



G. A. RIPLINGER CITES

SERIOUS PROBLEMS
IN
D.A. WAITE'S



THE DEFINED
KING JAMES BIBLE'S
DEFINITIONS

DEFILED & DECLINED

Defiled and Declined, Not Defined

D.A. WAITE, Jr., footnote author of *The Defined King James Bible*, begins its Introduction, blasphemously denying that the King James Bible is the “pure” and “perfect” words of God, without error. He says

“In **almost** every case, the KJB translators selected the best or one of the best English words...” (*The Defined King James Bible*, Collingswood, NJ: The Bible For Today Press, Introduction, p. vii; emphasis mine).

Hmmm...according to Waite, there are errors in the KJB! God “almost” got it right, but needed to wait for 400 years, until a graduate from a critical text, NASB promoting school, Bob Jones University, Mr. D.A. Waite, Jr., finally got it right in ‘his’ definitions . His father, D.A. Waite was the general editor. It is promoted by the Bible For Today and the Dean Burgon Society. Translator and linguist Peter Heisey observed regarding Waite Jr.’s comment: “The Holy Bible got it right, not ‘almost’ right.” It is D.A. Waite and his son, D.A. Waite, Jr., who ‘almost’ got it right, not our Holy Bible. Observe just a tiny sample of their wrong definitions in the footnotes in their *Defined King James Bible*.

Verse	KJB	Waite Definition	Problem
Gen. 12:16, Job 6:5, et al.	asses	donkeys, burros	Of the varieties of the subgenus <i>Equus Asinus</i> , the larger are usually called asses, the mid-sized are called donkeys and the smallest are

			called burros (Spanish word, used in Western U.S). Dr. Alan O’Reilly notes that, “The DKJB definition also assumes domestication of the asses.” In five places the Bible refers to the “wild ass,” and Waite incorrectly defines it as a donkey, when it is of another species (wikipedia.org/wiki/Asinus).
Exod. 15:20 et al.	timbrel	drum(s)	Context becomes “drums and with dances.”
Gen. 44:33 et al.	bondman	slave	Context defines it already as “let thy <u>servant</u> abide instead of the lad a <u>bondman.</u> ” (for the problems with using the word ‘slave.’ (For the problems with using ‘slave,’

			see <i>New Age Bible Versions</i> , ch. 12, <i>Which Bible Is God's Word</i> , pp. 68-70; <i>The Language of the King James Bible</i> , p. 68.)
Exod. 34:16	go a whoring	cult prostitution	New version words taken from corrupt lexicons and perhaps an unpointed Hebrew text. As is typical of new versions, it limits the offender to an historical and obtuse offense, while the KJB's word 'whoring' encompasses any and all promiscuity. Nothing is gained; much is lost with their definition.
Exod. 35:16	brasen	brazen "like brass"	Brasen (with an 's') is self-defining as, 'like brass,' just as the word <i>golden</i> , means,

			<p>'like gold.' Waite's new spelling, <i>brazen</i>, with a 'z', <u>does</u> need to be defined. Leave the Bible alone.</p>
Numb. 6:3	liquor of grapes	juice, liquid	<p>It is defined in the KJB verse as "wine and strong drink...", but is 'watered down into grape 'juice' by the definition.</p>
Deut 23:17 et al.	sodomite	!#+*#@! I will not repeat what Waite copied from his 'Sex for Sodomites' manual.	<p>The Bible says, For it is a shame even to speak of those things which are done of them in secret (Eph. 5:12). God did not go into such graphic details and he had thousands of pages in which to do it, if he had thought it was necessary. But Waite gives anatomically specific instructions for</p>

			<p>children to see and repeats his filthy definition on page after page of his Bible. How does he know what ‘sodomy’ is anyway? The Bible tells us to be “simple concerning evil” (Rom. 16:19). Young people today know far too much. Decent people in my day never knew or spoke of such things.</p>
<p>Deut. 23:17 et al.</p>	<p>sodomite</p>	<p>male temple prostitute</p>	<p>New version definition from corrupt lexicons and perhaps following an unpointed Hebrew text. Homosexuals point to this new version rendering and boast that they are not ‘paid’ ‘prostitutes’ who work in a temple. Hence, they claim that</p>

			<p>‘the Bible’ does not condemn homosexual activity, per se, merely temple prostitution. (See <i>New Age Bible Versions</i>, p. 176 for documentation.)</p>
2 Sam. 6:19	flagon of wine	“Heb raisin-cake”	<p>Wine simply means ‘from the vine’ or ‘the fruit of the vine’ and consequently is of two varieties in the Bible: 1.) unfermented wine (i.e grape juice) drunken immediately from the “cluster” and 2.) fermented strong drink, which is forbidden. It is <i>not</i> necessary to rewrite the Bible to avoid the notion that fermented wine was used. The context identifies how ‘old’ it is or if it has been</p>

			fermented.
2 Kings 9:37 et al.	dung	refuse	The context defines it as “dung upon the face of the field,” as in fertilizer. The picture is complete; they did not empty their trash on to their gardens.
2 Kings 19:6	blasphemed me	“spoken of (God or a sacred entity)...”	Only a pagan lexicon would add “or a sacred entity.” There are no sacred entities, except God. In fact, ‘sacred’ is a Catholic word; the KJB word is ‘holy.’
2 Chron. 18:4	houghed	“Arc sp of hocked”	It is still used and its pronunciation, ‘ho,’ defines it as ‘to stop a horse,’ as a ‘hoe’ cuts. (See <i>In Awe of Thy Word</i> , p. 261 for details.)
Neh. 2:13 et al.	dragon	“sea/river monster”	See next citation
Job 41:1	leviathan	sea monster	Such

		(perhaps an extinct dinosaur)	secularized definitions submerge the vital spiritual cross-referencing of Satan with leviathan, who is the 'dragon' in the book of Revelation and the "king over all the children of pride" (Job 41:34). Isa. 27:2 says, "In that day the Lord with his sore and great and strong sword shall punish leviathan that crooked serpent; and he shall slay the dragon that is in the sea." 2 Cor. 11:3 and Rev. 12:9 identifies "that old serpent, called the Devil, and Satan...".
Ps. 22:29	fat	stalwart	And people paid for this dictionary?! The Bible's

			<p>built-in definition parallels the following words: “The meek shall eat and be satisfied:…All they that be fat upon the earth shall eat and worship…” (Ps. 22:26, 29). The meek will “not want” and will be well-fed. Psa. 23 continues saying, “The LORD is my shepherd’ I shall not want…” Stalwart, in addition to being much more difficult to understand than the word ‘fat,’ does not necessarily mean <i>fat</i>.</p>
Ps. 55:10	thereof	of it	The context defines it already as “thereof…of it”
Ps. 80:10	goodly	“good-looking”	Here the Hebrew is ‘El,’

			which is often translated as ‘God.’ The 1611 margin affirms that saying, “Hebr the Cedars of God.” Waite should have retained the 1611 note’s concept, instead of further secularizing the word.
Isa. 5:12	tabret	“small drum”	New versions and their elastic and secularized vocabulary have produced the ‘new’ liberal churches, for in them (and now a KJB) they find a defense for all of their modernizations, including night club drums.
Isa. 14:22	nephew	grandson	Waite is criticizing the KJB, not defining it’s word.
Isa. 34:14	satyr	“in mythology”	The word ‘satyr’ is in the

			Bible and the Bible is not mythology.
Jer. 8:21	black	“Heb dark, mournful” “sad, dismal, gloomy”	Taken from corrupt lexicons.
Jer. 12:10, 10:21 et al.	pastors	shepherds	A word obviously directed to men, not sheep herders, who “have not visited” people (Jer. 23:2). Another example of a place where sin is marginalized and diverted away from the offending parties by non-spiritual and secular lexicons.
Mat. 1:18 et al.	Ghost	Spirit (The first edition did not even capitalize ‘s’.)	This is not a definition of the word ‘Ghost.’ The word ‘Ghost’ is a contraction for ‘God host,’ that is, G’host.’ A host is one who takes someone in, as we are “in Christ.” A

