 1604, 1611
- Bonaventure and Abraham Elzevir – 1624, 1633, 1641



1516 Erasmus Textus Receptus

The question then is, *which* of these Textus Receptus texts is the true preserved inspired word of God? They cannot all be correct since they differ from each other in hundreds of places! None of these Textus Receptus texts were passed down intact from generation to generation as some have imagined, but all of them were *eclectic texts* where bits and pieces were chosen from a subset of available Greek manuscripts. Thus, if any one of these Textus Receptus texts were truly the divinely inspired Greek text, then everyone who chose the wrong one was without the true preserved inspired word of God! The Textus Receptus is not even the “majority” text as there are over 1000 readings where it deviates from the majority of Greek texts simply by considering a nose count approach.

The Onlyists usually criticize modern Bible translations that take into account Alexandrian texts such as Sinaiticus and Vaticanus which are often referred to as the “earliest and most reliable Greek manuscripts”. But what they fail to realize is that the Textus Receptus disagrees with the *all* the earliest extant Greek manuscripts before 400 AD (not just Sinaiticus and Vaticanus) in hundreds of places such as:

- Matt. 5:27 inserted “ΤΟΙΣ ΑΡΧΑΙΟΙΣ” (“by them of old time”)
- Acts 4:25 omitted “ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ” (“the Holy Spirit”)
- Acts 9:5 inserted “ΣΚΛΗΡΟΝ ΟΙΣ ΠΡΟΣ ΚΕΝΤΡΑ ΛΑΚΤΙΖΕΙΝ” (“it is hard for thee to kick against the pricks”)
- 1 John 5:7-8 inserted “ΕΝ ΤΩ ΟΥΡΑΝΩ Ο ΠΑΤΗΡ Ο ΛΟΓΟΣ ΚΑΙ ΤΟ ΑΓΙΟΝ ΠΝΕΥΜΑ ΚΑΙ ΟΥΤΟΙ ΟΙ ΤΡΕΙΣ ΕΝ ΕΙCΙΝ ΚΑΙ ΤΡΕΙC ΕΙCΙΝ ΟΙ ΜΑΡΤΥΡΟΥΝΤΕC ΕΝ ΤΗ ΓΗ” (“in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth”)
- Jude 1:25 omitted “ΔΙΑ ΙΗΣΟΥ ΧΡΙCΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ” (“through Jesus Christ our Lord”)
- Rev. 22:19 replaced “ΞΥΛΟΥ ΤΗΣ ΖΩΗΣ” (“tree of life”) with “ΒΙΒΛΟΥ ΤΗΣ ΖΩΗΣ” (“book of life”)

Although some Onlyists are willing to settle for any English translation based on any of these Textus Receptus texts, this is not sufficient for most Onlyists who require a 100% letter-perfect word of God. So by what criteria could a Christian know which of these Textus Receptus texts to choose from?

- ♦ One obvious candidate would be the first of these texts produced by Desiderius Erasmus in 1516. Erasmus was a Roman Catholic priest who hurriedly rushed to publish his text ahead of the more scholarly Complutensian Polyglot, thereby becoming the first Greek manuscript to be mass produced by the printing press. Unfortunately, his eclectic text was created from only seven late incomplete Greek manuscripts, all dated no earlier than 11th century, and none of which contained the entire New Testament.³

Manuscript	Date	Contents
Codex 1 ^{ea} p	12th century	Gospels, Acts, and Epistles
Codex 1 ^r	12th century	Revelation
Codex 2 ^e	12th century	Gospels
Codex 2 ^{ap}	12th century	Acts and Epistles
Codex 4 ^{ap}	15th century	Acts and Epistles
Codex 7 ^p	11th century	Epistles
Codex 817	15th century	Gospels

In fact, he had to translate the part of Revelation from the Latin Vulgate because he didn't have *any* corresponding Greek manuscript!⁴ Surprisingly, none of the Onlyists accept his version of the Textus Receptus as the true preserved inspired word of God, even though it was the first one.

- ◆ Another candidate might be the 1633 Elzevir text which is where the term “Textus Receptus” originally came from. The term “Textus Receptus” was derived from Elzevir's Latin preface which stated, “Textum ergo habes nunc ab omnibus receptum, in quo nihil immutatum aut corruptum damus”⁵ which means, “Consequently you now have the text received by everyone, in which we present nothing that has been changed or that is corrupted.” Notice, however, that the authors never claimed that this text was divinely received *from God*, but only meant that it contained no changes from their popularly accepted 1624 edition. (By this standard, the Nestle-Aland/United Bible Society text might be considered the “Received Text” of today, since it is currently the most popularly accepted Greek text.) Ironically, the 1633 Elzevir text is *not* the Onlyists’ choice either. The text from which they coined the name the “Received Text” is not their Received Text! One obvious reason for its rejection is that it was not published until 22 years *after* the 1611 King James Bible was written. And if it was not the text used to translate the King James Bible, which many Onlyists believe is the true preserved inspired word of God in English, then it could not be the correct underlying Greek text.

- ◆ One candidate that is sometimes referenced as the pure Textus Receptus today is the 1550 Stephanus text,⁶ perhaps because some *falsely* thought it was the Greek text used to translate the King James Bible. These Onlyists are very specific to designate the 1550 edition, not Stephanus' earlier 1546 or 1549 editions, or his later 1551 edition (which was the first Bible to include the verse numbers we use today). Remember, if this was truly the “Received Text” from God, then all the other Textus Receptus produced by Stephanus texts were also corrupt. As it turns out, however, the 1550 Stephanus edition was *not* the primary text used to translate the King James Bible and thus it does not line up with it in several places such as:

Verse	1611 King James Bible	1550 Stephanus
Mark 8:14	“Now the disciples had”	“ they ”
Luke 2:22	“dayes of her purification”	“ their ” (ΑΥΤΩΝ)

Luke 17:36	"two men shall be in the field; the one shall be taken, and the other left"	(omitted)
John 8:21	"shall die your sins "	"sin" (ΑΜΑΡΤΙΑ)
John 10:16	"there shall be one fold "	"flock" (ΠΟΙΜΗΝ)
John 16:33	"ye shall haue tribulation"	"have" (ΕΧΕΤΕ)
Acts 19:20	"the word of God "	"the Lord" (ΚΥΡΙΟΥ)
Rom. 12:11	"seruing the Lord "	"in season" (ΤΩ ΚΑΙΡΩ)
1Cor. 14:10	"none of them are without"	"of them" (ΑΥΤΩΝ)
1Tim. 1:4	"then edifying "	"administration of God" (ΟΙΚΟΝΟΜΙΑΝ ΘΕΟΥ)
2Tim. 1:18	"hee ministred vnto mee "	(omitted)
Heb. 9:1	"the first Covenant "	"tabernacle" (ΣΚΗΝΗ)
Heb. 10:23	"profession of our faith "	"hope" (ΕΛΠΙΔΟΣ)
Jas. 2:18	"faith without thy workes"	"by" (ΕΚ)
1John 3:16	"perceiue wee the loue of God "	(omitted)

When this is pointed out to them, many Onlyists will abandon this position very quickly, for if the Greek does not match the King James Bible, which they believe to be the true preserved inspired word of God, then it could not be the correct underlying Greek text.

The fact of the matter is that none of the Textus Receptus texts match the text of the King James Bible! The King James chose various bits and pieces from several Textus Receptus texts available to them in an *eclectic* manner:

"The translators that produced the King James Version relied mainly, it seems, on the later editions of Beza's Greek New Testament, especially his 4th edition (1588-9). But also they frequently consulted the editions of Erasmus and Stephanus and the Complutensian Polyglot."⁷

Thus, many Onlyists no longer defend any of these Textus Receptus texts as being the true preserved inspired word of God. It turns out that the real reason that some Onlyists touted the Textus Receptus in the first place was because it was thought to match the King James Bible, but as soon as they realize that it doesn't, many quickly abandon that position and retreat to the King James Bible alone. Since they already believe the King James Bible has been divinely preserved by God in *English*, then the original Textus Receptus text would have to be whatever Greek text lines up directly with the English of the King James Bible. Thus, it does no good to argue about the actual Greek words (the language the New Testament was actually written in), for they have decided that the *English* must be correct, regardless of what the underlying Greek might be. "The A.V. 1611 reading, here, is superior to any Greek text."⁸ In other words, if there is a discrepancy between the King James' English and the Greek

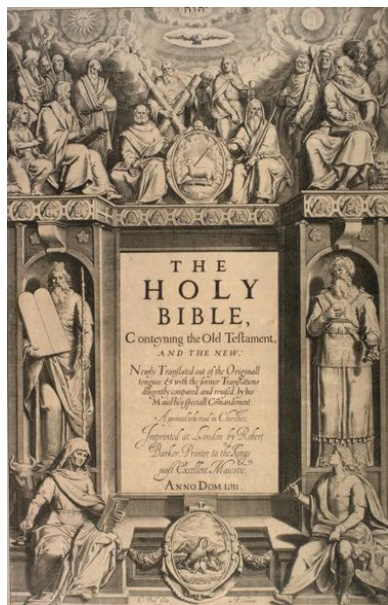
manuscripts, these Onlyists conclude that Greek manuscripts must be wrong! Well then, to obtain the true Greek text that represents the preserved inspired word of God then, it should simply be a matter of obtaining the Textus Receptus text used by the King James translators.