			<p>Ghost is also the Spirit of a person who has died, as Christ died. The KJB is the only Bible that retains the words Holy Ghost; the other versions substitute the word Spirit. Waite is not adding to his readers' understanding of the word 'Ghost' but merely declining to the new version's substitute.</p>
Mat. 4:24	lunatick	“(epileptic??)”	<p>Even the suggestion of equating lunacy with epilepsy is absurd. Epilepsy has been identified for ages as a distinct physiological problem.</p>
Mat. 4:24	devils	demons	<p>New version substitute and transliteration which allows,</p>

			(according to dictionaries) demons to be deities. The translation, <i>devils</i> , allows no positive connotations. (See <i>New Age Bible Versions</i> , ch. 12).
Mat. 6:7	pray	“beg, implore, beseech”	What ever happened to praise? (i.e. “hallowed be thy name...For thine is the kingdom, and the power, and the glory, for ever. Amen.”
Mat. 6:31	take no thought	“Gk worry or be anxious”	New version rendering again. The KJB words tell their reader ‘how’ not to be anxious, that is, it tells them what <i>not</i> to think (Mat. 6:25-34) and what <i>to</i> think (Phil. 4:6-9). The new versions and Waite’s definition leave

			the reader without direction and dependent upon pills, which stop <i>all</i> thoughts, the good <i>and</i> the bad.
Mat. 8:19	Master	teacher	New version substitute, which lowers Christ. A Master has, by definition, mastered his subject; a teacher, on the other hand, may not have done so. (Hence the distinction between a B.A. and an M.A..) The word Master brings with it connotations of a Master and his subordinate, which the word teacher does not. The Waite definition is yet another example of 'correcting' what he

			<p>perceives to be a KJB rendering that misrepresents the text. However, the word Master contains both the idea of teacher and master; the word teacher does not. Dr. Tow’s article at the end of the <i>Defined KJB</i> even notes that the NKJV reading ‘teacher’ is wrong. (See <i>New Age Bible Versions</i>, ch, 21 for a complete explanation of the new version’s error of replacing Master with ‘teacher’.)</p>
Mat. 12:32	That every idle word	“Gk lazy”	Poor definition in this context. The KJB uses the perfect word in each context.
Mat. 13:27	tares	“vetch, darnel”	Aren’t you glad you spent a

			day's salary on this dictionary?
Mat. 23:14	damnation	condemnation	Watered-down new version substitute. The phonological impact of 'damn' is used by the unsaved for swearing. (See <i>The Language of the King James Bible</i> , pp. 65-67).
John 4:10	living water	"springing"	The Bible's built-in dictionary defined it as "water springing" in verse 14.
Acts 7:45	Jesus	"i.e. Joshua"	The Bible (Acts and Hebrews particularly) is teaching readers about Jesus as the real "captain of the host" (Joshua 5:13-15) and "the captain of their salvation" (Heb. 2:10). Waite instead adopts the new version

			<p>rendering, Joshua, which blasphemously: 1.) denies the pre-incarnate Christ, 2.) ignores the underlying Greek word, which is the word used for <i>Jesus</i> throughout the New Testament, and 3.) ignores the contexts (in Acts and Hebrews) which are building up to and revealing to the Jews exactly WHO <i>really</i> lead them through the wilderness and WHO their true “captain” and Messiah is.</p>
Acts 17:29	Godhead	“Godhood, divinity, deity”	<p>The KJB title, the Godhead, identifies the Christian Trinity and includes its own definition in the words ‘the’ ‘God’</p>

			<p>(there is only one) and 'head.' All of Waite's definitions are watered-down words, which could identify any god. <i>Godhood</i> strips away the directorial word 'head.' The words <i>divinity</i> and <i>deity</i> are used in dictionaries to define 'demon.' See <i>New Age Bible Versions</i>, pp. 218-219.</p>
Acts 12:4	Easter	"originally the name of a pagan Spring festival"	<p>Waite's knowledge of etymology and the Bible appears faulty. See lengthy explanation in Appendix. The <i>origin</i> of 'east-er' is the O.T. foreshadowing of the death and resurrection of Christ, as pictured in the western blood-red sunset, as Christ comes</p>

			<p>down to earth to die and the glorious eastern (<i>stern</i> is star in Germanic languages) rising of the sun; the counterfeit is the pagan holiday, not the 'original.' See the original in Num. 2:3 "eastside toward the rising of the sun," Num. 24:17 "Star" (Jesus) and the counterfeit in Deut 1:4 "Astaroth."</p>
Acts 16:38	serjeants	"Gk lictors'	<p>The simple military word 'sergeant' will be deduced by anyone. The word 'lictors' is meaningless to practically anyone.</p>
1 Cor. 6:9	effeminate	"of a catamite (a boy sexually used by an adult pedophile); of a boy kept for homosexual	<p>Waite's definition is taken from the NKJV footnote, which does <i>not</i> condemn</p>

		<p>relations with a man...male prostitute”</p>	<p>effeminate men. Again, the definition is so marginalized that no one reading it is convicted of their sin. Few homosexuals are ‘male prostitutes.’ A child used in such a way can hardly be faulted. But, everyone knows the voice, the look, or the hand shake of an ‘effeminate’ man. <i>Why</i> are the sodomites and the effeminate men justified in Waite’s <i>Defined KJB</i> definitions? Several reasons come to mind. Narcissus (from whence we get the word <i>narcissism</i>) saw his own reflection in a pool of water and fell in love with himself.</p>
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			<p>Homosexuality <i>begins</i> first with pride and self-love and ends as “men with men,” looking into their own reflections, unable to love anything that is not just ‘like’ <i>themselves</i> (Rom. 1:27). Lucifer fell through pride and “he is a king over all the children of pride” (Job 41:34 et al.).</p>
1 Cor. 9:27	But I keep under my body, and bring it into subjection	“Gk beat black and blue; discipline by hardship”	<p>New version rendering that supports the pagan and Roman Catholic sado-masochistic teaching of spiritual advancement by flagellation or self-mutilation. The verse simply means that Paul’s body (flesh) was kept under his will.</p>

			(See <i>New Age Bible Versions</i> , pp. 127-130.)
1 Cor. 10:11	<u>ensamples</u>	“samples”	The definition is built into the word already.
1 Cor. 13:2	charity	“the love of God for humanity”	A thorough analysis of every usage of the Greek word underlying ‘charity’ demonstrates that the alleged distinction between <i>agapao</i> , as the ‘love of God towards man’ and <i>phileo</i> , as ‘man’s love towards others’ cannot be maintained. Scofield and the lying lexicons misdefine these words. See <i>In Awe of Thy Word</i> for the definition of charity and its relationship to Christ and Christians, evidenced by its etymology

			and letters.
2 Cor. 2:17	corrupt the word of God	“deceitfully peddle”	New versions, such as the NKJV likewise change “corrupt” to ‘peddling.’
Gal. 3:24	schoolmaster	“trusted slave”	The context defies such a definition. Only mindless lexicons could produce this. That is why we need context-sensitive Holy Bibles, not lexicons and dictionaries. (See discussion for Gen. 44:33.)
Gal. 5:23	temperance	“self-control”	Another new version rendering. The context in verse 22 identifies this as the fruit of the Spirit, not the ‘self’ or the flesh.
1 Tim. 2:15	sobriety	“self-control”	Another new version rendering promoting self-improvement. Everyone

			knows what the word 'sober' means.
Titus 3:10	heretick	“one who causes splits, divisions, factions, parties in a group because of differing opinions on teachings”	Another new version rendering. New versions define a heretic, <i>not</i> as someone who has unbiblical teachings, but as someone who is divisive. Such a false definition promotes the ecumenical movement, which ignores doctrinal heresy and chides only those who are not for 'unity' at any cost.
Heb. 4:8	Jesus	(i.e. Joshua)	See note for Acts 7:45.
Heb. 12:16	fornicator	“Gk male prostitute”	Reduces the number of people whose conscience would be convicted of ever being guilty of this sin from one in two to one in 1,000,000 or

			more.
1 Peter 3:3	plaiting	“braiding”	The context and built-in definition do not condemn the simple braiding of the hair. The words “adorning,” “putting on,” and plaiting (plated) imply superficial additions (i.e. gold-plated). It directs the woman to get her beauty from an interior meek and quiet spirit, not from adding or embroidering loud, showy and time-consuming adornments to the hair.

New Version Definitions

KJB critics observe that “many of the definitions” in Waite’s *Defined King James Bible* “agree with” the wording in the new versions (e.g. <http://a-voice.org/discern/dkjb.htm>). Let’s examine why the definitions often match new versions. The NIV editor, Kenneth Barker, cites the Brown, Driver, and Briggs lexicon as one of the “works referred to” to support his NIV. Waite, Jr. admitted that this was a lexicon that he likely

used for some of his definitions (see next pages for correspondence). No wonder some suggest that Waite's definitions match the liberal new versions!

Waite's *Defined KJB* defines "only begotten" Son (*monogenes*, from *mono* and *genos*) as "uniquely-related," a similar rendering to that of the new versions, corrupt foreign editions, and lexicons (e.g. 1 John 4:9, John 3:16 et al.), which only translate *mono* (only or unique) and leave the *genos* untranslated. 'Unique,' a new version word, can be ambiguous and does not always mean the same thing as 'only.' 'Unique' can mean special, odd, or "unusual" (*Webster's II New College Dictionary*). The OED says, "...it has been in very common use, with a tendency to take the wider meaning of 'uncommon, unusual..." If I had purple hair, I would be 'unique.' Waite's term, 'related,' does not confer the immediate sense of the physical generation of the Son of God. An aunt is related to a niece. A step-father might be called 'uniquely-related' to his step-son. The words 'only begotten' say enough and may be distorted by man-made definitions. The context defines the words. The Bible's previous use of the words "only" and "begotten" clearly defines them for readers.

Waite's handling of so-called archaic words often misdefines them. He wrongly defines "conversation" merely as 'behavior, conduct, manner of life,' just as the new versions do (2 Peter 2:7). The 20 volume unabridged *Oxford English Dictionary* indicates that in 1611 the word 'conversation' often meant 'talk,' just as it means today. The meaning Waite ascribes to it is not its total or exclusive meaning. The definition 'talk' was current when the KJB was translated and has prevailed over any other usage. (See unabridged OED sv. conversation). The Bible's built-in dictionary already defines 'conversation' in the immediate context as "seeing and hearing," observes Dr. O'Reilly (2 Peter. 2:8). He adds that "Conversation at least has to be what can be heard i.e. speech, as well as seen i.e. conduct." God's focus on the normal English meaning of 'conversation' is destroyed by Waite.

Since new version editors may have used the same dictionaries and lexicons that Waite used, his definitions sometimes match them. One man wrote to me stating,

“I purchased some copies of the KJV published by Dr. Donald Waite entitled, The Defined KJV...[W]hat is the difference between what he is doing and of using a new translation where different words are used in place of the KJB ones. I see none and recently asked D.A. Waite why he was doing this...but frankly I think he no longer is certain that the KJB translators knew what they were doing. Given my concern about this “new’ KJV Bible, I recently purchased the copy your organization sells and look forward to reading it without distractions from what God has said.”

Most of *The Defined King James Bible’s* definitions came from *modern* English dictionaries, as noted in Waite’s introductory material. Such modern dictionaries contain highly secularized words, often seen in new versions. (e.g. In all new dictionaries marriage is no longer exclusively between a man and a woman.) Dictionaries include numerous definitions of words, many of which are strictly secular and should not be applied to the Holy Bible. *In Awe of Thy Word*, chapter 15, demonstrates, using the recently released notes of the KJB translators, that they considered and rejected just such words, seen in new versions. The notes on their Bishops’ Bible, their trial Manuscript 98, and the simple vocabulary that they polished from Bibles pre-dating the KJB all show that street language was not their goal. This is all documented in *In Awe of Thy Word*.

How to Define KJB Words

The Bible's built-in dictionary contains God's own definitions for Bible words. Finding this dictionary is demonstrated in *In Awe of Thy Word* and *The Language of the King James Bible*. Chapter one in both books explains how to find this dictionary; these chapters are available online at <http://www.avpublications.com> on the right hand side of the front page. For example, the Bible's built-in dictionary definition of "tithes" (Hebrews 7:6) is "a tenth part" (Hebrews 7:2). Waite's 'definition' in his note echoes, 'tithes' means "tenth portion or parts." How much simpler and glorifying to the word of God it would have been to teach the reader to look for the definition just a few mere verses away.

Waite's Use of Corrupt Greek and Hebrew Lexicons

Before the book *Hazardous Materials: Greek and Hebrew Study Dangers* was published (Summer 2009), with its expose' of the corruption in the lexicons of Thayer, Brown, Driver, Briggs and others, D.A. Waite, Jr. admitted that he used these very lexicons to help with the definitions in the *Defined King James Bible*. Waite marked such occurrences, using the abbreviation "Heb" and "Gk," the latter occurring frequently throughout his New Testament. When Waite Jr. was specifically asked in an e-mail from Edward Carrington, exactly what Greek and Hebrew lexicons he used to help create the definitions for his *Defined King James Bible*, Waite replied on August 18, 2008,

"I am relatively certain that this would have included Thayer's Greek Lexicon of the N.T. and Brown, Driver, Briggs Hebrew English Lexicon of the O.T..." (emphasis mine).

See his letter on the next two pages.



Your Defined KJB Inbox

- ★ ● Edward Carrington Dear Mr. Waite, Your w 2:07 pm (5 hours ago)
- ★ Donald Waite Jr show details 5:17 pm (2 hours ago) ↶ Reply

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Dear Edward,

(1) Since it has been over a decade since I did the work on the *Defined King James Bible*, I can't put my finger on the notes that verify which Greek and Hebrew lexicons I used. I suspect that I used lexicons that were available digitally in 1996-1998. These would have included the ones made available by the Online Bible program at the time. I am relatively certain that this would have included *Thayer's Greek Lexicon of the NT* and *Brown, Driver, Briggs Hebrew-English Lexicon of the OT*.

I currently use every electronic Greek and Hebrew lexicon I can get my hands on for research, Sunday school lessons, and sermons. Bible Works 7 provides the following Greek lexicons: *Bauer Danker Greek-English Lexicon**, *Liddell-Scott Greek Lexicon (unabridged)**, *Friberg Analytical Greek Lexicon*, *Thayer's Greek-English Lexicon of the NT*, *Liddell-Scott Greek English Lexicon (abridged)*, *Gingrich Greek NT Lexicon*, *Barclay Newman Greek-English Dictionary*, and *Louw-Nida Greek English Lexicon of the NT*. (Although I normally consult them all, I have listed them in the order of usefulness--from most useful to least useful.)

Here are the OT language lexicons available on Bible

Works 7: *Brown, Driver, Briggs Hebrew-English Lexicon* (unabridged)*, *Koehler-Baumgartner Hebrew and Aramaic Lexicon of the OT* (unabridged)*, *Holladay Hebrew and Aramaic Lexicon of the OT*, and *Harri, et al, Theological Wordbook of the OT*. [Lexicons followed by an asterisk (*) require an extra purchase over and above Bible Works 7.]

(2) Since it has been over a decade since I did the work on the *Defined King James Bible*, I can't put my finger on the notes that verify which electronic Bible I used as its basis. My recollection is that I used the computerized text that has been used for decades--the one used by the Online Bible and verified to be 100% accurate by Sony. (Check the Online Bible file on this subject.) This is the 1769 text as revised by Blayney. Today this text is apparently available from many sources, including [http://en.wikisource.org/wiki/Bible_\(King_James\)](http://en.wikisource.org/wiki/Bible_(King_James)). A decade or so ago, the Online Bible edition was one of the few reliable sources.

I suspect that--at my dad's request--I made the few necessary changes to conform the 1769 Oxford to a Cambridge edition. I strongly suspect that before we used the word *Cambridge* before *1769 Text* on the DKJB's title page, I made the few changes necessary to make this true. If someone knows the few differences, he can easily confirm this.

I hope that this answers your questions.

Sincerely,

Donald A. Waite, Jr.

NOTE on the 1769 KJV text from http://en.wikipedia.org/wiki/King_James_Bible

Thayer, Brown, Driver, and Briggs Words

Chapters 9 and 25 of *Hazardous Materials* detail the heresies held by these lexicographers and the consequent errors in their lexicons. Thayer, Brown, Driver, and Briggs were some of histories most scandalous heretics. All denied the basic tenets of our Christian faith. None of these men believed that even the originals were given by God. Because *Hazardous Materials* has since alerted readers to the problems in their lexicons, Waite is now avoiding this specific admission. On a radio program, hosted by his mother, D.A. Waite, Jr. tried to give the impression that he had never indicated that he had used these lexicons. However, a copy of his original e-mail, indicating his use of these lexicons, is available for all to read.