Unfortunately, the King James translators never published an underlying Greek text that they were working from. This means the true Greek text was never preserved by anyone before the King James translators and has not been preserved by anyone since. Thus, everyone for the first 16 centuries was without the true original Greek written by the apostles, for it was only received for the very first time by the King James translators and then never published. But all is not lost. Since the King James Bible uses italics to show which words were supplied for clarity and which words were translated directly from the Greek, it should be possible to reconstruct the Greek of the Textus Receptus text that they were working from. Since there are usually only a few hundred differences between the different Textus Receptus texts, the Greek text can be reverse engineered by lining up the correct variant reading in the Textus Receptus texts to match the English of the King James Bible. Such an endeavor was first completed in 1881 by Frederick H. Scrivener⁹ (which was republished posthumously in 1894 and reprinted by the Trinitarian Bible Society). Unfortunately, Scrivener's text contained *hundreds* of errors where his Greek text did not match the English of the King James Bible, and thus the King James Textus Receptus (KJTR) text was created to correct these mistakes to match the text of the King James Bible more precisely. The only question now is *which* edition of the King James Bible should be followed as the definitive reference?

1611 King James Bible

Some Onlyists claim that the 1611 King James Bible is the only true preserved inspired word of God. ("If the King James Bible was good enough for the apostle Paul, then it is good enough for me." ☺) The King James Bible, however, did not *preserve* any text that was handed down to them, but was an *eclectic* text constructed by choosing bits and pieces from previous works. King James I of England instructed the translators to follow the Bishop's Bible "as little altered as the truth of the original will permit"¹⁰ and also to select passages from Tyndale's, Coverdale's, Matthew's, Whitchurch's, and the Geneva Bible, "where they agree better with the text than the Bishop's Bible".¹¹ The eclectic nature of the King James Bible is also evident in the fact that their English text does not line up with the Greek of any of the previously published Textus Receptus texts since the editors picked and chose variants from several of them. Thus, many Onlyists have finally given up on the divine preservation argument, and now claim that the King James translators themselves must have been divinely inspired in their translation, regardless of any previous Greek text or English translation. God supernaturally inspired them to choose which bits and pieces of Greek manuscripts and other English translations to include.

More specifically, these Onlyists claim that “The King James Bible is the only inspired Word of God for all English speaking people.” This means that every English translation before the King James Bible (i.e. Tyndale, Wycliffe, Geneva) and every translation after it (i.e. Darby, NKJV, NASB) is therefore corrupt, whether they were based on a Textus Receptus text or not. But this was certainly not the position of the King James translators who stated, “...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, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God.”¹² Indeed, the translators chose various readings from Tyndale, Coverdale, Matthew, Whitchurch, and the Geneva Bible according to the instructions given them by King James.¹³ Not only that, but it is ironic that “in the original preface to the KJV the Bible is quoted several times – and every time it is the Geneva version that is quoted, not the King James!”¹⁴



1611 King James Bible

The additional requirement that there only be one true preserved inspired word of God for each language doesn't work either. For example, by this reasoning the 1534 Luther Bible would then be considered the equivalent true preserved inspired word of God for the German speaking people. And yet Luther's Bible does not match the English in the King James Bible! For example, in Romans 3:28, Luther's Bible states that a man is justified by faith "alone" ("*allein*" in German) which is not in the King James Bible. Such discrepancies exist in many other languages as well. Accordingly, many Onlyists now insist that all translations to other languages should be made from the *English* of the King James Bible rather than the original languages. How far have they drifted from the position of the King James translators who stated, "Therefore the word of God being set forth in Greek...and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by."¹⁵ And whatever happened to the divine preservation of original Greek text which would be "the only inspired Word of God for all Greek speaking people"?

What objective criteria do the Onlyists give by which a Christian could identify the King James Bible as the only true preserved inspired word of God today? Let us examine some of their arguments:

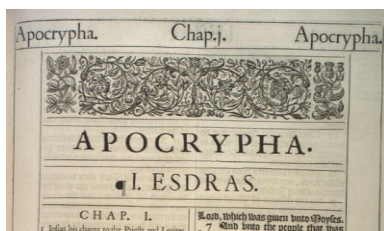
- ♦ “There is NO Copyright on a King James Bible”.¹⁶ This statement is simply false. Almost all King James Bibles bear a copyright notice by the publisher, but it is true that the text itself is not copyrighted in the United States. The King James Bible was placed under a *perpetual copyright* in the United



1611 King James Bible Copyright Notice

Kingdom beginning in 1611 bearing the phrase “Cum Privilegio” (Latin for “with privilege”) as a Letters Patent issued in the name Crown and later enforced by the UK Copyright Act 1775. “In the United Kingdom the Authorized King James Version (KJV) remains in Crown Copyright” and official written permission is *still required today* “to quote from the KJV for publication in the UK”.¹⁷ Even with recent legislation, this perpetual copyright won't expire until the beginning of 2039.¹⁸ Unlike the King James Bible, several other Bible versions are not encumbered by copyright restrictions, so should they also be considered as candidates for the true word of God? According to the Onlyists own criteria, the very fact that the King James Bible was and still is copyrighted automatically excludes it from being the true preserved inspired word of God (at least in the United Kingdom, that is ☺). “By taking out a copyright on a so-called ‘Bible’ ...the copyright owner admits that this is not ‘God's Word’ but ‘Their own words.’”¹⁹

- ♦ “The Apocrypha is not included in the King James Bible...”²⁰ Most Onlyists are certain that the Apocrypha is not part of the true preserved inspired word of God. Today, most modern King James Bibles no longer include the Apocrypha, and yet the 1611 King James Bible most certainly did. Oops!



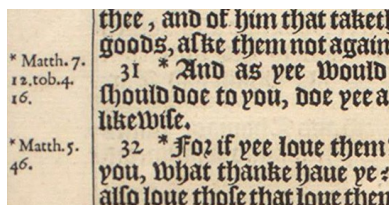
1611 King James Bible Apocrypha

In fact, “King James threatened anyone who dared to print the Bible without the Apocrypha with heavy fines and a year in jail.”²¹ Many Onlyists are unaware that the Apocrypha remained in King James Bibles for centuries and was not officially removed until 1885 by the Archbishop of Canterbury. Not only did the King James Bible include the Apocrypha, but it also included numerous references to it in the margins, *treating it the same as other Scripture*:

- Matt. 6:7 references Ecclesiasticus 7:14
- Matt. 23:37 references 2 Esdras 1:30
- Matt. 27:43 references Wisdom 2:15-16
- Luke 6:31 references Tobit 4:16
- Luke 14:13 references Tobit 4:7
- John 10:22 references 1 Maccabees 4:59

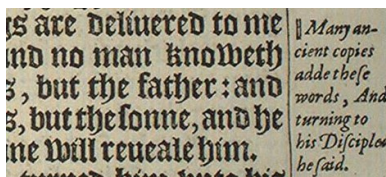
- Rom. 9:21 references Wisdom 15:7
- Rom. 11:34 references Wisdom 9:13
- 2Cor. 9:7 references Ecclesiasticus 35:9
- Heb. 1:3 references Wisdom 7:26
- Heb. 11:35 references 2 Maccabees 7:7

The Onlyists claim, “The King James translators knew the Apocrypha was not scripture, so they placed it BETWEEN the Old and New Testament...”²² But if they knew it was not Scripture, then why include it at all? And if there was nothing wrong with it, why take it out later? In contrast, most of the modern versions criticized by the Onlyists do not contain the Apocrypha at all and never did!



1611 King James Bible
Apocrypha Reference

- ♦ “...the marginal notes in the modern versions question entire verses and passages...”²³ If there is only one true preserved inspired word of God, how can there be any variant readings? “Can



1611 King James Bible Variants

you imagine the confusion being wrought among laypeople as they suddenly discover their new responsibilities to become textual critics?”²⁴ Yet, many Onlyists are unaware that the 1611 King James Bible included over 100 *alternative readings* in the margins of the New Testament alone, effectively ruining their desire for a single source of authority. Many of these alternative readings are based on Greek variants chosen on the basis of *textual criticism*, just like other modern versions. Here are some examples from the 1611 King James Bible:

- Matt. 1:11 – “Some read, Iosias begate Iakim, and Iakim begat Iechonias.”
- Luke 10:22 – “Many ancient copies adde these words, And turning to his Disciples, he said.”
- Luke 17:36 – “This 36 verse is wanting in most of the Greek copies.”
- Acts 25:6 – “Or, as some copies reade, no more then eight or ten dayes.”
- Eph. 6:9 – “Some read, both your, and their master.”
- Jas. 2:18 – “Some copies reade, by thy works.”
- 1Pet. 2:21 – “Some reade, for you.”
- 2Pet. 2:2 – “Or, lascivious wayes, as some copies reade.”
- 2Pet. 2:11 – “Some read against themselves.”
- 2Pet. 2:18 – “Or, for a little, or a while, as some read.”

- 2John 1:8 – “Or, gained. Some copies reade, which yee haue gained, but that ye receive, &c.”

These variant readings in the King James Bible look just like the footnotes in those “evil” modern versions! And yet the Onlyists reject the New King James Version (NKJV) for this very reason because it includes variant readings: “The presentation of these variant readings would make it appear that the Textus Receptus is not reliable...”²⁵ What hypocrisy! The “divinely inspired” King James translators themselves clearly rejected this Onlyist position: “Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily?...They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other.”²⁶

- ◆ “...the modern versions take away from the Deity of Christ as found in scripture.”²⁷ The Onlyists believe that all other English Bibles are corrupt and in particular they usually attack the New International Version (NIV) as being especially “evil”. However, they often distort the record by cherry picking a few passages where the King James Bible includes a reference to Christ’s deity that is absent from the modern translation. But the same sort of thing can be done to the King James Bible:

Verse	The King James Bible	The New International Version
Acts 4:25	“Who by the mouth of thy servant David hast said”	“You spoke by the Holy Spirit through the mouth of your servant, our father David”
Rom. 9:5	“Christ came, who is over all”	“of Christ, who is God over all”
Col. 2:9	“For in him dwelleth all the fulness of the Godhead bodily”	“For in Christ all the fullness of the Deity lives in bodily form”
Tit. 2:13	“great God and our Saviour Jesus Christ”	“great God and Savior, Jesus Christ” (equality)
2Pet. 1:1	“of God and our Saviour Jesus Christ”	“our God and Savior Jesus Christ” (equality)
Jude 1:25	“both now and ever”	“through Jesus Christ our Lord , before all ages”

Should the King James Bible translators likewise be accused of being “evil” for *intentionally* deleting these references to the deity of Christ? ☺ Contender Ministries claims that “the NIV and NASB actually provide a clearer picture of the deity of Jesus than the KJV”.²⁸ Most of what the Onlyists perceive as intentional editing to remove references to deity is merely due to the fact that the modern editors consulted many earlier Greek manuscripts that were not available to the King James translators at that time. The Onlyists falsely claim that, “Every translation since the KJV has followed the Greek text of Westcott and Hort”²⁹ But this is not true either, for none of the popular modern translations (NKJV, NASB, NIV, ESV,

etc.) were translated from Westcott and Hort. Instead, most modern translations were based on editions of the Nestle-Aland/United Bible Societies text which attempted to take all Greek manuscripts into account, *including the Textus Receptus texts*. If a word or phrase is not in the Greek text, should the translators add non-existing words to make it sound more “spiritual”? In ignorance, some Onlyists act as if a Bible translation should be done according to the way that they want the text to read, rather than what the Greek text actually says. (This is not to defend any particular modern translation, for some of them are biased and inaccurate translations that are far worse than the KJV.)

- ◆ “*Unlike the modern versions, the KJV was translated under a king.*”³⁰ Although the Bible was initiated by King James and even dedicated to him, “...there is no available proof that it ever was authorized by either King James or Parliament”.³¹ In any case, this arbitrary unbiblical argument has no bearing to most denominations (including most Onlyists) who do not submit to the King of England’s authority as head of the Anglican church. Notice that the Puritans and Pilgrims did not acknowledge this so-called divine right of a king and expressly rejected the King James Bible and instead used the Geneva Bible.
- ◆ “*...the KJV is the most popular book of all time.*”³² The Onlyists might want to rethink this criterion since it is not true anymore. If popularity is a valid criteria, then the Geneva Bible used by the Pilgrims and Puritans would have been the true preserved inspired word of God because it was used by the vast majority of believers up through the mid 1700’s, long after the King James Bible was released.³³ And now the NIV “far exceeds the majority of Bible readers that have ever used the King James Bible, from 1611 to the present day.”³⁴ If the true preserved inspired word of God is identified by the majority of believers, are the Onlyists willing to accept that the NIV is now the true preserved inspired word of God? One hundred years from now the number of people who ever used the King James Bible throughout history will be just a drop in a bucket.
- ◆ “*If it isn't the KJV, then what is it?*”³⁵ For after all, “No one has ever proven that the KJV is not God's word.”³⁶ According to the Onlyist’s particular Doctrine of Preservation, there *must* be a true preserved pure word of God on earth, and even if the King James Bible has problems, it should still be chosen anyway because nothing else is any better. Here they have set up a straw man with several unbiblical conditions, *and then failed to even meet their own criteria*. Several other Bibles are not under copyright like the King James Bible, have references to deity that are not in the King James Bible, are more popular than the King James Bible, etc. As far as the Greek text is concerned, the Nestle-Aland/United Bible Societies text is universally recognized by almost every Protestant and Catholic denomination and is used by missionary organizations to translate the Bible

into other languages. None of these texts claim to be the true preserved inspired word of God, but all of them come closer to meeting the Onlyists own criteria than the King James Bible! Perhaps one hundred years from now, the Onlyists will adopt the NIV since they could re-use almost all of the same arguments that they used for the King James Bible. ☺

There are also other *subjective* criteria where the Onlyists claim that it had superior translators, has more beautiful language, produces better fruit, etc. – all of which can be equally claimed by other Bible versions. (Does not. Does too. Does not. Does too...) But notice that *none* of the Onlyists' criteria for identifying the word of God is found anywhere in the Bible! All of those arguments are man-made *extra-biblical* gobbledygook with no foundation in the Scripture itself!

Although the King James Bible is an old version, King James Onlyism is a relatively new sect. *In fact, no one for centuries after the 1611 King James was released ever knew that it was the only true preserved inspired word of God.* Indeed, up until around the 1960's, "There was not the slightest hint that anyone thought the King James Version was the only acceptable Bible to use."³⁷ Over time, the plethora of misinformation has led to the deification of the King James Bible as it originally went from merely being a "good" translation",³⁸ then in 1930 it became "the greatest version ever produced",³⁹ then in 1955 it became "the word of God",⁴⁰ then in 1970 it became "superior to any Greek text",⁴¹ and then finally in 1993 it became "incorruptible seed" that is required for salvation.⁴²

The King James translators themselves, however, never claimed that their translation was divinely inspired or without error. In fact they stated the opposite in the preface, "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."⁴³ Indeed, the 1611 King James Bible contained numerous spelling, punctuation, and printing errors such as:

- Matt. 8:29 – "befor" should have been "before"
- Rom. 1:16 – "Gopel" should have been "Gospel"
- Rom. 7:2 – "husbaud" should have been "husband"
- Rom. 11:11 – the comma after "forbid" should have been a colon
- 1Cor. 2:8 – the period after "knewe" should have been a colon
- 1Cor. 2:10 – the period after "Spirit" should have been a colon
- 1Cor. 7:31 – the period after "away" was missing
- 1Cor. 9:5 – "aswel" should have been "as wel"
- 1Cor. 15:6 – verse 6 was mislabeled as verse 5
- 1Cor. 15:11 – "aud" should have been "and"
- 2Cor. 1:7 – "consolatiou" should have been "consolation"
- Eph. 4:30 – "Sririt" should have been "Spirit"
- 2Thes. 1:10 – verse 10 was mislabeled as verse 12

- 1 Tim. 3:16 – the punctuation after “godlinesse” should have been a colon
- Heb. 2:11 – “cal” should have been “call”
- Heb. 6:20 – “entrd” should have been “entred”
- 1 John 4:5 – the period after “world” should have been a colon
- Rev. 16:1 – “vpo” should have been “vpon”

If the Onlyists’ particular Doctrine of Preservation were correct, then why wasn’t the process of divine inspiration also extended to the hands of the printers? There are also several translation mistakes still present in the King James Bible which have often been cited by scholars such as:

- Luke 7:20 – “John Baptist” should have been “John the Baptist”. (Was John’s last name Baptist?)
- Luke 23:15 – “done vnto him” should have been “done by him”. (Was Pilate saying that nobody did anything wrong to Jesus?)
- John 1:32 – “it” should have been “He”. (Is the Holy Spirit an “it” or part of the triune God?)
- Acts 12:4 – “Easter” should have been “Passover”. (Were the Jews celebrating the pagan holiday “Easter” which had not been invented yet?)
- Acts 19:37 – “churches” should have been “temples”. (Was Paul accused of ravaging “churches”?)
- Rom. 3:4 – “God forbid” should have been “let it not be”. (That is an example of “dynamic equivalence” since the word “God” is not used in any Textus Receptus text here.)
- Heb. 4:8 – “Jesus” should have been “Joshua”. (Did “Jesus” lead the Israelites into the promised land?)
- Heb. 10:23 – “faith” should have been “hope”. (The passage should refer to faith, hope, and love.)

And how should the exact same phrase “ΕΛΟΓΙΣΘΗ ΑΥΤΩ ΕΙΣ ΔΙΚΑΙΟCΥΝΗΝ” be translated?

- “it was **counted vnto** him for righteousness” (Rom. 4:3)
- “it was **imputed to** him for righteousness” (Rom. 4:22)
- “it was **accounted to** him for righteousness” (Gal. 3:6)

KJV advocate Edward F. Hills stated, “Admittedly the King James Version is not ideally perfect. No translation ever can be.”⁴⁴ Most Onlyists, however, do not consider any of these to be translation errors, for if they are in the English King James Bible, then there must be a divinely inspired reason for it. “Mistakes in the A.V. 1611 are advanced revelation!”⁴⁵

For the Onlyists that have settled on the 1611 King James Bible, the question still remains *which* edition of the 1611 King James Bible is the true preserved inspired word of God? There were actually two different editions

produced that same year with some debate as to which was released earlier.⁴⁶ These editions are referred to as the “He” and “She” editions as they differ in Ruth 3:15 where the former reads “and he went into the citie” and the latter reads “and she went into the citie”. The “He” and “She” editions contain the following differences in the New Testament:

Verse	1611 “He” Edition	1611 “She” Edition
Matt. 13:4	“fell by the wayes side”	“fell by the way side”
Matt. 13:31	“like to a graine”	“like unto a graine”
Matt. 13:45	“seeking goodly pearles:”	“seeking good pearls”
Matt. 18:30	“but went and”	“but went out and”
Matt. 26:36	“Then cometh Iesus ”	“Then cometh Iudas ”
Matt. 22:24	“If a man die”	“If any man die”
Mark 15:46	“ vnto the doore”	“ vpon the doore”
Luke 2:24	“offer a sacrifice”	“offer sacrifice”
Luke 10:36	“fell among the theeues”	“fell among theeues”
John 14:23	“If a man loue mee”	“If any man loue mee”
Acts 4:27	“against thy holy child”	“against the holy child”
Acts 6:12	“and came vpon him”	“and came vnto him”
Acts 15:11	“grace of the Lord”	“grace of our Lord”
Acts 16:7	“suffered them not”	“suffered him not”
Acts 16:19	“and drew them into the”	“and drew them vnto the”
Acts 21:2	“ouer vnto Phenicea ”	“ouer vnto Phenicia ”
Acts 25:1	“Cesarea to Hierusalem ”	“Cesarea to Jerusalem ”
Rom. 6:21	“What fruit had yee ”	“What fruit had you ”
Rom 10:21	“All day long I haue ”	“All day long haue I ”
Rom. 11:22	“but towards thee”	“but toward thee”
Rom. 16:27	“seruant of the Church”	“seruant to the Church”
Eph. 6:21	“ye also may know”	“ye may also know”
1Thes. 1:9	“yee turned to God”	“yee returned to God”
James 5:4	“the Lord of Sabaoth ”	“the Lord of Sabbaoth ”
1Pet. 1:22	“purified your soules ”	“purified your selues ”
2Pet. 2:6	“Sodom and Gomorrha ”	“Sodom and Gomorrhah ”