Thayer was a Unitarian who denied the Trinity, the deity of Christ, the fall of man, and the blood atonement. Baker Book House, Thayer's current publisher, even alerts readers in the preface,

*“A word of caution is necessary. Thayer was a Unitarian, and the errors of this sect occasionally come through in the explanatory notes. The reader should be alert for both subtle and blatant **denials** of such doctrines as the Trinity (Thayer regarded Christ as a mere man and the Holy Spirit as an impersonal force emanating from God), the inherent and total depravity of fallen human nature, the eternal punishment of the wicked, and **Biblical inerrancy.**”*

Chapter 5 of *Hazardous Materials* explores the vile beliefs of the pagan philosophers cited by Thayer for his definitions. The secular history book, entitled *The Growth of American Thought*, lists Thayer, Brown, Driver, and Briggs as among the men who shook “The foundations of orthodox belief in supernatural powers...” *The Dictionary of Heresy Trials in American History* exposes the bad influence of Thayer, Brown, Driver, and Briggs. Thayer said people should not be “rigid and unprogressive and imprisoned forever in a book.” Of the Bible's books, he said, “...no one of them has his [God's]

personal endorsement or authentication.” He says, “*The critics are agreed, that the view of Scripture in which you and I were educated, which has been prevalent here in New England for generations, is untenable.*” He says a “*pestilent tenet gained currency that the Bible is absolutely free from every error of every sort.*” (D.A. Waite Sr.’s denial of “Perfection of Translation” and Jack Schaap’s redefinition of ‘perfect’ echo Thayer at this last point.)

Briggs was tried for heresy and dismissed from his professorship. Both Thayer and Driver were on the Westcott-Hort Revised Version Committee; Thayer was also on the American Standard Version Committee. The words of these corrupt versions match these men’s

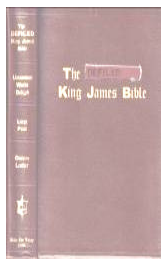


lexicons. Imagine ‘defining’ the words in the Holy Bible with the liberal interpretations of such men. Brown, Driver, and Briggs were higher critics who denied the inspiration of even the originals. Briggs delivered a speech entitled, “How May We Become More Truly Catholic?” Harvard University has published the Jesuit expose’ which reveals that Briggs and Driver were a part of a “Plot” in connection with the Pope. Harvard’s article said that Briggs’ work would “*bring about the dissolution of the boundaries separating Protestants and Catholics.*” One should not be surprised to find Briggs’s ‘definitions’ used in both Catholic and Protestant Bibles.

Great Britain’s Dr. Alan O’Reilly observes that, “Briggs’ support for the pope would parallel the Oxford Movement over here, spearheaded by Newman. The Oxford Movement was officially terminated, but the cancer spread throughout the Church of England, resulting, as we know, in Westcott and Hort’s *Revised Version*. The Church of England has never recovered from the 19th century Jesuit infiltration.”

Driver was on the Westcott and Hort RV committee. Even lexicographer Frederick Danker charges that BDB [Brown, Driver, and Briggs Hebrew Lexicon] “*relies too much on word meanings of the RV.*” Imagine defining KJB words with Westcott-Hort RV [Revised Version] words! BDB sometimes opts for the Arabic of the Koran to define words, says Delitzsch. Briggs accuses Jesus of being “not informed.” Briggs omits “the Son” in his Old Testament Commentary. He said, “there was not sufficient historical evidence to prove definitely that Jesus had taught his own divinity, that he had risen physically from the dead.” Briggs spoke at the New Age Parliament of World Religions with the Luciferians. He told his students “*There is nothing divine in the text...*” In his speech at the Parliament, he said that the Bible writers “*framed them in imagination and fancy.*” Elsewhere he said, “*Indeed, the theory that the Bible is inerrant is the ghost of modern evangelicalism to frighten children.*” (See chapters 5 and 25 of *Hazardous Materials* for the citation for all quotes).

Who is D.A. Waite, Jr.?



I call the *Defined KJB*, the *Defiled KJB* and fixed the title on my copy, so that my grandchildren would be forewarned. One would hardly want to trust the ‘definitions’ of a man who followed such corrupt Greek and Hebrew lexicons and was seen to “attack” the Holy Bible in the mind of some at the 2002 Dean Burgon Society Meeting. Dr. James Sightler said, “*At the July DBS meeting Donald Waite, Jr. made a spectacle of himself with his talk on the History of the English Bible. This turned out to be a blatant, inane attack on the “1611” KJV. He said that this Bible contained many printer’s errors, was too large to “go soul winning with”, was printed in a hard to read Gothic font, and also claimed that Scrivener said that the KJB was not a new translation but simply a revision of previous English Bibles. During his talk he paced back and forth over the platform with a huge book, possibly 1 and ½ by 3 feet, under his*

arm to reinforce his conclusion about the inconvenience of the 1611 KJB. He never mentioned the fact that the technology of making paper and binding books and the font make the large size essential. The elder Dr. Waite, to his credit, got up the next morning and said that he disagreed with his son's opinions given the night before and specifically said he did not believe that the KJB was not a new translation. It was a remarkable thing to see. D.A. Waite Jr's talk was also not printed.

...It was not surprising to hear D.A. Waite, Jr. say these things, since he had agreed to do the work on the revision of the KJB "Easy Reader" which puts the KJB into "modern" English and omits thees, thous, and the inflected verb endings. I feel that the KJB Easy Reader is an expected next step from the Defined KJB, which D.A. Waite, Jr. also did the work on. Section III-B#12 of the Articles of Faith and Organization of the DBS allows new translations only from the Greek and Hebrew, using all the manuscripts and lectionaries and quotations of the fathers. Burgon himself insisted that any new translation should be done this way. Dr. Waite, Jr. is an officer of the DBS and the BFT and should have been bound to those articles. His expert use of the computer, and his sojourn at BJU, have given us these one man revisions from English to English" (letter on file).

In the mouth of two or three witnesses, every word shall be established. Bob Steward, former DBS executive committee member for twenty years, echoes Dr. Sightler's observations about D.A. Waite, Jr. and the apostasy of his father and the DBS in now denying the inspiration of our Holy Bible. Steward writes in 2002,

“Regarding Dr. [sic] Waite Jr., it would appear that if he is in any sense to assume authority with the DBS then its usefulness for the cause of the KJB would evaporate. I have for 25 years believed that to eliminate the term “Inspiration” from our Bible is to fall into the camp of Bob

Jones University [from which Waite Jr. graduated].

Steward's letter appears at the end of this document, along with other letters, forwarded to me by Dr. James Sightler, demonstrating: 1) DBS's leader, Dr. Bob Barnett's old and unheeded appeal to Dr. Waite to stop insisting that our Holy Bible (KJB) is *not* inspired, 2) David Cloud's admission that he believes that the KJB's "words are not inspired," nor was it done "perfectly," "neither were the English words they used" inspired, and 3) David Sorenson's admission of "negligent" research and his backbiting about the top leadership of Pensacola Christian College.

The only thing worse than Don Waite, Jr. taking over the DBS, would be the take-over by his brother Dan Waite, who entitled his 2011 DBS speech, *The Dangers of an Inspired King James Bible Position*. What a slap-in-the-face for the 400th anniversary of our Holy Bible! But that's another article...

D.A. Waite, Jr.'s *Easy Reading KJB*

D.A. Waite Jr. not only created the 'definitions' for the *Defined King James Bible*, he worked on the *Easy Reading KJV*, the subject of the chapter, "New Sleazzy Reading Bibles," in *In Awe of Thy Word*.

Waite's sudden and more *public* proclamation, denouncing a perfect and inspired KJB came on the heels of an offer, back around 2002, by Robert Turner, a millionaire from Florida, (via his liaison Craig Jacobs) to get Waite and his organization to help with the editing of Turner's new version, the 'Easy Reading' King James Bible. (See date on Bob Steward's letter at the end.) I was contacted by Craig Jacobs, Turner's representative, who told me that D.A. Waite, Sr. was working on this 'Easy Reading' KJB project for them. The purpose of his call was to ask if I would like to participate and check over Waite's work. I was aghast that Waite or anyone (a

large Christian college was also participating) would even consider working on such a ‘new version’ project. With Jacobs’ call, the cat was out of the bag about the Easy Reading KJV project and Waite’s alleged participation. The errors in this ‘Easy Reading’ version were subsequently exposed in my book, *In Awe of Thy Word*, in chapter 13 entitled ‘The New Sleazzy Reading Bibles.’ Turner is said to have disassociated himself from the Easy Reading version, as a result of reading of its serious problems in a personal letter I wrote to him. Under the dark storm cloud of this wide and embarrassing exposure, it appears that Waite then washed his hands of the project, publicly at least, and claimed that his son, not he, did the actual computer work. Some members of the Executive Board of Waite’s Dean Burgon Society found out about the project. The Articles of Faith of the DBS originally warned of the “dangers of using and recommending Bibles which, while claiming to be the King James Version, actually make changes in the text” (*In Awe*, pp. 473-474). *In Awe of Thy Word* documented that in John chapter 1 alone the KJV-ER differs from the KJB in 142 places, makes 119 alterations to the Greek *Textus Receptus* cursive tradition, italicizes words which have never before been italicized, and chops off all of the inflected endings on verbs. *In Awe* documented that the notes in the *Easy Reader* often match the Jehovah Witness New World Translation (*In Awe*, p. 481).

Dr. Sightler wrote to Waite asking him pointed questions about specifics in the Easy Reading version. Waite responded with a phone conversation. His answers to some of the questions about specifics in the Easy Reading version showed that he was *very* familiar with the details of the project; he did not refer these questions to his son. When confronted with the fact that Turner made a ‘donation’ at this time to Waite’s organization, Waite said that the ‘donation’ had nothing to do with the work that was being done for Turner by the Waites. Sightler said, “Our pastor, Dr. Aiken, wrote Dr. Waite in 2001 and told him that if the DBS published the KJV Easy Reader he would have to discontinue his program on WTBI.”

Waite admits that his son, the editor of *The Defined King James Bible*, was paid for his work on the corrupt *Easy Reading King James Bible*. Even if his son, who helped him with Bible For Today projects, did the work, the BFT *should not* have been involved with a corrupt new version of the Bible. Only God can judge the *motive* for any donations around that time from Turner’s organization and Waite’s motive for suddenly, near that time, insisting more *publicly* that the KJB is *not* inspired. The fact that these events occurred near the same time simply raises a question.



Historically there appears to be a connection between saying that the KJB is not inspired and: 1.) A desire to make a new version to replace it, motivated by either pride or financial gain (e.g. Scrivener, Norton). 2.) A desire to usurp the authority of the Holy Bible and interject oneself between a man and his Saviour, rather like a Catholic priest or puffed-up Cardinal. This occurs when one suggests that Bible words ‘mean’ something other than what the King James Bible says. Doing so denies the priesthood of all believers and forbids us to “search the scriptures daily, whether those things were so (1 Peter 2:5, 9; Acts 17:11).

Waite’s Dean Burgon Society’s ‘Articles of Faith’ state, “We believe that all the verses in the King James Version belong in the Old and the New Testament because they represent words we believe were in the original texts, **although there might be other renderings from the original languages which could also be acceptable to us today**” (emphasis mine). These “other renderings” can only come from debased modern English dictionaries or corrupt Greek and Hebrew lexicons, *both* of which underlie new versions and can only secularize and water down the “holy, harmless, undefiled, separate from

sinners, and made higher...” words in the Holy Bible (Heb. 7:26). I challenge the Waites to cite one ‘other rendering,’ which I cannot prove would water-down, secularize, and deface the beauty of our Holy Bible. Missionary and linguist Peter Heisey points out that, “The issue is the “words” in the King James Version, not merely the “verses.” The DBS articles *appear* to lay the foundation for a new version, and their leadership did just that, with their quiet association with the foul Easy Reading KJV. Their wording which approves “other renderings” remains, in spite of recent emendations. **The DBS articles seem to retain the KJB on paper and allow “other renderings” from the pulpit, leaving pew-sitters pondering whether their NIV or KJB is correct, since the “other renderings” invariable match the NIV.**

It appears that these men have never done a word-for-word examination of new versions to see that the “other renderings” match the new versions. For example, on pages 1681 and 1682 of the *Defined King James Bible*, contributor Dr. Tow, pastor of Calvary Bible Presbyterian Church, silently ‘borrowed’ much of ‘his’ NKJV ‘review’ from material by Dr. Terry Watkins and myself without giving credit. If he had done *his own* word-for-word collation, he may have seen the depth of the problems. At the secular university where I taught, such sticky-fingered ‘scholarship’ brought an automatic ‘F’ and could bring expulsion. Christians should know better.

Feather-Waites: Behind the Defining

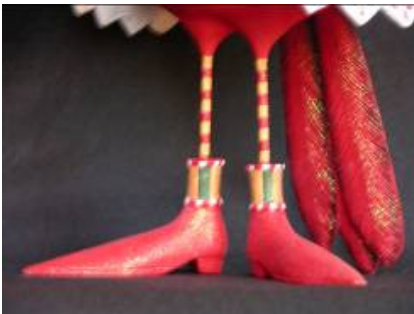


BEHIND the Waites’ *Defined* and *Easy Reading KJVs*, as well as their use of “other renderings.” Which are simply *English words* from corrupt Greek and Hebrew lexicons, is the belief by the Waites and their Dean Burgon Society, that our Holy Bible is not the inspired words of God. To them it is merely man’s “almost” accurate attempt at

scraping together what, apparently to them, God has misplaced or cares nothing about. Of course, this gives them good employment, as mediators and messengers who alone carry what God *meant* to convey — had he had *their* library of books by apostates.

D.A. Waite denies the inspiration of our Holy Bible, now forces DBS members to sign a paper agreeing that it is not inspired, and promotes a new book, by Dr. Williams, which *denies* “Perfection of Translation.” Was Waite motivated to deny our Holy Bible’s inspiration by his association with the revision of the KJB, called *The Easy Reading KJB*, which his son, who created *The Defined KJB*, worked on? Do the definitions in his son’s *Defined King James Bible* sometimes match the heresy and error in new versions? Yes. Were these errors caused, in part, by his son’s use of secularized modern English dictionaries and the corrupt lexicons of Thayer, Brown, Driver, and Briggs? D.A. Waite’s denial of the inspiration of our King James Bible no doubt stems from his years of using corrupt lexicons, and particularly from his use of the slightly tainted Scrivener Greek New Testament and Ginsburg Hebrew Old Testament. When viewed through such specked glasses, it is no wonder his Holy Bible looks “almost” correct and less than inspired.

Two Weak Legs On Which to Stand



Waite’s Dean Burgon Society’s ‘Articles of Faith’ say, “For an exhaustive study of any of the words or verses in the Bible, we urge the student to return directly to **the** Traditional Masoretic

Hebrew Text and **the** Traditional Received Greek Text rather than to any other translation for help” (emphasis mine). *Where*

are **the** Greek and Hebrew texts the KJB translators referred to as the “Originall”? I would be most anxious to receive a bibliographic citation from anyone who has these and so would D.A. Waite. Several years ago, D.A. Waite Sr. called me and said that he heard that I had the 1524-25 edition of the Ben Chayyim Hebrew Masoretic text on CD-ROM. He asked if I would send him a copy. He said that he had been looking for it all his life. How can he tell men to “return directly” to an edition that he had never seen?! Those who profess to believe ‘it’ and suggest studying and translating from ‘it’ have never even had a copy of ‘it’ or collated ‘it’ word for word.

Kirk DiVietro, a member of Waite’s DBS, also ordered this Hebrew edition from us quietly in the fall of 2009 in order to critique *Hazardous Materials*! Those who profess that the ben Chayyim edition is the ‘preserved’ originals have never even seen it! Having heard that he wanted to use it to try to fault my book, I wrote him a friendly note suggesting that we act like brothers and sisters in Christ and share research. To that he would not agree. I told him that the *ben Chayyim* edition had some small errors, as I thoroughly documented in *Hazardous Materials*, which were quickly fixed in subsequent editions (which are no longer in print, unfortunately). I told him to wait, as we were ‘hot on the trail’ of an even better digital Hebrew edition. Why are these men coming to me for their Hebrew edition?