Subsequent editions of the King James did not strictly follow either one of these editions, but picked readings from *each* of them, often disagreeing amongst themselves as to which was correct. The spelling, punctuation, and printing errors in both of these editions make it difficult to claim that the 1611 King James Bible was infallible or without error. Accordingly, most Onlyists no longer claim the 1611 King James Bible is the true preserved inspired word of God, but instead opt for one of the later editions in which these errors have supposedly been corrected and some of the archaic English modernized. Unfortunately, when a later edition makes corrections, they often introduced their own new errors. Consider some of the humorous printing mistakes made in later editions of the King James Bible:

- 1611 “Judas” Bible: “Then cometh **Judas** [Jesus] with them” (Mat. 26:36)
- 1612 “Printers” Bible: “**Printers** [Princes] have persecuted me” (Psa. 119:161)
- 1631 “Wicked” Bible: “Thou shalt [not] commit adultery” (Ex. 20:14)
- 1653 “Unrighteous” Bible: “the unrighteous shall [not] inherit the kingdom” (1Cor. 6:9)
- 1658 “No Miracle” Bible: “will he do **no** [more] miracles” (John 7:31)
- 1682 “Cannibals” Bible: “if the latter husband **ate** [hate] her” (Deut. 24:3)
- 1716 “Sin On” Bible: “Go and sin **on** [no] more” (John 5:14)
- 1717 “Vinegar” Bible: “The Parable of the **Vinegar** [Vineyard]” (Luke 20)
- 1763 “Fools” Bible: “the fool hath said in his heart there is **a** [no] God” (Psa. 14:1)
- 1792 “Denial” Bible: “**Phillip**, [Peter]...thou shalt thrice deny” (Luke 22:34)
- 1795 “Child Killer” Bible: “Let the children first be **killed** [filled]” (Mark 7:27)
- 1804 “Lions” Bible: “thy son that shall come forth out of thy **lions** [loins]” (1Ki. 8:19)
- 1810 “Wife-Hater” Bible: hate not...his own **wife** [life]” (Luke 14:26)
- 1823 “Camels” Bible: “Rebekah arose, and her **camels** [damsels]” (Gen. 24:61)
- 1829 “Large Family” Bible: “and not **cease** [cause] to bring forth” (Isa. 66:9)
- 1944 “Owl” Bible: “in subjection to their **owl** [own] husbands” (1Pet. 3:5)
- 1964 “Clothing” Bible: “adorn themselves in **modern** [modest] apparel” (1Tim. 2:9)

Obviously, these *accidental* mistakes do not count as errors in the text of the King James Bible, but are merely printing errors that can be corrected. The problem, however, is that most of the editions now accepted by the Onlyists contain *intentional* textual changes made to the King James Bible. The question then is *which* of these later corrected editions of the King James Bible contains the true preserved inspired word of God? There were several major revisions made to the text of the King James Bible, so is it the 1612, 1613, 1616, 1629, 1638, 1660, 1683, 1727, 1762, 1769, or any number of other editions after that?

The 1769 King James Bible

While some Onlyists still continue to cling to the 1611 King James Bible, the vast majority have since abandoned this position and instead claim “the 1769 edition of the 1611 King James Bible” is the true preserved inspired word of God. This later “modern” edition, however, made thousands of changes to the text of the 1611 King James Bible:

“Most readers will be aware that numberless and not inconsiderable departures from the original or standard edition of the Authorized Translation as published in 1611, are to be found in the modern Bibles which issue from the press by thousands every year. Some of these differences must be imputed to oversight and negligence, from which no work of man can be entirely free; but much the greater part of them

are deliberate changes, introduced silently and without authority by men whose very names are often unknown.”⁴⁷

How then could the 1769 edition still be the true preserved inspired word of God if it changed the text from the original 1611 edition? Many Onlyists are adamant that “only typographical errors have been corrected, and a handful of insignificant editing adjustments”⁴⁸ as the spelling and punctuation of the King James Bible was simply updated to the modern English of their time. They claim there were only simple “word for word” substitutions since the text “hasn’t changed in hundreds of years”⁴⁹ and “there have never been any ‘revisions’ of the KJV text”.⁵⁰ “Buy a KJV at any bookstore and compare it to a KJV from 1611 and you will see that EVERY word is the same.”⁵¹ Let’s see if the 1769 edition can indeed live up to these claims:

Verse	1611 Edition	1769 Edition
Matt. 12:23	“Is this the sonne of David?”	“Is not this the Son of David?”
Mark 5:6	“he came and worshipped”	“he ran and worfhipped”
Mark 10:18	“There is no man good”	“ <i>there is none</i> good”
Luke 1:3	“vnderstanding of things”	“underftanding of all things”
John 7:16	“Iesus answered them,”	“Jefus anfwered them, and faid ,”
John 5:18	“ not onely because hee had”	“becaufe he not only had”
Acts 27:18	“tempest the next day, they”	“tempeft, the next <i>day</i> they”
Acts 24:24	“which was a lew ”	“which was a Jewefs ”
1Cor. 4:9	“ approued to death”	“ appointed to death”
1Cor. 12:28	“helps in gouernments”	“helps, governments”
1Cor. 15:6	“ And that”	“ After that”
1Cor. 15:41	“another of the moone”	“ and another glory of the moon”
2Cor. 11:32	“the citie”	“the city of the Damafcenés ”
Eph. 6:24	“in sinceritie.”	“in fincerity. Amen. ”
2Thes. 2:14	“ the Lord Iesus Christ”	“ our Lord Jefus Chrift”
1Tim. 1:4	“rather than edifying”	“rather than godly edifying”
2Tim. 4:13	“with thee,”	“ <i>with thee</i> , and the books ,”
Heb. 12:1	“with patience vnto the race”	“with patience the race”
1John 5:12	“the Sonne, hath not life”	“the Son of God hath not life”
Jude 1:25	“now and ever”	“ both now and ever”
Rev. 1:4	“Churches in Asia”	“churches which are in Afia”

These are not merely “word for word” substitutions as these Onlyists imagined, but are *textual changes* where words were added, deleted, and changed from the original 1611 King James Bible. Some King James Bible supporters now admit that there are “136 substantial changes” with “285 minor changes of form”,⁵² while another places the figure at “400 or so changes between the 1611 edition and today’s that do affect the text”.⁵³ But how can that be acceptable to an Onlyist if even a *single* word was changed? Remember the Onlyists have

already claimed, “If man changes one word he has corrupted the Word of God.”⁵⁴ and, “If words are changed, it is not the King James Version. It is another Bible.”⁵⁵

But this is not the worst of it, for there were also wholesale changes made to the italicized words. The 1611 edition presumably contained italics to show which words were supplied by the translators for clarity where there wasn’t an underlying Greek word. Even though these italicized words were not in the original Greek, the Onlyists believe that they must also have been divinely inspired due to the fact that they are now present in their King James Bibles. Some even believe that the translators used “italicized words to bring out the main emphasis of the verse” and when italics are used people should “pay particular attention, to what is being read”.⁵⁶ The 1769 editors, however, took the 1611 edition and decided to italicize words that did not have a direct Greek equivalent in the 1550 Stephanus Greek text (even though the King James Bible chose bits and pieces from different Textus Receptus texts and more closely followed the 1598 Beza text). Thus, while the New Testament of the 1611 edition had 1274 italicized words, this number increased six-fold to 8568 italicized words in the 1769 edition. *Thus, there were over 7000 inspired words in the 1611 edition that were demoted to italicized words in the 1769 edition.* Wouldn’t all these obvious changes require these Onlyists to revert back to the 1611 edition as the true preserved inspired word of God? Since none of the original translators of the 1611 King James Bible were still alive, how did the later editors know how to change and italicize *thousands* of words without any precedent? Were the 1769 editors divinely inspired to *change* the divinely inspired text of the 1611 King James Bible? And if that were true, then the 1611 King James Bible was *never* the true preserved inspired word of God, but only another corrupt English translation in the Textus Receptus tradition.