Waite and Scrivener

D.A. Waite, his Bible For Today, and his Dean Burgon Society, it appears, have abandoned a belief in the **solid** and perfect Holy Bible, only to rest upon the two weak legs of the slightly faulty man-made printed texts of Scrivener’s Greek New Testament and Ginsburg’s Hebrew Old Testament (both published by the Trinitarian Bible Society). These one-man editions are not, at all points, the pure “Originall” underlying the KJB. The 1,200 page book *Hazardous Materials* details the heresies held by Scrivener (RV committee member, textual critic) and Ginsburg (higher critic, follower of Luciferian H.P.

Blavatsky, and the wicked Kabbala). The book details specific errors of their two printed editions, which alter the historically correct Greek and Hebrew readings, which match the KJB and pure Holy Bibles worldwide.

F.H.A. Scrivener's Greek *Textus Receptus*, (also mis-called Beza's) printed by the Trinitarian Bible Society, is the closest to the KJB. It is useful in showing pastors, who have been trained with the highly corrupt UBS or Nestle text, that the KJB matches the Received Text. Many of these pastors have never seen a Greek text that proves the historicity of the KJB. Scrivener's text is useful, but AV Publications has carried it on their web site, with a caution and a description of its minor problems. Veneration of these two one-man editions can be dangerous, if someone naively seeks to use them to charge the KJB with error. A little knowledge is a dangerous thing. Few know their origin and the small problems in these editions. Scrivener created the Greek text on his assignment as a member of the Revised Version committee of Westcott, Hort, and the child molester, C.J. Vaughan. Scrivener was asked to back-translate the English KJB into Greek by finding its original Greek sources. However, Scrivener did not do this in at least 20 (probably more than 60) places, where Scrivener exchanged the KJB's good Greek reading for Beza's occasionally wrong reading. Scrivener pretended that the KJB did not have Greek backing in those places. Peter Heisey confirms, "Scrivener erred in those places because he limited himself to trying to find the underlying KJB reading by using only PUBLISHED editions [modern printed editions] of the Greek texts, not by using the same wide range of materials and readings [e.g. handwritten Greek manuscripts] available to the learned men." The book, *Hazardous Materials*, proves that the KJB translators did have Greek backing. Imagine the foolishness of going to a Greek text (TBS's Scrivener's) that was based on the *English* King James Bible, in the main, in the first place.

Some have abandoned belief in the perfection and inspiration of the KJB *because* of this Scrivener text. Using the

TBS Beza-Scrivener-KJB hybrid will only confuse students and lead them to believe that their KJB does not follow ‘the’ Greek text and is therefore NOT INSPIRED, because the KJB translators occasionally followed Greek sources other than Beza. The KJB translators said on their title page that they followed the “Originall Greeke” and they did, as documented in *Hazardous Materials*. They wisely did not follow Beza, a five-point Calvinist, all of the time.

Those who think that only Greek is inspired would be aghast to find out that the Greek text of Beza, underlying the TBS Scrivener text, was created at points, as Beza admits in his preface, by consulting a Latin version of the Syriac Peshitta and a Latin translation of the Arabic N.T.. Those colleges which feel that they must go to this TBS text to see ‘the original Greek’ may be *actually* going in some places from: 1) Syriac or Arabic into Latin [Tremellius et al.], then from Latin into Greek [Beza]. But, generally, they are going *from the English KJB* into Greek!

Unraveled

D.A. Waite, who may be the most vocal representative of the inconsequential pseudo-intellectual fringes of fundamentalism, has, in my opinion, virtually burst his buttons with the recent publication of detailed documentation, proving that both his Scrivener and Ginsburg texts are in fact, not the “exact” *textus receptus* underlying the KJB and all pure vernacular editions worldwide. (The term *textus receptus* is used by scholars



to refer to the standard text of either the Greek or the Hebrew Bible. It is not limited to printed editions. The title *Textus Receptus* does not appear on any of the editions which scholars refer to as the *textus receptus*.) Waite cannot address the analysis of Scrivener, Ginsburg, Berry’s and Green’s Interlinears, seen in the book *Hazardous Materials*, as it

required over 15 years of research, aided by a member of the prestigious North American Conference on British Studies, coupled with a tedious letter-by-letter analysis of Greek, Latin, and Hebrew variants. Many have rested upon the two weak legs of corrupt Greek and Hebrew ‘study’ tools so long that they have hatched a Catholic Cardinal. *Hazardous Materials* proves that Greek and Hebrew lexicons, such as Strong’s, Vine’s, and Zodhiates’ are “a cage of every unclean and hateful bird” (Rev. 18:2). To prevent people from seeing the famine-starved legs upon which cardinals brood, they squat and sit “in the seat of the scornful,” loudly squawking, as mocking birds, to drown out the truth (Psa. 1:1; Amos 8:11).

Dr. James Sightler, said,

*“The Waites and some other DBS people, Phil Stringer possibly, are afraid of your revelations in the book...But **remember that no matter what you say to the Waites it will be twisted and used incorrectly.** The DBS is unable to deal with the demonstration that the Greek and Hebrew texts we have [Scrivener and Ginsburg] are not sufficient to establish the KJB text and therefore must continue their present tactics...At the DBS, Scrivener was always the conservative and we did not get a true picture of him or Burgon”* (letter on file).

When referring to David Cloud’s echo of Waite’s misrepresentations, this former DBS Executive Committee member wrote,

“Most notable of all is his failure to note Levita, Ginsburg, the problems with the B&FBS Hebrew text and its incompleteness, the vowel points, and his failure to even mention Scrivener and his problems, associations and statements and the defects in the TBS textus receptus upon which Cloud and the DBS depend. He apparently does

not know the depth of depravity reached among some of the ERV committee. It would be interesting to know just how much of these failures are due to lack of knowledge and how much to the fact that the DBS must stand on **these two weak legs.**

The DBS is going to be hard pressed to acknowledge and admit these defects in the documents upon which it rests. That is why you will be strenuously opposed. But you have done the right thing and illustrated the problems completely” (letter on file; emphasis mine).

The fact is: *the meek man in the pews* believes that his King James Bible is inspired. “The seed is the word of God...Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts...” (Luke 8:11, 12). Only a flock of **seed-stealing cardinals** (“the fowls came and devoured them up” Matt. 13:4) would steal the Holy Bible’s English word and replace it with *another English* word. The wolf in sheep’s clothing has opened its mouth to reveal teeth and even taller tales.

“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:29-31).

Colleges can fall into traps; some feel they must give their attendees *something* for their money that they cannot get sitting on a curb, reading their Holy Bible. Students would be safer, sitting on a curb in Times Square, than having their Bible side-swiped, word-by-word. The word of God, like the atom, is powerful enough to hold the universe together (e.g. Heb. 1:3, Col. 1:17). Conversely, when the atom is split, it can send

materials flying for miles. Seminaries, which fissure the integrity of the Holy Bible, that is, the A.V. (Atomic Version), have sent faith flying. Such ‘Cemeteries’ have buried the faith of many young men (Eph 4:3). Thank God there are good Bible schools and institutes that have found plenty of real faith-building things to teach young people.

The cardinal, depicted in this article, gilds the lily, as it were, covering his God-given beauty, with man-made additions to define *who* he is. We can see from the picture of the ‘Cardinal’ that expansions on God’s handiwork are nothing but comical.

“The LORD shall laugh at him”

(Psalm 37:12).

“He that sitteth in the heavens shall laugh...”

(Ps. 2:4).

WHEN God looks down from heaven, I wonder how he views the college of cardinals, as they veil his creation and his “holy scriptures,” with their word ‘meanings.’



The Defined King James Bible, edited by D.A. Waite, with definitions by his son, D.A. Waite Jr., contains some ‘real’ definitions (which could be construed from the text of the Bible itself). Their other multiplied errors, however, leaven the whole lump. They have cooked up a ‘Wonder’ bread, leaving readers wondering if their KJB is ‘wrong.’ They remove the reader’s eye from the nutrients in the text and offer but a hard crust around the edges of the page, too often made of crumbling, man-made artificial ingredients (See Paul C. Gutjahr, *An American Bible*, Stanford, CA:Stanford University Press, 1999, ch. 2).