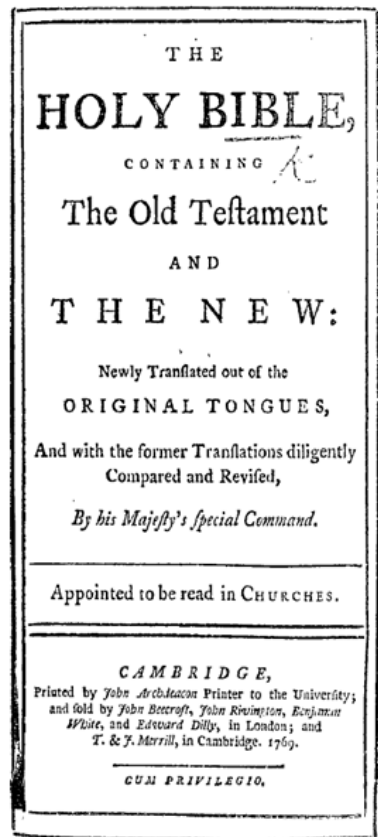
Even so, assuming that the 1769 edition was the correct version, the next question is *which* 1769 edition is the true preserved inspired word of God. Yes, that’s right, there was both a 1769 Oxford edition and a 1769 Cambridge edition *which both contain hundreds of differences from each other*:

Verse	1769 Oxford Edition	1769 Cambridge Edition
John 8:6	“ground, <i>as though he heard them not</i> ”	“ground as though he heard them not”
Rom. 11:23	“not in unbelief”	“not still in unbelief”
1Cor. 4:13	“filth of the earth ”	“filth of the world ”
2Cor. 5:2	“groan, earnestly defiring”	“groan earnestly; defiring”
2Cor. 12:2	“ about fourteen years ago”	“ above fourteen years ago”
Eph. 3:5	“ the holy apoftles”	“ his holy apoftles”
1Tim. 4:10	“the favior of all men”	“the Savior of all men”
1Pet. 3:21	“confcience toward God”	“confcience towards God”
2Pet. 2:18	“ through much wantonnefs”	“ through much wantonnefs”
1John 1:4	“ our joy may be full”	“ your joy may be full”
1John 3:16	“the love of God ”	“the love of God ”

Rev. 18:22	"in thee; and"	"in thee; and no craftsman, of whatever craft <i>he be</i> , shall be found any more in thee; and"
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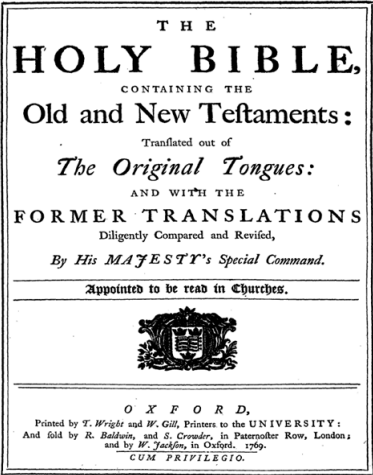
Although there is still some confusion among the Onlyists, most of them are very precise to state that it is the 1769 Cambridge edition, not the Oxford edition, that is the true preserved inspired word of God. Once again, God had to supernaturally guide the editors at Cambridge by divine inspiration to preserve the right text, and as for those at Oxford, well... (The 1769 Oxford edition also included more variant readings in the margins than the 1611 edition.)

In either case, after all of those years of divine editing, some Onlyists definitely inform us that "the 1769 edition of the 1611 King James Bible is perfect".⁵⁷ This implies, however, that all previous editions of the King James were imperfect because it is undeniable that *textual changes* most certainly did occur. Thus, instead of a Doctrine of Preservation, the Onlyists actually have a Process of Progressive Revelation as they admit that each edition got better than the previous ones: "...the King James Bible should be looked upon as a winnowing or refining process extending from Tyndale through 1769."⁵⁸ Thus, at no time did they possess the perfect word of God until the 1769 edition. Everyone living before 1769 possessed a corrupt version of the King James Bible whose text does not match the 1769 edition, even when allowing for spelling and punctuation differences. But then inexplicably in 1769 the divine inspiration *suddenly stopped!* Once the process of divine preservation had been perfected, any further edition of the King James Bible since then is considered a modern liberal corrupt version, for "nothing after 1769 is a true edition".⁵⁹ The year 1769 marks the definitive end of God's divine inspiration for the King James Bible and thus most of the Bibles now sold claim to be the 1769 edition of the 1611 King James Bible. "The King James Version of the Bible in America at present is in fact the 1769 edition."⁶⁰



1769 King James Bible (Cambridge)

Unfortunately, these Onlyists have been misled, for the Bibles they use that claim to be “the 1769 edition of the 1611 King James Bible” are *corrupt* and do not match either the 1769 Cambridge edition or the 1769 Oxford edition! This includes *every* printed edition as well as *every* electronic text on the Internet examined thus far that claims to be “the 1769 edition of the 1611 King James Bible”. None of them match the originals and *most of them do not even match each other!* For starters, the editing process was certainly not complete in 1769. Indeed, there have been *hundreds* of spelling and punctuation changes that were made to these so-called “1769 editions”. Here are a few verses you can check to verify that what you really are reading is really a valid “1769 edition of the 1611 King James Bible”:



1769 King James Bible (Oxford)

Verse	1769 Cambridge and Oxford	Corrupt “1769 Editions”
Matt. 2:7	“ enquired of them diligently”	“ inquired of them diligently”
Matt. 3:10	“And now also the ax is laid”	“And now also the axe is laid”
Matt. 16:17	“Simon Bar-jona ”	“Simon Barjona ”
Matt 10:3	“ Alpheus , and Lebbeus , whose surname was Thaddeus ”	“ Alphaeus , and Lebbaeus , whose surname was Thaddaeus ”
Mark 2:1	“Capernaum after <i>fome</i> days”	“Capernaum, after <i>some</i> days”
Mark 15:43	“an honourable counfeller ”	“an honourable counsellor ”
1John 5:8	“the fpirit , and the water”	“the Spirit , and the water”
Rev. 1:18	“ I am he that liveth”	“ I am he that liveth”

If any of these words have been changed in your King James Bible, then your Bible has been *edited* since the 1769 edition which, according to the Onlyists own words, would constitute a modern liberal corrupt version! Remember the warnings they used to make *before* their realized that their very own King James Bibles were corrupt:

“Be careful if you go buy a King James Version. The publishers will deceitfully call some of them Authorized Versions without letting you know they’ve changed some of the words, some of the spelling, and some of the capitalization.”⁶¹

Thus, according to their own standard, these Onlyists have been using a corrupted word of God that is not letter-perfect! Nothing was preserved for

them, for their corrupt Bibles do not match *either* of the 1769 editions. Many Onlyists have been innocently duped by their own leaders and book publishers.

Since the Onlyists are the ones who made up all these claims in the first place, it is now incumbent upon them to tell us which edition of the King James Bible is indeed the true preserved inspired word of God. They could revert back to one of the 1611 editions with the admitted spelling and punctuation errors, or they could make a new letter-perfect transcription of one of the 1769 editions with all of the textual alterations made to the 1611 editions. But what they cannot do in clear conscience is to continue to use the modern King James Bibles in print today *which are not letter-perfect copies of any of them*. When provided with this information, the Onlyists have gone in many directions and it is not clear yet which option will gain the most momentum. Up until now, many of those who had ardently supported “the 1769 edition of the 1611 King James Bible” as being pure have simply continued using their corrupt editions of the text. They know it must be “something along those lines” but can no longer define exactly what that is. The translators of the 1611 King James Bible sum up their predicament well, “though they find no content in that which they have, yet they cannot abide to hear of altering”.⁶²

2006 Pure Cambridge Edition

The Onlyists promoting the Pure Cambridge Edition (PCE) of the King James Bible have already arrived at a position where some of the 1769 edition Onlyists will eventually end up – they just don’t know it yet. Most King James Bibles today that claim to be “the 1769 edition of the 1611 King James Bible” are indeed the result of further editing that occurred all the way up until around 1900. Because the original 1769 Cambridge and Oxford editions of the King James Bible are relatively rare, much misinformation has been spread concerning them. The Bibles that claim to be “1769 Cambridge editions” are derivatives of later Cambridge editions in the 1830’s *which had later adopted the text of the 1769 Oxford edition* edited by Benjamin Blayney, not the original 1769 Cambridge edition! (The editors of the 1769 Oxford edition were indeed the ones divinely inspired by God afterall! ☺) Thus, most of the corrupt King James Bibles in print today more closely match the 1769 Oxford edition than the 1769 Cambridge edition, and yet they still do not precisely agree with either one!

To make matters worse, there are many different versions of the corrupt 1769 Cambridge editions that the Onlyists have been reading, each of them containing their own additional editing and printing errors.

“Plainly, there have been changes in all editions since 1769, and there are variations in Cambridge Bibles, such as the Victorian text (circa 1830 to circa 1900), the Pure Cambridge Edition (circa 1900 to circa 1970s) which is also printed in many Collins editions, and the Concord

text (circa 1970s to circa 2000). Besides these, other modernised variations appear in Bibles printed in America under the name of Cambridge.”⁶³

The Onlyists promoting the Pure Cambridge Edition recognize what has transpired and have merely attempted to produce a standardized Cambridge edition of the corrupt King James Bibles that everyone has already been using. The editor, Matthew Verschuur, compared several different versions of commonly accepted “Cambridge” editions of the King James Bible, and then self-proclaimed himself as being divinely inspired to select the correct readings for his purified text. “It was God, who by His divine providence, led me to believe and now promote the exact right text of the King James Bible...”⁶⁴ Since there is not a definitive original text to compare his work to, he had to rely on “authoritative editing” to determine what the pure text should read. He then declared, “As a result, the most correct digital electronic text was published onto the internet, and those texts were eventually presented in scrupulous correctness, not only in the jot and tittle, but in every last detail of formatting.”⁶⁵ Here are a few verses in the New Testament that you can check to see if your Bible is a Pure Cambridge Edition:

- Matthew 4:1 should be “Spirit” not “spirit”
- Matthew 26:39 should be “further” not “farther”
- Matthew 26:73 should be “bewrayeth” not “betrayeth”
- Mark 1:12 should be “Spirit” not “spirit”
- Acts 11:28 should be “spirit” not “Spirit”
- 1 John 5:8 should be “spirit” not “Spirit”

It should be pointed out that the Pure Cambridge Edition is *not* a “pure” transcription of the 1769 Cambridge edition, but selects various readings from both the 1769 Oxford and 1769 Cambridge editions as the text *continued to be edited* up till around 1900. Here are just a few of the hundreds of examples that could be cited:

Verse	1769 Oxford Edition	1769 Cambridge Edition
John 8:6	✓ “ground, as though he heard them not ”	“ground as though he heard them not ”
Rom. 11:23	“not in unbelief”	✓ “not still in unbelief”
1Cor. 4:13	“filth of the earth ”	✓ “filth of the world ”
2Cor. 5:2	✓ “groan, earnestly defiring”	“groan earnestly; defiring”
2Cor. 12:2	“ about fourteen years”	✓ “ above fourteen years”
Eph. 3:5	“ the holy apoftles”	✓ “ his holy apoftles”
1Tim. 4:10	“the favior of all men”	✓ “the Savior of all men”
1Pet. 3:21	✓ “confcience toward God”	“confcience towards God”
2Pet. 2:18	✓ “ through much wantonnefs”	“ through much wantonnefs”

1John 1:4	"our joy may be full"	✓ "your joy may be full"
1John 3:16	✓ "the love <i>of God</i> "	"the love <i>of God</i> "
Rev. 18:22	"thee; and"	✓ "thee; and no craftsman, of whatever craft <i>he be</i> , fhall be found any more in thee; and"

Most Onlyists have become so conditioned to reject any edition later than 1769 that they automatically reject the Pure Cambridge Edition even though its text may be an improvement over the corrupt "1769 editions" of the King James Bibles that they have been using. Some Onlyists in particular reject Verschuur's choices in the usage of "Spirit" or "spirit" which they believe was influenced by his Pentecostal background. Thus, they see the Pure Cambridge Edition as just one man's opinion as to how the various "1769 editions" could be "purified". Other Onlyists felt obligated to adopt the Pure Cambridge Edition out of their need to be able to declare something definitive to be the true preserved inspired word of God, whether there was any basis for it or not.