APPENDIX: The Bible's Built-In Definition of Easter

There has been a debate for hundreds of years about the etymology of the word 'Easter.' The very old books include both meanings, the pagan one and the Biblical one, which I think is correct. This demonstrates that God and his Bible have a genuine word and principle and the devil counterfeits it. The etymological focus for 'east-er' or 'ea-ster' has been on both 'east' and 'star' (ster or stern in Germanic languages). Let's look at the genuine origin of 'east-er' first:

The Genuine, *Then* The Counterfeit:

The sun rises in the east; it sets in the west. The reader of the Bible and the natural man, observing his world, are preconditioned to understand that the word 'east' is a reference to the place where the sun rises. Jesus Christ is referred to as the "Sun of righteousness...." Mal. 4:2 says, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings:..." The parallel between the Son of God and the sun (Sun) is obvious. The O.T. made it clear that the Sun of righteousness would rise from the dead, just as the sun rises in the east in the morning.

Numbers 2:3 refers to the "east...rising of the sun." Numbers 24:17 calls Jesus the "Star":

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a **Star** out of Jacob, and a Sceptre shall rise out of Israel..."

The counterfeiter came along quickly, as in Deut 1:4 we see "A-**star**-oth" appears. She is the fertility goddess (Astarte, Ishtar, etc.), from which the word 'Easter' is sometimes traced.

Her reproductive proclivity is portrayed by the bunny rabbits and eggs. Of course, the pagan counterfeit continues to this day with the focus on bunnies and eggs. In Ezek. 8:16 we see an example of the pagan practice, with their "...faces toward the east; and they worshipped the sun toward the east." Just as there is "another Jesus," (2 Cor. 11:4) there is 'another' Easter.

But, according to the Bible, the word 'east' and 'star' (Ea-ster) first related to the resurrection of the promised Messiah, Jesus Christ. Therefore, Easter, as seen in the KJB, as well as in Luther and Tyndale's Bibles, is a perfectly good word, identifying the resurrection of Jesus Christ. Just dump the eggs and bunnies.

I examined all the usages of the word 'east' in the O.T.. In the surrounding contexts there are reference to the sun (Son) rising and numerous prophetic statements about Jesus rising from the dead. The sunset pictures the red blood of Christ, as it covers the earth and as he goes down to hell. The dark night pictures the burial of Christ. The sunrise, of course, pictures his glorious resurrection. (Remember that in the Bible, "And the evening and the morning were the first day" (Gen. 1:5). The evening, that is, the sunset or death of Christ, comes first; the resurrection, that is, the 'day' and the 'Son' rise, occurs second. Look up the words "sun," "shine," "rise," "east," "eastern," and "risen" for many more pictures of the resurrection. Observe the following sample verses, which pre-condition the reader to understand the word 'Easter' and point, as "shadows," to the resurrection of Christ. The reader of the Bible will *not* be pre-conditioned, through Bible reading, to understand the word 'Easter' as a pagan word.

- Gen. 2:8, 9 "And the LORD God...eastward...out of the ground...the LORD God."
- Gen. 2:14 "east...fourth" (like unto the Son of God)
- Rev. 20:8 "four quarters of the earth," Deut 22:12 "four quarters of thy vesture," 1 Chron. 9:24 "four quarters, east, west, north, and south," etc.

- Numbers 2:3 "east...rising of the sun
- Josh. 12:1; Isa. 59:19,20 "the rising of the sun...the Redeemer"
- Isa. 60:1-3 "Arise, shine; for thy light...the glory of the Lord is risen upon thee...the Lord shall arise upon thee...thy light...to the brightness of thy rising..."
- Ezek. 44 et al. "looketh toward the east...This gate shall be shut...it is the Lord, the God of Israel hath entered by it."
- Ezek 43:4 "The glory of the Lord came into the house by the way of the gate whose prospect is toward the east."
- Ezek. 43:20 "four corners" (NSEW)
- Ezek. 44:1 "the east"
- Ezek. 44:2 "God...hath entered"
- Mat. 17:1, 2 "Jesus...as the sun"
- Luke 4:40 "Now when the sun was setting...he laid his hands...healed them"
- Mark 16:2, 6 "rising of the sun...he is risen"
- Ezek. 44-48 "looketh toward the east...the sabbath...the prince...he shall enter...offering...east...go forth...shut the gate [sun set]...four corners of the court...foursquare."
- Ps. 50:1, 2 "rising of the sun...God hath shined..."
- Isa. 41:2 "raiseth up the righteous man from the east" (see also verse 41:25)
- 2 Peter 1:19 "day dawn and the day star arise in your hearts"
- Ps. 84:11 "For the LORD God is a sun..."
- Ps. 19:4-6 "In them hath he set a tabernacle for the sun" "which as a bridegroom going out...His circuit..."

Not only does the Bible condition its readers to understand 'Easter' as coming from the word 'east,' but modern usages does likewise. Have you ever heard of a noreaster? It is a storm that comes from the northeast. Cape Hatteras, NC. often experiences noreasters.

If someone says the Greek word 'pascha' is translated elsewhere in the N.T. as *passover*, therefore it must be *passover* in Acts 12:4, they REALLY are proving that they do not know

Greek at all. Most of the Greek words in the Greek New Testament are translated *numerous ways* in all Bible translations. If the KJB critics had really spent any time studying Wigram's or Smith's Greek Concordances, they would see that many Greek New Testament words are translated using numerous English equivalencies. Pointing out the translation of *pascha* as both Easter and passover proves they are not true students of either the Greek or the English Bible. All modern Greek-English dictionaries today define *pascha* as both Easter and passover. Therefore, Acts 12:4 is correct in the KJB.

“Hush, you don't speak Greek,” as Pastor Norris Belcher reminds everyone.

*This examination of definitions in *The Defined King James Bible* was researched and published at the request of Pastor David Baker of Lighthouse Baptist Church, Columbia, TN, who as a caring pastor, witnessed the problems coincident with their use and saw the need to document inaccuracies and the faulty foundation upon which the definitions rest. It is hoped that the analysis will help others also.

AV Publications

From: "James H. Sightler" <jhsightler@bellsouth.net>
To: "AV Publications" <avpub@swva.net>
Cc: "James H. Sightler" <jhsightler@bellsouth.net>
Sent: Monday, July 11, 2011 3:55 PM
Subject: DBS and th Inspiration of the KJB

Dear Folks:

I was going through my old letters today looking for other documents but came across the letters in the attached PDF file. The first 3 pages are a letter to Dr. Waite from Dr. Barnett. These letters were sent to me, Dr. Barnett has either changed or has to keep quiet, and Bob Stewart passed away of idiopathic pulmonary fibrosis about 2003. I see no reason why these cannot be made public as you see fit.

Yours,
Jim Sightler

WHY I REJECT THE VIEW THAT BIBLE INSPIRATION INVOLVES ONLY THE ORIGINAL LANGUAGES

1. THIS VIEW IS CONTRARY TO THE TEACHING OF THE SCRIPTURES. The Bible nowhere says that the preservation of Scripture is limited to the original languages. The Lord Jesus Christ quoted from a translation, and never did He indicate that it lacked in any way for authority. Nowhere in the New Testament do we see instructions to preachers that they must master Hebrew before they could instruct the people. Paul's admonition to preacher Timothy regarding the inspiration of Scriptures certainly did not specify that Timothy must master Hebrew. It is likely, in fact, that Timothy had a translation. If someone wants to argue that point, he must admit that there is nothing in the text to prove otherwise.

2. THIS VIEW IS CONTRARY TO THE STATED PURPOSE OF THE BIBLE. It is a book that is to be practical and profitable to the average man. This is unquestionably the emphasis of the key inspiration passage, II Timothy 3:15-16, c.f. I Corinthians 1:26.

This view, in practice, has the same results as the modern version view of Scripture. According to modern version proponents, the Bible was once inspired but there no longer exists a perfect, inspired Bible anywhere in the world today. To say the Bible is inspired only in the original languages produces the same effect. If this view is accepted, the perfect, inspired Bible would be permanently locked away from most people. To the average person, either view results in the loss of the inspired Bible for him.