The main problem with this Pure Cambridge Edition, however, is that it still suffers from all of the other problems previously discussed *and thus its text does not match the 1611 edition or either of the 1769 editions*. Changes have been added upon changes, but nothing letter-perfect has been preserved or transmitted from generation to generation. And other Bible publishers are not yet ready to concede that Matthew Verschuur is divinely inspired and that their own editions of the King James Bibles are wrong. Furthermore, if subsequent editing is indeed allowed beyond the "1769 editions", what is to stop publishers from making further changes to the King James Bible. (You know, just like they did with the corrupt "1769 editions" that everyone has been reading for the last few centuries! 😊)

Modernized King James Bibles

Once some Onlyists decided it was okay to depart the 1611 King James Bible, it seems there will never be an end to subsequent editions that claim to be the true preserved inspired word of God. If the "1769 editions" or the Pure Cambridge Edition is allowed to update the original 1611 King James Bible, then why can't it be updated again to current English usage today? Indeed, many such versions have been produced such as:

- 1982 New King James Version (NKJV)
- 1999 American King James Version (AKJV)
- 1999 Modern King James Bible (MKJB)
- 2000 Updated King James Version (UKJV)
- 2011 New Cambridge Paragraph Bible (NCPB)

The New Cambridge Paragraph Bible in particular was another attempt to purify the King James Bible back toward the original 1611 edition. The editor of that Bible claims, “Consequently, *The New Cambridge Paragraph Bible* gives the reader as closely as possible the exact text that the King James translators themselves decided on...”⁶⁶ It has been described as “the latest and possibly most definitive KJV edition to date”,⁶⁷ and there has been speculation that some Onlyists may eventually adopt its text as their new true preserved inspired word of God.

Most Onlyists reject Bibles such as the Modern King James Bible, New King James Bible, and the New Cambridge Paragraph Bible because they made changes beyond the simple word for word substitutions. But what about the American King James Version or the Updated King James Version which only made simple word for word substitutions to current English usage without changing anything else? Is there some reason that the King James Bible can be updated to 1769 English but can’t be updated again to modern English? And that is in the Bible where? Notice that there are many English words that have significantly changed in meaning since 1769, some of which now mean almost the opposite:

- “carriages” meant “preparations”, not a buggy pulled by a horse. (Acts 21:15)
- “coasts” meant “borders”, not a beach since Bethlehem is not on a body of water. (Matt. 2:16)
- “corn” meant “grain”, not maize which was later introduced in North America. (Acts 7:12)
- “compass” meant “circuit”, not that you should get a navigational device. (Acts 28:13)
- “fair” meant “beautiful”, not that Moses was exceedingly average. (Acts 7:20)
- “gay” meant “splendid”, not clothing worn by homosexuals. (Jas. 2:3)
- “let” meant “hinder”, not the opposite meaning today of allow. (2Thes. 2:7)
- “lusts” meant “desires”, not that God lusts in an evil sense. (Jas. 4:5)
- “peculiar” meant “chosen”, not that Christians are strange. (1Pet. 2:9)
- “pitiful” meant “be full of pity towards”, not that you are commanded to be pathetic. (1Pet. 3:8)
- “prevent” meant “go before”, not that you should stop them from sleeping. (1Thes. 4:15)
- “wealth” meant “welfare”, not trying to get someone else’s money. (1Cor. 10:24)

Replacing the terms considered to be mythical creatures today such as “cockatrice”, “dragon”, “satyr”, and “unicorn” and translating them to their real equivalent animals today probably wouldn’t hurt either.

But again, whenever a new edition of the King James Bible is created all of the same problems persist as previous discussed. Which edition of the King James Bible was their update based upon? Is their choice of word substitutions divinely inspired or did they add their own bias? And even if it is done perfectly,

will any of the other Onlyists ever recognize it as the true preserved inspired word of God?

Conclusion

Where does this leave us now in the pursuit of obtaining the underlying Greek text which represents the original true preserved inspired word of God? If no letter-perfect English version of the King James Bible can be determined, then no matching Greek version of the Textus Receptus can be determined either. The Onlyists' facade of certitude has now turned into an ambiguous mess. At this point, it does no good for the Onlyists to continue to reiterate the King James Bible's strong points, if they cannot demonstrate that it was preserved for them in a letter-perfect fashion. Consider how well their particular Doctrine of Preservation has fared in just one passage from Matthew 8:25:

^a ΚΑΙ	ΠΡΟCEΛΘΟΝΤEc	ΗΓΕΙΡΑΝ
^b ΚΑΙ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ₂	ΠΡΟceΛΘΟΝΤEc ₁	ΗΓΕΙΡΑΝ
^c And his Disciples	came	to him, and awoke,
^d And his difciples	came	to <i>him</i> , and awoke
ΑΥΤΟΝ ΛΕΓΟΝΤEc ΚΥΡΙΕ CΩCΩΝ		
ΑΥΤΟΝ ΛΕΓΟΝΤEc ΚΥΡΙΕ CΩCΩΝ ΗΜΑc		
	saying, Lord, saue	vs:
him,	faying, Lord, fave	us;

(^aEarliest Greek Manuscripts, ^bTextus Receptus, ^c1611 King James Bible, ^d1769 King James Bible Cambridge Edition.)

Many Onlyists react to this thinking, "Well, it hasn't changed that much and the differences don't drastically affect the meaning." But remember, these are the ones who required there to be a preserved *letter-perfect* word of God! It would appear that having a *letter-perfect* Bible does not really matter to most of them after all, just as long as you use any King James Bible! The text has not been *preserved* according to their particular Doctrine of Preservation, but has been repeatedly *edited* through a Process of Progressive Revelation. Perhaps one reason why there were so many changes and mistakes in these editions is that none of the editors, with the possible exception of Matthew Verschuur, understood that they were supposed to be doing divinely inspired work. Ultimately, it seems there are really only three defensible positions left which are suggested to the Onlyists:

1. Fall back to a general Textus Receptus *tradition* without specifying any particular Greek text. This is the only position that can actually show a *general* preservation of Scripture being loosely passed down from

generation to generation (but only in the later centuries), yet it still lacks the “jot and tittle” authority desired by most Onlyists. Authority would have to be established by presenting evidence for why one Textus Receptus reading should be chosen over another, just as it is done with the other modern eclectic texts.

2. Fall back to the 1611 King James Bible and produce a definitive edition that resolves the differences between the original “He” and “She” editions. This could be legitimized by assembling a committee representing various factions of Onlyists to generate a consensus. If desired, a word for word update could be made to the English based on that text without changing any of the punctuation or introducing thousands of new italicized words as was done in the “1769 editions”. Afterward, they can claim that their editors were again divinely inspired just like they always do. This approach would still fail to show any preservation of the Scripture, but the united “because we said so” would be much more weighty.
3. Adopt a modern edition of the King James Bible such as the Pure Cambridge Edition or New Cambridge Paragraph Bible, and claim that its editors were divinely inspired to alter the original text of the 1611 King James Bible. Of course, this would mean that the original 1611 King James Bibles were not divinely inspired after all and that *all* previous editions of the King James Bible were corrupt, for there have been substantial changes that affect the meaning of several passages.

Overall, any edition of the King James Bible remains a good literal translation of the Textus Receptus tradition assuming that the reader can understand archaic English, but it seems clear that its editors and printers were not any more divinely inspired than several other Bible versions. As you can plainly see, the so-called “1769 editions” of the King James Bible commonly found in print today were never handed down to anyone in a letter-perfect fashion. Obviously, it may be futile to try to convince members of sects who have devoted great efforts to distort the truth about the King James Bible, but no true Christian who loves the truth can persist in any of these false Onlyist positions once they have been exposed to the facts. If anything presented here can be shown to be in error, please point it out so that it might be duly corrected.

King James Textus Receptus

The CNTR does not have any stake in which edition of the King James Bible ultimately prevails, but merely wishes to provide the corresponding Greek text which matches whichever edition the majority prefers. At this point in time, the majority of Onlyists seem to be currently reading various corrupt Cambridge editions based on alterations made to the 1769 Oxford edition of the King James Bible. Thus, the King James Textus Receptus (KJTR) text was produced by taking into account the differences between these various “1769

editions” of the King James Bible as well as the 2006 Pure Cambridge Edition. While there are many variations in capitalization, punctuation, and spelling between these editions, none of those differences have any bearing on the words of the underlying Greek text, since none of those features existed in the original Greek New Testament. For example, debates over the correct capitalization of the words “Spirit” and “spirit” (Matt. 4:1, Mark 1:12, Acts 11:28, 1John 5:8) are irrelevant to the original Greek text which did not have uppercase and lowercase letters. Accordingly, the 2016 version of the KJTR was uncapitalized and unpunctuated so that it could match most editions edition of the King James Bible. However, in response to requests for improved readability, capitalization and punctuation was added to the text of the 2020 KJTR to conform as much as possible to the conventions of the 2006 Pure Cambridge Edition.⁶⁸ Obviously, these features can easily be removed from the text if desired (but it is not easy to add them back). The 2020 edition of the KJTR also fixed a few minor errors found in the 2016 KJTR edition. Versification follows the defacto standard created by Stephanus⁶⁹ and the ♦ symbol shows the places where the King James Bible deviated from it.

Differences in the use of italicized words between the editions, however, do affect the underlying Greek text. In general, if one edition italicized a word, then that meant that there was no associated Greek word and the English was merely supplied by editors for clarification; but if another edition didn’t italicize that word, then that implies that there was an underlying Greek word there.⁷⁰ Thus, these differences in italics as well as the textual differences between the “1769 editions” previously mentioned would have different implications for the underlying Greek text:

Verse	King James Textus Receptus	Alternative “1769 Editions”
Mark 15:2	“said unto <i>him</i> ”	“said unto them ”
Acts 10:11	“descending <i>unto</i> him”	“descending upon him”
Acts 10:24	“and had called”	“and he had called”
Acts 13:22	“he gave testimony”	“he gave their testimony”
Rom. 11:28	“for the fathers ’ sakes”	“for the father’s sakes”
1Cor. 10:20	“But <i>I say</i> , that”	“But <i>I say</i> , that”
1Pet. 2:1	“envies, and all evil speakings”	“envies, all evil speakings”
1John 2:23	“ <i>but</i> he that acknowledgeth”	“ but he that acknowledgeth”
Rev. 1:18	“ <i>I am</i> he that liveth”	“ <i>I am</i> he that liveth”

Whenever discrepancies like these occurred, the KJTR followed the readings in the lineage of the 1769 Oxford editions which were also supported by the 2006 Pure Cambridge Edition. Thus, in addition to matching the text of most of the “1769 editions”, the KJTR text also matches the text of the 2006 Pure Cambridge Edition since it did not introduce any new variant readings apart from the various “1769 editions”.

While there are several methods which could have been used to reverse engineer the underlying Greek text of the King James Bible, the KJTR text used

a *Textus Receptus Priority* method whereby the King James translators were given every benefit of the doubt in matching previously existing Greek Textus Receptus texts. Instead of following a single Textus Receptus text, the KJTR tried to find the best fit among all of the preexisting Textus Receptus texts that would have been available to the King James translators. When more than one Textus Receptus reading could equally match the King James text, the one with the consensus of early manuscript support was chosen. There was no reason to make the text the King James translators appear to be intentionally obtuse in their choices. For example, in Romans 1:13 many Textus Receptus texts read “**ΙΝΑ ΚΑΡΤΟΝ ΤΙΝΑ**”, but the Complutensian Polyglot text reading “**ΙΝΑ ΤΙΝΑ ΚΑΡΤΟΝ**” was selected because it matches the word order of the King James more precisely and also reflects the unanimous reading of all early manuscripts. The Textus Receptus Priority method also took into account the normal translational practices corresponding to the tendencies of the King James translators:

- Definite articles in Greek are sometimes left untranslated (Matt. 1:2,20,25, 25:20, Acts 4:32) or translated as indefinite articles (Matt. 1:23, 8:23, 9:1, 12:35, John 16:21). Conversely, English definite articles are sometimes inserted for readability even if there is not a corresponding word in Greek (Matt. 1:1,20, 2:19, 3:11,4:4).
- Conjunctions in Greek are sometimes left untranslated such as “**ΔΕ**” (Matt. 3:1, 5:31, 6:27, 13:1, John 2:9, 7:9), “**ΚΑΙ**” (Matt. 8:9, 14:13, 22:22, 23:32, John 7:1, 12:26, 2Cor. 13:4), “**ΓΑΡ**” (Matt. 27:23, Mark 7:28, John 4:37, 7:41, 8:42, Acts 16:37, 2Cor. 12:1b, Phil. 2:5), “**ΟΤΙ**” (Matt. 18:11, Mark 6:55, John 6:5, 20:15, 1John 3:20), and “**ΟΥΝ**” (Matt. 18:29, John 6:62, Acts 5:41, 8:25, 15:3, 1Pet. 2:13). Conversely, English conjunctions are sometimes inserted for readability even if there is not a corresponding word in Greek (Matt. 4:4, 5:23, 11:3, 12:14, Rev. 17:9). “**ΚΑΙ**” by itself is sometimes translated as “and also” (Mark 8:34, John 19:23, Acts 14:1, 1Pet. 5:1).
- Personal pronouns are sometimes inserted for clarification in English. For example, “our” is often considered to be implied (John 14:23, Acts 26:6, 28:17, 1Cor. 16:23, Heb. 3:14, 10:22). Intensive pronouns in Greek are sometimes translated as the object it references for clarification in English. For example, “**ΑΥΤΟΝ**” is often explicitly translated as “Jesus” (Matt. 9:10, Mark 1:45, Mark 2:15, John 7:50).
- Prepositions in Greek often carry a wide range of meanings and are not always translated the same way. For example, “**ΕΝ**” is usually translated as “in” but is also translated as “to” (Acts 12:11, 24:11, 1Cor. 7:15, 2Cor. 4:3, Col. 1:23, 1Tim. 4:15, 1Pet. 1:5-7, 1John 4:16) as well as 80 other words!
- Verbs are translated with some flexibility in tense and sometimes are not translated at all. In particular, there are several cases involving the verbs of being (Matt. 27:62, Mark 14:43, Acts 24:25, Heb. 5:14, 9:5, 2John 1:3).
- Adjectives such as “any” are sometimes inserted for readability in English without any underlying Greek word (Mark 12:21, Luke 20:40, Acts 13:15, 19:2, Heb. 4:13).

- Single/plural words in Greek do not necessarily retain their grammatical number in English. For example, singular “ΚΛΗΡΟΝ” is translated as “lots” (Matt. 27:35, Mark 15:24, Luke 23:34, John 19:24); singular “ἈΜΑΡΤΙΑ” is translated as “sins” (John 8:21). Noticed that these words continue to be translated this way in several modern translations.
- Particles in Greek such as “ἌΝ” (Matt. 2:13, 11:13, 22:4), “ΓΕ” (Acts 2:18, 8:30, Rom. 8:32), “ΜΕΝ” (Matt. 10:13, Mark. 4:4, 1Pet. 2:14), etc. are often left untranslated.
- Names in Greek are translated to common English names and are not restricted to any particular transliteration. For example, “ΒΕΕΛΖΕΒΟΥΛ” is translated as “Beelzebub” (Matt. 10:25, 12:24, 27, Mark 3:22, Luke 11:15, 18, 19).
- Greek words may be translated into more than one English word within a semantic domain. For example, “ΠΟΙΜΝΗ” is normally translated as “flock” (Matt. 26:31, Luke 2:8, 1Cor. 9:7) but is also translated as “fold” (John 10:16); “ΕΛΠΙΔΟΣ” is normally translated as “hope” (Acts 2:26, Rom. 4:18, 1Cor. 9:10, Gal. 5:5) but is also translated as “faith” (Heb. 10:23).
- Word order in Greek does not have to correspond to the same word order in English. For example, “ΧΡΙΣΤΟΥ ΙΗΣΟΥ” is often translated as “Jesus Christ” (Rom 6:3, 11, 23, 15:17, 15:17, Gal. 5:6, Eph. 3:1, Phil. 1:26, 2:21b, Phmn. 1:1). There are many other similar examples (Acts 2:22, Rom. 1:3-4, Phil. 1:7).

This list is certainly not exhaustive, but indicates some of the general types of liberties that were taken by the King James translators, which are normal practices for any Bible translation. A mechanistic approach that ignored these translational practices would generate numerous unwarranted Greek variant readings that would otherwise have absolutely no textual support.

In a few cases, no preexisting Textus Receptus Greek reading could be construed to match the King James text, even when taking the normal translational liberties into account. Scrivener claimed that the King James translators did not directly study the ancient manuscripts themselves, but merely relied on the preexisting Textus Receptus materials⁷¹ But this does not entirely seem to be the case as there are a few places where no preexisting Textus Receptus reading could be found to match the King James text, yet it was supported by other Greek manuscripts:

Verse	KJTR Greek	Textus Receptus	“1769 Editions”
Matt. 5:11	(omitted)	PHMA	“words” omitted
Acts 6:3	ΚΑΤΑΚΤΗCΩΜΕΝ	ΚΑΤΑΚΤΗCΟΜΕΝ	“may appoint”
Acts 7:26	CYNHΛACCEN	CYNHΛACEN	“would have set”
Acts 7:44	(omitted)	Ο	“the one” omitted
Acts 19:20	ΘΕΟΥ	ΚΟΡΙΟΥ	“God”
1Cor. 9:9	KHMΩCEIC	ΦΙΜΩCEIC	“muzzle the mouth”
1Thes. 2:12	ΚΑΛΕCΑΝΤΟC	ΚΑΛΟΥΝΤΟC	“hath called”
2Tim. 1:18	ΜΟΙ	(omitted)	“unto me”
Heb. 8:9	(omitted)	ΜΟΥ	“my” omitted

Rev. 13:10	ΕΙC	(omitted)	"into"
Rev. 18:3	ΠΕΠΩΚΑΝ	ΠΕΠΩΚΕ	"have drunk" plural
Rev. 18:12	ΜΑΡΓΑΡΙΤΩΝ	ΜΑΡΓΑΡΙΤΟΥ	"pearls" plural

In these cases, the King James text itself indicates an alternative Greek reading which cannot be accounted for by the preexisting Textus Receptus Greek texts. All of these readings are still supported by other Greek manuscripts, but it is unknown what other Greek sources the King James translators might have actually used. Other Greek readings which may have matched the King James text better in some places than the preexisting Textus Receptus texts were not considered as long as a Textus Receptus reading could reasonably account for it. In those cases, it is impossible to know if the King James translators were taking their normal translational liberties or if they were following a variant reading from another Greek manuscript. Again, the King James translators were always given the benefit of the doubt in keeping with the Textus Receptus tradition, as long as it produced a plausible translation.