3. THIS VIEW IS CONTRARY TO THE BIBLE'S TEACHING REGARDING PRIVATE INTERPRETATION OF SCRIPTURE. Passages such as Acts 17:11, I John 2:20 and II Timothy 2:15 teach that a Christian can search the Scriptures for himself and rightly interpret it. Contrariwise, the view that inspiration/preservation involves only the original languages would create a scholastic papacy upon which the average Christian would be dependent. He would be totally dependent upon master linguists.

4. THIS VIEW IS CONTRARY TO GOD'S QUALIFICATIONS FOR CHRISTIAN LEADERS. Nowhere in Acts or the Pastoral Epistles do we find that God requires that a pastor be a master linguist. (David Cloud, September 16, 1992)

ROBERT BARNETT (WORD OF GOD ON TRIAL)

I understand that in theological circles, it is not scholarly to

claim inspiration, inerrancy, or infallibility for any one-language Bible. Yet, all of us agree and say in public that the Bible is inspired, inerrant, and infallible. When some make that claim, they are referring to only the original autographs of the Bible. When others make that claim they are referring to both the original autographs and also the apographs from which the authorized King James Bible was translated. When some of us make that same claim, we are speaking of the total traditional Bible line preserved by divine providence from the autographs, continuing through the apographs, and manifested in English today through our authorized King James Bible. When laymen hear each of us speaking they often assume we are all talking in agreement about the same Bible.

In reality, if inspiration be limited to the languages of the original autographs, then logically an Englishman must master four languages before he can claim to accurately know and communicate God's inspired scriptures to other English speaking people. He must master Hebrew, Aramaic, and Greek as well as his own English tongue. This elevates the accurate ministry of God's inspired scriptures to a small handful of scholars who have spent many years in diligent preparation for a few years of ministry. It renders the average pastor and masses of believers submissive to the Bible interpretation of these scholars. This violates the scriptural principles of Acts 17:11.

The bottom line in defense of the inspiration of the authorized King James Bible is God's authority to English speaking people. The authorized KJV is the only English Bible which has an historical tradition which continues to manifest the precision, power, and profitability of inspiration. It remains the only Bible which may be considered God's infallible body of truth in English.

By faith I believe my authorized King James Bible is inspired. I do not believe the KJB translators were inspired, neither were the English words they used. I do believe the KJB derives its inspiration, its inerrancy in doctrine, and its infallible authority from the accurately translated apographs of the original autographs of Holy Scripture. The KJB is inspired, not directly, but derivatively. It is inspired, not perfectly, but practically. It is inspired in the "logos," but not the "rhema." By this we mean the English letters and words are not inspired, but the truth they communicate in the English language is inspired and alive. This same inspired truth has continued from the original God-breathed Hebrew, Aramaic, and Greek into our English language. This results in an infallible body of truth, through which the Spirit of Truth can lead the English speaking Bible-believer unto all truth. We cannot adequately defend the accuracy and authority of the authorized KJB without defending its inspiration.

Satan's primary attack upon the Bible today is not upon the original autographs, they are gone. It is not upon the remaining apographs of the Hebrew, Aramaic, and Greek Scriptures. Few people have the ability to read, study, and know them. The authorized King James Bible is the greatest danger to Satan in our generation. It is the Bible he hates and attacks the most. While we cannot defend the KJV separate from the Hebrew, Aramaic, and Greek Scriptures to an English speaking world without preaching and defending the KJV. (Letter from Bob Barnett of Grayling, Michigan to D.A. Waite, Bible for Today, Collingswood, New Jersey, September 13, 1992)



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David Sorenson, Pastor

November 17, 2000

Dr. James H. Sightler
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Dear Dr. Sightler:

I must apologize for irritating you today. Though Dr. Johnson wanted more sourcing on the Broad Church Party, I was negligent in not going back through your material more carefully. There surely is adequate sourcing there. I am the one to blame and not him. Please accept my apologies.

My work should be done next year and is designed for laymen to understand the issue. Its primary contention is that Fundamentalists have no business using something so tainted with apostasy as the critical text.

Again, please accept my apologies.

In His service,

David Sorenson
Pastor

PS: Dr. Johnson is not a graduate of BJU, but other places. The decision to use Letis at PCC basically came from over his head.

Evangelist Bob Steward, Th.D.

Independent Fundamental Baptist

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November 22, 2002
Dr. Jim Sightler
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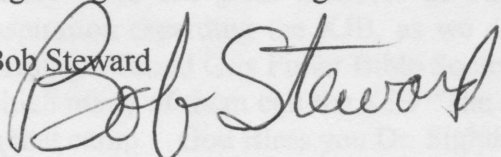
Dear Brother Jim,

Thank you for your letter and the enclosures from Tom Strouse and Lloyd Streeter.

I was sorry to hear that your contribution to DBS was not allowed to be printed nor the video tape of your message to be allowed. Of course this is not a surprise. Regarding Dr. Waite Jr., it would appear that if he is in any sense to assume authority with the DBS then its usefulness for the cause of the KJV would evaporate. I have for 25 years believed that to eliminate the term "Inspiration" from our Bible is to fall into the camp of Bob Jones University. I think that H.O. Van Gilders position regarding inspiration would include all translations.

Dr. Sightler, I wrestled for 20 years, on the Executive Committee, with the annual discussion regarding our Bible being inspired. We always used the term for the KJV. Even Dr. Waite waxed eloquent using it repeatedly in the Maine meeting about 12 or 13 years ago. I purposely reviewed that meeting where Dr. Waite gave verbal acceptability to the subject via video tape, then I reminded him of it in our last communication before my resigning. He indicated that he "may have misspoken". It is my judgment that at best DBS can only go down hill as far as usefulness in defending truth with inspiration eliminated from the translation. I just could not continue. My own view is that since they have not been willing to reproduce your contribution they would likely be pleased if you resigned. As I see it the teeth are being pulled from the society. Further, there is a swelling movement for our position. I am scheduled for a meeting on Feb. 7, 8, 9 regarding the text. Michigan has a substantial number of churches subscribing to KJB.

Bob Steward



*I would abandon ship. I do believe
that David Cloud holds our position.*

Evangelist Bob Steward, Th.D.

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December 26, 2002

Dr. James H. Sightler
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Dear Brother Jim,

Thank you for your note dated 12-16-02. My delay in answering is due to a trip to Illinois. I am not surprised at the pressure regarding the use of the term "Inspiration" being totally eliminated regarding the KJB. As Dr. Waite stated "We have been debating this issue for the entire 25 years of our existence. And I am glad that our leaders have arrived at an overwhelming decision on it." He is correct of course and I know this first hand having been on the Executive Committee for 20 of those years. In those years he would not have gotten an "Overwhelming decision" on the subject. I think that you are wise in simply dropping your Executive Committee status via not sending the questionnaire back.

I identify with PCC and their stand. I had spoken to Dr. Waite regarding the use of Inspiration being connected to the King James Bible and indicated my concern that to eliminate it would lead down the road to the DBS being of lesser benefit to the cause of Bible Preservation were this to happen. I think it more so at this hour. I rejoice that you are teaching your students at the institute to stay with it. I purchased and am currently reading Lloyd Streeter's "Seventy five Problems" and am appreciative of it. He and I were on the same platform along with Dr. Waite over 10 years ago. We spoke openly regarding the subject. DBS was more of a fledging society at the time. It makes a difference then when you get bigger. I prefer to walk with a clear conscience and alone than to violate it by curtailing what I believe in order to partner with big men and be invited to speak.

Today there are great numbers of Pastors and Churches who, with conviction, use Inspiration regarding the KJB, as we do. Pastor Tim Spitsbergen ponders the idea of forming a David Otis Fuller Bible Society. I have 150 letters & notes from Dr. Fuller in which many of them call the KJB "The inspired, infallible, innerent word of God." I am in that camp. God Bless you Dr. Sightler and do keep in touch.

Bob Steward

Bob Steward – Gratefully saved by the precious blood of Christ –
I Peter 1:18,19.....Psalm 138:2

P.S. I wonder if this will eliminate my friend Dr. Bob Barnett