The KJTR Greek text was compared to the 1894 Scrivener text which is often used by Bible programs to display the Greek text underlying the King James Bible. Scrivener had also claimed to reconstruct the Greek text underlying the King James Bible by selecting readings from the Textus Receptus texts that would have been available to the King James translators at that time.⁷² Unfortunately, Scrivener's text contains hundreds of errors that do not accurately match the text of any King James Bible, especially when compared to the very Textus Receptus texts that he claimed to examine. Aside from orthographical differences, the KJTR text deviates from Scrivener's text in hundreds of places to more accurately match the "1769 editions" with the preexisting Textus Receptus texts. Here are some of the more substantial differences:

Verse	KJTR Greek	1894 Scrivener	"1769 Editions"
Matt. 18:4	ΤΑΠΕΙΝΩΣΕΙ	ΤΑΠΕΙΝΩΧ	"shall humble"
Mark 5:19	ΠΕΠΟΙΗΚΕΝ	ΕΠΟΙΗCΕ	"hath done"
Mark 8:14	(omitted)	ΟΙ ΜΑΘΗΤΑΙ	"the disciples" in italics
Mark 9:42	(omitted)	ΤΟΥΤΩΝ	"these" in italics
Mark 13:21	ΠΙCΤΕΥΕΤΕ	ΠΙCΤΕΥCΗΤΕ	"beleive"
Luke 19:4	(omitted)	ΔΙ	"through" omitted
Luke 22:9	ΕΤΟΙΜΑCΟΜΕΝ	ΕΤΟΙΜΑCΩΜΕΝ	"prepare"
Luke 23:46	ΠΑΡΑΤΙΘΕΜΑΙ	ΠΑΡΑΘΗCΟΜΑΙ	"commend"
John 4:15	ΕΡΧΟΜΑΙ	ΕΡΧΩΜΑΙ	"come"
John 6:44	ΕΝ	(omitted)	"at"
John 8:6	(omitted)	ΜΗ ΠΡΟCΠΟΙΟΥ- ΜΕΝΟC	"as though he heard them not" in italics
John 13:12	ΑΝΕΤΕCΕΝ	ΑΝΑΠΤΕCΩΝ	"was set down"
John 16:25	ΑΛΛ	(omitted)	"but"
Acts 1:4	(omitted)	ΜΕΤ ΑΥΤΩΝ	"them" in italics

Acts 3:25	ΕΝ	(omitted)	"in"
Acts 21:15	ΕΠΙΤΙΚΕΥΑCΑΜΕΝΟΙ	ΑΠΟΤΙΚΕΥΑCΑΜΕΝΟΙ	"took up our carriages"
Acts 21:37	(omitted)	ΤΙ	"something" omitted
Acts 23:10	ΚΑΤΑΒΗΝΑΙ ΚΑΙ	ΚΑΤΑΒΑΝ	"to go down and"
Acts 25:20	(omitted)	ΕΙC	"into" missing
Acts 26:3	(omitted)	ΕΙΔΩC	"because I know" in italics
Acts 26:18	(omitted)	ΚΑΙ	"and" in italics
Acts 26:26	(omitted)	ΕCΤΙΝ	"is" omitted
Acts 27:12	(omitted)	ΚΑΤΑ	2nd "toward" omitted
Acts 27:17	CΥΡΤΗΝ	CΥΡΤΙΝ	"quicksands"
Rom. 15:2	(omitted)	ΓΑΡ	"for" omitted
1Cor. 7:29	(omitted)	ΟΤΙ	"that" omitted
1Cor. 14:5	ΔΙΕΡΜΗΝΕΥΕΙ	ΔΙΕΡΜΗΝΕΥΗ	"interprets"
1Cor. 14:10	ΑΥΤΩΝ	(omitted)	"of them"
1Cor. 14:34	ΥΠΟΤΑCCECΘΩCΑΝ	ΥΠΟΤΑCCECΘΑΙ	"they are commanded" tense in italics
1Cor. 16:1	ΕΚΚΛΗCΙΑΙC	ΕΚΚΛΗCΙΑC	"churches"
2Cor. 12:21	ΤΑΠΤΕΙΝΩCΕΙ	ΤΑΠΤΕΙΝΩCΗ	"will humble"
Gal. 4:15	ΠΟΥ	ΤΙC	"where"
Eph. 6:24	ΑΜΗΝ	(omitted)	"Amen"
Phil. 1:7	ΕΝ	(omitted)	"in"
Phil 2:5	ΦΡΟΝΕΙΤΕ	ΦΡΟΝΕΙCΘΩ	"let this mind be in you"
1Thes. 3:8	CΤΗΚΕΤΕ	CΤΗΚΗΤΕ	"stand firm"
2Thes. 2:4	ΠΑΝΤΑ	ΠΑΝ ΤΟ	"everything"
1Tim. 5:25	ΔΥΝΑΝΤΑΙ	ΔΥΝΑΤΑΙ	"they...cannot be"
Heb. 12:24	ΤΟΝ	ΤΟ	"that of" in italics
Heb. 11:12	ΩC Η	ΩCΕΙ	"as the"
Jas. 5:12	ΕΙC	(omitted)	"into"
1Pet. 3:16	ΚΑΤΑΛΑΛΟΥCΙΝ	ΚΑΤΑΛΑΛΩCΙΝ	"speak"
2Pet. 1:1	(omitted)	ΗΜΩΝ	1st "our" omitted
2Pet. 2:4	ΤΗΡΟΥΜΕΝΟΥC	ΤΕΤΗΡΗΜΕΝΟΥC	"to be reserved"
2Pet. 2:18	(omitted)	ΕΝ	"in" omitted
1John 3:16	(omitted)	ΤΟΥ ΘΕΟΥ	"of God" in italics
Rev. 2:2	ΛΕΓΟΝΤΑC ΕΑΥΤΟΥC ΑΠΟCΤΟΛΟΥC ΕΙΝΑΙ	ΦΑCΚΟΝΤΑC ΕΙΝΑΙ ΑΠΟCΤΟΛΟΥC	"say they are apostles"
Rev. 2:27	CΥΝΤΡΙΒΗCΕΤΑΙ	CΥΝΤΡΙΒΕΤΑΙ	"shall they be broken"
Rev. 6:11	ΠΛΗΡΩΘΩCΙΝ	ΠΛΗΡΩCΟΝΤΑΙ	"should be fulfilled"
Rev. 7:2	ΑΔΙΚΗCΑΤΕ	ΑΔΙΚΗCΗΤΕ	"hurt"
Rev. 7:9	(omitted)	ΑΥΤΟΝ	"them" omitted
Rev. 8:7	ΕΝ	(omitted)	"with"
Rev. 8:9	ΔΙΕΦΘΑΡΗCΑΝ	ΔΙΕΦΘΑΡΗ	"were destroyed"
Rev. 9:19	ΑΙ	Η	"their" power
Rev. 11:5	ΘΕΛΕΙ	ΘΕΛΗ	"will"
Rev. 11:6	ΕΝ	(omitted)	"with"
Rev. 11:14	(omitted)	ΚΑΙ	"and" in italics

Rev. 12:2	ΕΚΡΑΖΕΝ	ΚΡΑΖΕΙ	"cried"
Rev. 13:14	ΕΙΧΕ	ΕΧΕΙ	"had"
Rev. 13:16	ΔΩCIN	ΔΩCH	"to receive"
Rev. 14:6	ΕΤΙ	(omitted)	"unto"
Rev. 16:14	(omitted)	Α	"which" in italics
Rev. 17:17	ΤΕΛΕCΘΗCΟΝΤΑΙ	ΤΕΛΕCΘΗ	"shall be fulfilled"
Rev. 18:14	ΕΥΡΗCΕΙC	ΕΥΡΗCΗC	"shall find"
Rev. 19:14	(omitted)	ΤΑ	"which were" in italics
Rev. 19:18	(omitted)	ΤΕ	"both" in italics
Rev. 22:2	(omitted)	ΕΝΑ	"one" omitted

In addition to these, the KJTR more precisely matches the Textus Receptus texts in hundreds of other places that had involved translational liberties. It would appear that Scrivener's algorithm for reconstruction blindly followed the 1550 Stephanus text (not the 1598 Beza text) as much as possible and then only considered other Textus Receptus texts when the translation could not be "stretched" to accomodate it. That would explain why hundreds of superior readings from 1598 Beza and the 1520 Complutensian Polyglot texts in particular were missed by Scrivener.

It should be noted that while the KJTR Greek text was designed to match the majority of the "1769 editions" of the King James Bibles in print today, it most definitely does *not* match the text of the *original* 1611 King James Bible. The thousands of changes in italics as well as several textual alterations would result in significant changes to the underlying Greek text. While the KJTR text represents a vast improvement over Scrivener's text, there is still no guarantee that every reading in the King James Bible has been optimally rendered into Greek. Additional areas of improvement could possibly be found if precise electronic transcriptions of every preexisting Textual Receptus Greek text were made available. But realizing that this KJTR text matches the so-called "1769 editions" better than anything that had existed before, a disclaimer is added similar to the one provided by the translators of the 1611 King James Bible, that there was no special claim of divine inspiration in the production of this text.

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